Imam An-Nasa'i
Ahmad ibn Ali ibn Shu'aib
(215-303H=830-915 J.C)

SUNAN AN-NASA'I

(The fifth correct Tradition of the Prophetic Sunna)

سنن النسائي

Translated by
Mohammad Mahdi al-Sharif

English-Arabic Text

Volume IV

Dar Al-Kotob Al-Ilmiyah
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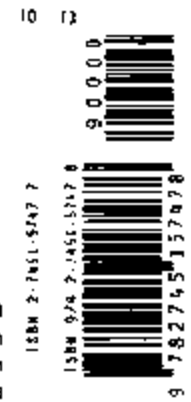

(40) THE BOOK OF THE PLEDGE OF ALLEGIANCE

[1] Giving The Pledge Of Allegiance To Hearken And Obey

4155- It is narrated on the authority of Ubadah Ibn As-Samit that he said: We gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (the ruler) at the time of adversity and prosperity, of pleasure and displeasure, to avoid disputing over the matter (of ruling) with those who are more fitting for it, and to tell the truth in whatever position we might be without fearing in the matter of Allah the reproach of the blamer.

4156- It is narrated on the authority of Ubadah Ibn As-Samit that he said: We gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (the ruler) at the time of adversity and prosperity, of pleasure and displeasure…and the rest is the same as the previous narration.

[2] Giving The Pledge Of Allegiance Not To Dispute Over The Matter (Of Ruling) With Those Who Are More Fitting For It

4157- It is narrated on the authority of Ubadah Ibn As-Samit that he said: We gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (the ruler) at the time of adversity and prosperity, of pleasure and displeasure, to avoid disputing over the matter (of ruling) with those who are more fitting for it, and to tell the truth in whatever position we might be without fearing in the matter of Allah the reproach of the blamer.

[3] Giving The Pledge Of Allegiance To Tell The Truth

4158- It is narrated on the authority of Ubadah Ibn As-Samit that he said: We gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (the ruler) at the time of adversity and prosperity, of pleasure and displeasure, to avoid disputing over the matter (of ruling) with those who are more fitting for it, and to tell the truth in whatever position we might be.

[4] Giving The Pledge Of Allegiance To Speak With Justice

4159- It is narrated on the authority of Ubadah Ibn As-Samit that he said: We gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (the ruler) at the time of our adversity and prosperity, of our pleasure and displeasure, to avoid

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(40) ـ كِتَابُ البَيْعَةِ

(1) ـ البَيْعَةُ على السَّمْعِ والطَّاعَةِ

4155 ـ أَخْبَرَنَا الإِمَامُ أَبُو عَبْدِ الرَّحْمٰنِ النَّسَائِيُّ مِنْ لَفْظِهِ قَالَ: أَنْبَأَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: بَايَعْنَا رَسُولَ ٱللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْيُسْرِ وَالْعُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ وَأَنْ نَقُومَ بِالْحَقِّ حَيْثُ كُنَّا لاَ نَخَافُ لَوْمَةَ لاَئِمٍ.

4156 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَنْبَأَنَا ٱللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ عَنْ أَبِيهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ قَالَ: بَايَعْنَا رَسُولَ ٱللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَذَكَرَ مِثْلَهُ.

(2) ـ بابُ البَيْعَةِ على أنْ لا نُنَازِعَ الأَمْرَ أَهْلَهُ

4157 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي عُبَادَةُ بْنُ الْوَلِيدِ بْنِ عُبَادَةَ قَالَ: حَدَّثَنِي أَبِي عَنْ عُبَادَةَ قَالَ: بَايَعْنَا رَسُولَ ٱللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْيُسْرِ وَالْعُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ وَأَنْ نَقُولَ، أَوْ نَقُومَ بِالْحَقِّ حَيْثُمَا كُنَّا لاَ نَخَافُ لَوْمَةَ لاَئِمٍ.

(3) ـ بابُ البَيْعَةِ على القَوْلِ بالحَقِّ

4158 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ إِدْرِيسَ عَنِ ٱبْنِ إِسْحَاقَ وَيَحْيَى بْنُ سَعِيدٍ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: بَايَعْنَا رَسُولَ ٱللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ وَعَلَى أَنْ نَقُولَ بِالْحَقِّ حَيْثُ كُنَّا.

(4) ـ البَيْعَةُ على القَوْلِ بالعَدْلِ

4159 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنِي عُبَادَةُ بْنُ الْوَلِيدِ أَنَّ أَبَاهُ الْوَلِيدَ حَدَّثَهُ عَنْ جَدِّهِ عُبَادَةَ بْنِ

disputing over the matter (of ruling) with those who are more fitting for it, and to speak with justice in whatever position we might be without fearing in the matter of Allah the reproach of the blamer.

[5] Swearing The Oath Of Fealty To Give Others Preference Over Us

4160- It is narrated on the authority of Ubadah Ibn As-Samit that he said: We swore the oath of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (the ruler) at the time of our adversity and prosperity, of our pleasure and displeasure, even when another person is given preference over us, to avoid disputing over the matter (of ruling) with those who are more fitting for it, and to tell the truth in whatever position we might be without fearing in the matter of Allah the reproach of the blamer.

4161- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "You have to obey (the ruler) at the time of your adversity and prosperity, of your pleasure and displeasure, even when another person is given preference over you."

[6] Giving The Pledge Of Allegiance To Be Sincere To Every Muslim

4162- It is narrated on the authority of Jarir Ibn Abdullah that he said: I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to be sincere (in advice) to every Muslim.

4163- It is narrated on the authority of Jarir Ibn Abdullah that he said: I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (the ruler), and to be sincere (in advice) to every Muslim.

[7] Giving The Pledge Of Allegiance Not To Flee (From The Battlefield On The Day Of Marsh)

4164- It is narrated on the authority of Jabir that he said: We did not give the pledge of allegiance for death to The Messenger of Allah "Allah's blessing and peace be upon him", but rather we gave him the pledge of allegiance not to flee away (from the battlefield on the day of marsh).

[8] Giving The Pledge Of Allegiance For Death

4165- It is narrated on the authority of Yazid Ibn Abu Ubaid that he said: I asked Salamah Ibn Al-Akwa': "For which did you give the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" on the day of Hudaibiyah?" he said: "For death."

الصَّامِتِ قَالَ: بَايَعْنَا رَسُولَ ٱللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي عُسْرِنَا وَيُسْرِنَا وَمَنْشَطِنَا وَمَكْرَهِنَا وَعَلَى أَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ وَعَلَى أَنْ نَقُولَ بِالْعَدْلِ أَيْنَ كُنَّا لاَ نَخَافُ فِي اللَّهِ لَوْمَةَ لاَئِمٍ.

(5) ـ البَيْعَةُ على الأَثَرَةِ

4160 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارٍ وَيَحْيَى بْنِ سَعِيدٍ أَنَّهُمَا سَمِعَا عُبَادَةَ بْنَ الْوَلِيدِ يُحَدِّثُ عَنْ أَبِيهِ أَمَّا سَيَّارٌ فَقَالَ عَنْ أَبِيهِ: وَأَمَّا يَحْيَى فَقَالَ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: بَايَعْنَا رَسُولَ ٱللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي عُسْرِنَا وَيُسْرِنَا وَمَنْشَطِنَا وَمَكْرَهِنَا وَأَثَرَةٍ عَلَيْنَا وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ وَأَنْ نَقُومَ بِالْحَقِّ حَيْثُمَا كَانَ لاَ نَخَافُ فِي ٱللَّهِ لَوْمَةَ لاَئِمٍ قَالَ شُعْبَةُ: سَيَّارٌ لَمْ يَذْكُرْ هٰذَا الْحَرْفَ حَيْثُمَا كَانَ وَذَكَرَهُ يَحْيَى قَالَ شُعْبَةُ: إِنْ كُنْتَ زِدْتَ فِيهِ شَيْئاً فَهُوَ عَنْ سَيَّارٍ أَوْ عَنْ يَحْيَى.

4161 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«عَلَيْكَ بِالطَّاعَةِ فِي مَنْشَطِكَ وَمَكْرَهِكَ وَعُسْرِكَ وَيُسْرِكَ وَأَثَرَةٍ عَلَيْكَ»**.

(6) ـ البَيْعَةُ على النُّصْحِ لِكُلِّ مُسْلِمٍ

4162 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ عِلاَقَةَ عَنْ جَرِيرٍ قَالَ: بَايَعْتُ رَسُولَ ٱللَّهِ ﷺ عَلَى النُّصْحِ لِكُلِّ مُسْلِمٍ.

4163 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ عَنْ يُونُسَ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ قَالَ جَرِيرٌ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ وَأَنْ أَنْصَحَ لِكُلِّ مُسْلِمٍ.

(7) ـ البَيْعَةُ على أَنْ لا نَفِرَّ

4164 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ سَمِعَ جَابِراً يَقُولُ: لَمْ نُبَايِعْ رَسُولَ ٱللَّهِ ﷺ عَلَى الْمَوْتِ إِنَّمَا بَايَعْنَاهُ عَلَى أَنْ لاَ نَفِرَّ.

(8) ـ البَيْعَةُ على المَوْتِ

4165 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: قُلْتُ لِسَلَمَةَ بْنِ الأَكْوَعِ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمُ النَّبِيَّ ﷺ يَوْمَ الْحُدَيْبِيَةِ؟ قَالَ: عَلَى الْمَوْتِ.

[9] Giving The Pledge Of Allegiance To Take Part In Jihad

4166- It is narrated on the authority of Ya'li Ibn Umayyah that he said: I brought my father to The Messenger of Allah "Allah's blessing and peace be upon him" on the day of the conquest (of Mecca) and said: "O Messenger of Allah! Accept from this (my father) the pledge of allegiance for Migration." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've accepted his pledge of allegiance to take part in Jihad, for indeed the Migration (from Mecca or to Medina) has ended."

4167- It is narrated on the authority of Ubadah Ibn As-Samit that The Messenger of Allah "Allah's blessing and peace be upon him" said, while there was a group of his companions round him: "You should give me the pledge of allegiance, not to ascribe anything to Allah (in worship), not to commit theft, not to commit adultery, not to kill your children, not to bring about lies which you fake against one another, and not to disobey me in doing any good: whoever among you fulfills all of that, his reward is incumbent upon Allah; and whoever commits anything of that for which he is punished in the world, it is an expiation for him; and whoever commits anything of that and Allah screens him, his matter is up to Allah: he could forgive him if He so likes, or punish him if He so likes."

4168- It is narrated on the authority of Ubadah Ibn As-Samit that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should you not give me the pledge of allegiance for the same things for which women have given me the pledge of allegiance? It is not to ascribe anything to Allah (in worship), not to commit theft, not to commit adultery, not to kill your children, not to bring about lies which you fake against one another, and not to disobey me in doing any good." We said: "Yes, we do O Messenger of Allah." We gave him the pledge of allegiance for that. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, whoever commits anything afterwards for which he is punished in the world, it is an expiation for him; and if he is not punished, his matter is up to Allah: he could forgive him if He so likes, or punish him if He so likes."

[10] Giving The Pledge Of Allegiance For Migration

4169- It is narrated on the authority of Abdullah Ibn Amr that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've come to give you the pledge of allegiance for migration, and I've left my parents weeping (for missing me)." On that he said: "Return to them, and make them laugh as you have made them weep."

(9) ـ البَيْعَةُ على الجِهَادِ

4166 ـ أَخْبَرَنَا أَحْمَدُ بنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ ٱبْنِ شِهَابٍ أَنَّ عَمْرَو بْنَ عَبْدِ الرَّحْمٰنِ بْنِ أُمَيَّةَ ابْنِ أَخِي يَعْلَى بْنِ أُمَيَّةَ حَدَّثَهُ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّ يَعْلَى بْنَ أُمَيَّةَ قَالَ: جِئْتُ رَسُولَ ٱللَّهِ ﷺ بِأَبِي أُمَيَّةَ يَوْمَ الْفَتْحِ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ بَايِعْ أَبِي عَلَى الْهِجْرَةِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«أُبَايِعُهُ عَلَى الْجِهَادِ وَقَدِ ٱنْقَطَعَتِ الْهِجْرَةُ»**.

4167 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ٱبْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ قَالَ: إِنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ، وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: **«تُبَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئاً وَلاَ تَسْرِقُوا وَلاَ تَزْنُوا وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلاَ تَعْصُونِي فِي مَعْرُوفٍ؟ فَمَنْ وَفَّى فَأَجْرُهُ عَلَى ٱللَّهِ وَمَنْ أَصَابَ مِنْكُمْ شَيْئاً فَعُوقِبَ بِهِ فَهُوَ لَهُ كَفَّارَةٌ وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئاً ثُمَّ سَتَرَهُ ٱللَّهُ فَأَمْرُهُ إِلَى ٱللَّهِ إِنْ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَاقَبَهُ»** خَالَفَهُ أَحْمَدُ بْنُ سَعِيدٍ.

4168 ـ أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنِ الْحَارِثِ بْنِ فُضَيْلٍ أَنَّ ٱبْنَ شِهَابٍ حَدَّثَهُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«أَلاَ تُبَايِعُونِي عَلَى مَا بَايَعَ عَلَيْهِ النِّسَاءُ؟ أَنْ لاَ تُشْرِكُوا بِٱللَّهِ شَيْئاً وَلاَ تَسْرِقُوا وَلاَ تَزْنُوا وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلاَ تَعْصُونِي فِي مَعْرُوفٍ؟»** قُلْنَا: بَلَى يَا رَسُولَ ٱللَّهِ فَبَايَعْنَاهُ عَلَى ذٰلِكَ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«فَمَنْ أَصَابَ بَعْدَ ذٰلِكَ شَيْئاً فَنَالَتْهُ عُقُوبَةٌ فَهُوَ كَفَّارَةٌ وَمَنْ لَمْ تَنَلْهُ عُقُوبَةٌ فَأَمْرُهُ إِلَى ٱللَّهِ إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَاقَبَهُ»**.

(10) ـ البَيْعَةُ على الهِجْرَةِ

4169 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي جِئْتُ أُبَايِعُكَ عَلَى الْهِجْرَةِ وَلَقَدْ تَرَكْتُ أَبَوَيَّ يَبْكِيَانِ قَالَ: **«ٱرْجِعْ إِلَيْهِمَا فَأَضْحِكْهُمَا كَمَا أَبْكَيْتَهُمَا»**.

[11] The Matter Of Migration

4170- It is narrated on the authority of Abu Sa'id Al-Khudri that a Bedouin asked The Messenger of Allah "Allah's blessing and peace be upon him" about Migration. He said: "Allah's Mercy be upon you! No doubt, the matter of Migration is very difficult. But have you got camels?" The Bedouin said: "Yes." He asked: "Do you fulfill the obligatory charity due upon them?" He said: "Yes." He said: "Go on doing good deeds even though from behind the seas, for surely Allah will never leave any of your deeds without reward."

[12] The Migration Of A Desert Dweller

4171- It is narrated on the authority of Abdullah Ibn Amr that he said: A man said to The Messenger of Allah "Allah's blessing and peace be upon him": "Which migration is the best (and most rewardable in the Sight of Allah)?" he said: "It is to forsake what your Lord Almighty dislikes." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Migration is of two kinds: the migration of a town dweller, and the migration of a desert dweller. As for a desert dweller, (it is sufficient for him) to respond (to the invitation of Jihad) once he is called, and obey (the command of the ruler) once he is commanded to do anything. As for a town dweller, the trial to which he is put is more grievous, and the reward he receives is much greater."

[13] The Significance Of Migration

4172- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar were from amongst the Emigrants (Muhajirs), for they forsook the (homeland and) left the pagans; and from amongst the Ansar, there were also Emigrants, for by then, the Medina was a homeland of paganism, and they came to The Messenger of Allah "Allah's blessing and peace be upon him" on the night of Aqabah (to give him the pledge of allegiance).

[14] Exhortation To Emigrate

4173- It is narrated on the authority of Abu Fatimah that he said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me of a deed, perchance I should be firm on it, as I will do it regularly." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to emigrate, for indeed, migration has no like."

(11) ـ شَأْنُ الهِجْرَةِ

4170 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي سَعِيدٍ: أَنَّ أَعْرَابِيّاً سَأَلَ رَسُولَ ٱللَّهِ ﷺ عَنِ الْهِجْرَةِ فَقَالَ: **«وَيْحَكَ إِنَّ شَأْنَ الْهِجْرَةِ شَدِيدٌ فَهَلْ لَكَ مِنْ إِبِلٍ؟»** قَالَ: نَعَمْ قَالَ: **«فَهَلْ تُؤَدِّي صَدَقَتَهَا؟»** قَالَ: نَعَمْ قَالَ: **«فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ فَإِنَّ ٱللَّهَ عَزَّ وَجَلَّ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئاً»**.

(12) ـ هِجْرَةُ البَادِي

4171 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ ٱللَّهِ بْنِ الْحَارِثِ عَنْ أَبِي كَثِيرٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ ٱللَّهِ أَيُّ الْهِجْرَةِ أَفْضَلُ؟ قَالَ: **«أَنْ تَهْجُرَ مَا كَرِهَ رَبُّكَ عَزَّ وَجَلَّ»** وَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«الْهِجْرَةُ هِجْرَتَانِ هِجْرَةُ الْحَاضِرِ وَهِجْرَةُ الْبَادِي فَأَمَّا الْبَادِي فَيُجِيبُ إِذَا دُعِيَ وَيُطِيعُ إِذَا أُمِرَ وَأَمَّا الْحَاضِرُ فَهُوَ أَعْظَمُهُمَا بَلِيَّةً وَأَعْظَمُهُمَا أَجْراً»**.

(13) ـ تَفْسِيرُ الهِجْرَةِ

4172 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُبَشِّرُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنْ يَعْلَى بْنِ مُسْلِمٍ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: قَالَ ٱبْنُ عَبَّاسٍ: إِنَّ رَسُولَ ٱللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا مِنَ الْمُهَاجِرِينَ لأَنَّهُمْ هَجَرُوا الْمُشْرِكِينَ وَكَانَ مِنَ الأَنْصَارِ مُهَاجِرُونَ لأَنَّ الْمَدِينَةَ كَانَتْ دَارَ شِرْكٍ فَجَاؤُوا إِلَى رَسُولِ ٱللَّهِ ﷺ لَيْلَةَ الْعَقَبَةِ.

(14) ـ الحَثُّ على الهِجْرَةِ

4173 ـ أَخْبَرَنِي هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلاَلٍ عَنْ مُحَمَّدٍ وَهُوَ ٱبْنُ عِيسَى بْنِ سُمَيْعٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ كَثِيرِ بْنِ مُرَّةَ أَنَّ أَبَا فَاطِمَةَ حَدَّثَهُ: أَنَّهُ قَالَ: يَا رَسُولَ ٱللَّهِ حَدِّثْنِي بِعَمَلٍ أَسْتَقِيمُ عَلَيْهِ وَأَعْمَلُهُ قَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: **«عَلَيْكَ بِالْهِجْرَةِ فَإِنَّهُ لاَ مِثْلَ لَهَا»**.

[15] The Different Narrations Of The Cease Of Migration

4174- It is narrated on the authority of Ya'li Ibn Umayyah that he said: I brought my father to The Messenger of Allah "Allah's blessing and peace be upon him" on the day of the conquest (of Mecca) and said: "O Messenger of Allah! Accept from this (my father) the pledge of allegiance for Migration." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've accepted his pledge of allegiance to take part in Jihad, for indeed the Migration (from Mecca or to Medina) has ended."

4175- It is narrated on the authority of Safwan Ibn Umayyah that he said: I said: "O Messenger of Allah! They say that none barring an Emigrant will enter the Garden." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no migration after the conquest of Mecca; but there remain only Jihad (fight in Allah's Way) and (true and good) intention: so, when you are called to go forth (to take part in Jihad), you should go forth immediately."

4176- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of the conquest (of Mecca): "There is no migration; but there remain only Jihad (fight in Allah's Way) and (true and good) intention: so, when you are called to go forth (to take part in Jihad), you should go forth immediately."

4177- It is narrated on the authority of Umar Ibn Al-Khattab that he said: There is no migration after the death of The Messenger of Allah "Allah's blessing and peace be upon him".

4178- It is narrated on the authority of Abdullah Ibn Waqdan As-Sa'di that he said: I came to The Messenger of Allah "Allah's blessing and peace be upon him" as a member of a delegate, each asking for his need, and I was the last of them to enter upon The Messenger of Allah "Allah's blessing and peace be upon him". I said: "O Messenger of Allah! I've left the people behind me, and they pretend that the migration has come to an end." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Migration never comes to its end as long as the infidels are being fought."

4179- It is narrated on the authority of Abdullah Ibn As-Sa'di that he said: We visited The Messenger of Allah "Allah's blessing and peace be upon him", and my companions entered upon him, and he fulfilled their needs, and I was the last of them to enter upon him. He said to me: "What is your need?" I said: "O Messenger of Allah! When will migration come to an

(15) ـ ذِكْرُ الاخْتِلافِ فِي انْقِطَاعِ الهِجْرَةِ

4174 ـ أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: حَدَّثَنِي عَقِيلٌ عَنِ ٱبْنِ شِهَابٍ عَنْ عَمْرِو بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أُمَيَّةَ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّ يَعْلَى قَالَ: جِئْتُ إِلَى رَسُولِ ٱللَّهِ ﷺ بِأَبِي يَوْمَ الْفَتْحِ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ بَايِعْ أَبِي عَلَى الْهِجْرَةِ قَالَ رَسُولُ ٱللَّهِ ﷺ: **«أُبَايِعُهُ عَلَى الْجِهَادِ وَقَدِ ٱنْقَطَعَتِ الْهِجْرَةُ»**.

4175 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ عَنْ عَبْدِ ٱللَّهِ بْنِ طَاوُسٍ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ قَالَ: قُلْتُ: يَا رَسُولَ ٱللَّهِ إِنَّهُمْ يَقُولُونَ إِنَّ الْجَنَّةَ لاَ يَدْخُلُهَا إِلاَّ مُهَاجِرٌ قَالَ: **«لاَ هِجْرَةَ بَعْدَ فَتْحِ مَكَّةَ وَلٰكِنْ جِهَادٌ وَنِيَّةٌ فَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا»**.

4176 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ يَوْمَ الْفَتْحِ: «لاَ هِجْرَةَ وَلٰكِنْ جِهَادٌ وَنِيَّةٌ فَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

4177 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ هَانِىءٍ عَنْ نُعَيْمِ بْنِ دُجَاجَةَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: **«لاَ هِجْرَةَ بَعْدَ وَفَاةِ رَسُولِ ٱللَّهِ ﷺ»**.

4178 ـ أَخْبَرَنَا عِيسَى بْنُ مُسَاوِرٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ عَبْدِ ٱللَّهِ بْنِ الْعَلاَءِ بْنِ زَبْرٍ عَنْ بُسْرِ بْنِ عُبَيْدِ ٱللَّهِ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ عَنْ عَبْدِ ٱللَّهِ بْنِ وَاقِدٍ السَّعْدِيِّ قَالَ: وَفَدْتُ إِلَى رَسُولِ ٱللَّهِ ﷺ فِي وَفْدٍ كُلُّنَا يَطْلُبُ حَاجَةً وَكُنْتُ آخِرَهُمْ دُخُولاً عَلَى رَسُولِ ٱللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ إِنِّي تَرَكْتُ مَنْ خَلْفِي وَهُمْ يَزْعُمُونَ أَنَّ الْهِجْرَةَ قَدِ ٱنْقَطَعَتْ قَالَ: **«لاَ تَنْقَطِعُ الْهِجْرَةُ مَا قُوتِلَ الْكُفَّارُ»**.

4179 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ الْعَلاَءِ بْنِ زَبْرٍ قَالَ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ ٱللَّهِ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ عَنْ حَسَّانَ بْنِ عَبْدِ ٱللَّهِ الضَّمْرِيِّ عَنْ عَبْدِ ٱللَّهِ بْنِ السَّعْدِيِّ قَالَ: وَفَدْنَا عَلَى رَسُولِ ٱللَّهِ ﷺ فَدَخَلَ أَصْحَابِي فَقَضَى حَاجَتَهُمْ وَكُنْتُ آخِرَهُمْ دُخُولاً فَقَالَ: **«حَاجَتَكَ!»** فَقُلْتُ: يَا رَسُولَ ٱللَّهِ مَتَى تَنْقَطِعُ الْهِجْرَةُ؟ قَالَ

end?" Allah's Messenger "Allah's blessing and peace be upon him" said: "Migration will not come to an end as long as the infidels are being fought."

[16] When One Gives The Pledge Of Allegiance For What He Likes And What He Dislikes

4180- It is narrated on the authority of Jarir that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I give you the pledge of allegiance to hearken and obey, on what I like and what I dislike." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Could you do so O Jarir? (or 'Do you have power to do so?') he said: "Say 'as much as is within my capacity'." He accepted my pledge of allegiance (on that) and besides to be sincere (in advice) to every Muslim.

[17] Giving The Pledge Of Allegiance To Leave The Pagans

4181-It is narrated on the authority of Jarir that he said: I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" to establish the (obligatory) prayer, to give the regular charity, to be sincere (in advice) to every Muslim, and to leave the pagans.

4182- It is narrated on the authority of Jarir that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

4183- It is narrated on the authority of Jarir that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" while he was taking the pledge of allegiance (from the people), and said: "O Messenger of Allah! Stretch your hand towards me, so that I would give you the pledge of allegiance, and stipulate such of conditions as you like, for you have the best knowledge." Allah's Apostle "Allah's blessing and peace be upon him" said: "I accept the pledge of allegiance from you on the condition that you should worship Allah (Alone), establish the (obligatory) prayer, practice the regular charity, be sincere (in advice) to all the Muslims, and leave the pagans."

4184-It is narrated on the authority of Ubadah Ibn As-Samit that he said: I gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him" among a group of people, thereupon he said: "I accept your pledge of allegiance not to ascribe anything to Allah (in worship), not to commit theft, not to commit adultery, not to kill your children, not to bring about lies which you fake against one another, and not to disobey me in doing any good: whoever among you fulfills all of that, his reward is incumbent upon Allah; and whoever commits anything of that for which he is punished in the world, it is an expiation for him; and whoever

رَسُولُ ٱللَّهِ ﷺ: «لاَ تَنْقَطِعُ الْهِجْرَةُ مَا قُوتِلَ الْكُفَّارُ».

(16) ـ البَيْعَةُ فيما أَحَبَّ وكَرِهَ

4180 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ عَنْ مُغِيرَةَ عَنْ أَبِي وَائِلٍ وَالشَّعْبِيِّ قَالاَ: قَالَ جَرِيرٌ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ لَهُ: أُبَايِعُكَ عَلَى السَّمْعِ وَالطَّاعَةِ فِيمَا أَحْبَبْتُ وَفِيمَا كَرِهْتُ قَالَ النَّبِيُّ ﷺ: «أَوَ تَسْتَطِيعُ ذٰلِكَ يَا جَرِيرُ؟ أَوَ تُطِيقُ ذٰلِكَ؟» قَالَ: «قُلْ فِيمَا ٱسْتَطَعْتُ» فَبَايَعَنِي وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

(17) ـ البَيْعَةُ على فِرَاقِ المُشْرِكِ

4181 ـ أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ أَبِي وَائِلٍ عَنْ جَرِيرٍ قَالَ: بَايَعْتُ رَسُولَ ٱللَّهِ ﷺ عَلَى إِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ وَعَلَى فِرَاقِ الْمُشْرِكِ.

4182 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنِ الأَعْمَشِ عَنْ أَبِي وَائِلٍ عَنْ أَبِي نُخَيْلَةَ عَنْ جَرِيرٍ قَالَ: أَتَيْتُ رَسُولَ ٱللَّهِ ﷺ فَذَكَرَ نَحْوَهُ.

4183 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ أَبِي نُخَيْلَةَ الْبَجَلِيِّ قَالَ: قَالَ جَرِيرٌ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يُبَايِعُ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ ٱبْسُطْ يَدَكَ حَتَّى أُبَايِعَكَ وَٱشْتَرِطْ عَلَيَّ فَأَنْتَ أَعْلَمُ قَالَ: «أُبَايِعُكَ عَلَى أَنْ تَعْبُدَ ٱللَّهَ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتُنَاصِحَ الْمُسْلِمِينَ وَتُفَارِقَ الْمُشْرِكِينَ».

4184 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: أَنْبَأَنَا مَعْمَرٌ قَالَ: أَنْبَأَنَا ٱبْنُ شِهَابٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ قَالَ: سَمِعْتُ عُبَادَةَ بْنَ الصَّامِتِ قَالَ: بَايَعْتُ رَسُولَ ٱللَّهِ ﷺ فِي رَهْطٍ فَقَالَ: «أُبَايِعُكُمْ عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئاً وَلاَ تَسْرِقُوا وَلاَ تَزْنُوا وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ وَلاَ تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلاَ تَعْصُونِي فِي مَعْرُوفٍ فَمَنْ وَفَّى مِنْكُمْ فَأَجْرُهُ عَلَى ٱللَّهِ وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئاً

commits anything of that and Allah screens him, his matter is up to Allah: he could forgive him if He so likes, or punish him if He so likes."

[18] Women's Pledge Of Allegiance

4185- It is narrated on the authority of Umm Atiyyah that she said: When I intended to give the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him", I said: "O Messenger of Allah! A woman had supported me in wailing over my dead during the pre-Islamic period of ignorance. Allow me to go and support her in wailing over her dead, and then I will come and give you the pledge of allegiance." The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "You might go and support her." I went and supported her in wailing over her dead, and then I came and gave the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him".

4186- It is narrated on the authority of Umm Atiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" accepted from us (women) the pledge of allegiance not to wail over the dead.

4187- It is narrated on the authority of Umaimah Bint Ruqaiqah that she said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in the company of some women from amongst the Ansar in order to give him the pledge of allegiance. We said: "O Messenger of Allah! We give you the pledge of allegiance not to ascribe anything to Allah (in worship), not to commit theft, not to commit adultery, not to bring about lies which we fake against one another, and not to disobey you in doing any good." He said to us: "As much as is within your capacity and power." We said: "Allah and His Messenger are much more merciful towards us. Let's give you the pledge of allegiance O Messenger of Allah." the Messenger of Allah "Allah's blessing and peace be upon him" Said: "No doubt, I never shake hands with women (who are unlawful for me). My statement to (as many as) one hundred women is the same as (or the like of) mine to a single woman."

[19] The Pledge Of Allegiance Of Such As Has A Defect

4188- It is narrated on the authority of Amr Ibn Ash-Sharid from his father that he said: Among the members of the delegate of Thaqif, there was a leper man, to whom the Messenger of Allah "Allah's blessing and peace be upon him" sent (somebody with a message) that 'You might return (for there is no need for your attendance), and I've accepted your pledge of allegiance'.

فَعُوقِبَ فِيهِ فَهُوَ طَهُورُهُ وَمَنْ سَتَرَهُ ٱللَّهُ فَذَاكَ إِلَى ٱللَّهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ».

(18) ـ بَيْعَةُ النِّسَاءِ

4185 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: لَمَّا أَرَدْتُ أَنْ أُبَايِعَ رَسُولَ ٱللَّهِ ﷺ قُلْتُ: يَا رَسُولَ ٱللَّهِ إِنَّ ٱمْرَأَةً أَسْعَدَتْنِي فِي الْجَاهِلِيَّةِ فَأَذْهَبُ فَأُسْعِدُهَا ثُمَّ أَجِيئُكَ فَأُبَايِعُكَ؟ قَالَ: **«ٱذْهَبِي فَأَسْعِدِيهَا»** قَالَتْ: فَذَهَبْتُ فَسَاعَدْتُهَا ثُمَّ جِئْتُ فَبَايَعْتُ رَسُولَ ٱللَّهِ ﷺ.

4186 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ قَالَ: أَنْبَأَنَا حَمَّادٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: أَخَذَ عَلَيْنَا رَسُولُ ٱللَّهِ ﷺ الْبَيْعَةَ عَلَى أَنْ لاَ نَنُوحَ.

4187 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ أُمَيْمَةَ بِنْتِ رُقَيْقَةَ أَنَّهَا قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ فِي نِسْوَةٍ مِنَ الأَنْصَارِ نُبَايِعُهُ فَقُلْنَا: يَا رَسُولَ ٱللَّهِ نُبَايِعُكَ عَلَى أَنْ لاَ نُشْرِكَ بِاللَّهِ شَيْئاً وَلاَ نَسْرِقَ وَلاَ نَزْنِي وَلاَ نَأْتِيَ بِبُهْتَانٍ نَفْتَرِيهِ بَيْنَ أَيْدِينَا وَأَرْجُلِنَا وَلاَ نَعْصِيكَ فِي مَعْرُوفٍ قَالَ: **«فِيمَا ٱسْتَطَعْتُنَّ وَأَطَقْتُنَّ»**. قَالَتْ: قُلْنَا: ٱللَّهُ وَرَسُولُهُ أَرْحَمُ بِنَا هَلُمَّ نُبَايِعْكَ يَا رَسُولَ ٱللَّهِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنِّي لاَ أُصَافِحُ النِّسَاءَ إِنَّمَا قَوْلِي لِمِائَةِ ٱمْرَأَةٍ كَقَوْلِي لِٱمْرَأَةٍ وَاحِدَةٍ أَوْ مِثْلِ قَوْلِي لِٱمْرَأَةٍ وَاحِدَةٍ»**.

(19) ـ بَيْعَةُ مَنْ بِهِ عَاهَةٌ

4188 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ رَجُلٍ مِنْ آلِ الشَّرِيدِ يُقَالُ لَهُ عَمْرٌو عَنْ أَبِيهِ قَالَ: كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ: **«ارْجِعْ فَقَدْ بَايَعْتُكَ»**.

[20] The Boy's Pledge Of Allegiance

4189- It is narrated on the authority of Al-Hirmas Ibn Ziyad that he said: I stretched my hand to the Messenger of Allah "Allah's blessing and peace be upon him" and I was still a boy, in order to accept the pledge of allegiance from me, and he did not do.

[21] The Slaves' Pledge Of Allegiance

4190- It is narrated on the authority of Jabir that he said: A slave came and gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" for Migration, even though the Messenger of Allah "Allah's blessing and peace be upon him" did not know that he was a slave. A while later, his owner came to take him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Sell him to me." He bought him for two black slaves. Afterwards, he did not accept the pledge of allegiance from anyone until he asked him whether he was a slave.

[22] Withdrawing The Pledge Of Allegiance

4191- It is narrated on the authority of Jabir Ibn Abdullah that a desert dweller gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him", and then he was troubled by fever while being in Medina. He came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Let me withdraw my pledge of allegiance." He rejected. He came to him once again and said: "Let me withdraw my pledge of allegiance." He rejected. He then went out of Medina. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Medina is like the bellow which removes its impurities and clarifies its good things."

[23] When One Reverts To The Desert After Migration

4192- It is narrated on the authority of Salamah Ibn Al-Akwa' that he entered upon Al-Hajjaj who said to him: "O Ibn Al-Akwa'! you've reverted (from migration and turned) on your heels, and lived in the desert." He said: "No, but the Messenger of Allah "Allah's blessing and peace be upon him" gave me permission to live in the desert."

[24] Giving The Pledge Of Allegiance (To Do What Is Required) As Much As Is Within One's Power

4193- It is narrated on the authority of Ibn Umar that he said: We gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (the ruler), and he said: "As much as is within your capacity."

(20) ـ بَيْعَةُ الغُلامِ

4189 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ يُونُسَ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ عَنِ الْهِرْمَاسِ بْنِ زِيَادٍ قَالَ: مَدَدْتُ يَدِي إِلَى النَّبِيِّ ﷺ وَأَنَا غُلاَمٌ لِيُبَايِعَنِي فَلَمْ يُبَايِعْنِي.

(21) ـ بَيْعَةُ المَمَالِيكِ

4190 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ ﷺ عَلَى الْهِجْرَةِ وَلاَ يَشْعُرُ النَّبِيُّ ﷺ أَنَّهُ عَبْدٌ فَجَاءَ سَيِّدُهُ يُرِيدُهُ فَقَالَ النَّبِيُّ ﷺ: «**بِعْنِيهِ**» فَٱشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ ثُمَّ لَمْ يُبَايِعْ أَحَداً حَتَّى يَسْأَلَهُ أَعَبْدٌ هُوَ؟

(22) ـ اسْتِقَالَةُ البَيْعَةِ

4191 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ: أَنَّ أَعْرَابِيّاً بَايَعَ رَسُولَ ٱللَّهِ ﷺ عَلَى الإِسْلاَمِ فَأَصَابَ الأَعْرَابِيَّ وَعَكٌ بِالْمَدِينَةِ فَجَاءَ الأَعْرَابِيُّ إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَ: يَا رَسُولَ ٱللَّهِ أَقِلْنِي بَيْعَتِي فَأَبَى ثُمَّ جَاءَهُ فَقَالَ: أَقِلْنِي بَيْعَتِي فَأَبَى فَخَرَجَ الأَعْرَابِيُّ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِنَّمَا الْمَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا وَتَنْصَعُ طَيِّبَهَا**».

(23) ـ المُرْتَدُّ أَعْرَابِيّاً بعد الهِجْرَةِ

4192 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الأَكْوَعِ أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ فَقَالَ: يَا ٱبْنَ الأَكْوَعِ ٱرْتَدَدْتَ عَلَى عَقِبَيْكَ وَذَكَرَ كَلِمَةً مَعْنَاهَا وَبَدَوْتَ قَالَ: لاَ وَلٰكِنَّ رَسُولَ ٱللَّهِ ﷺ أَذِنَ لِي فِي الْبُدُوِّ.

(24) ـ البَيْعَةُ فيما يَسْتَطِيعُ الإِنْسَانُ

4193 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ ح. وَأَخْبَرَنِي عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ قَالَ: كُنَّا نُبَايِعُ رَسُولَ ٱللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ ثُمَّ يَقُولُ: «**فِيمَا ٱسْتَطَعْتَ**» وَقَالَ عَلِيّ: «**فِيمَا اسْتَطَعْتُمْ**».

4194- It is narrated on the authority of Ibn Umar that he said: Whenever we gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (the ruler), he said: "As much as is within your capacity."

4195- It is narrated on the authority of Jarir Ibn Abdullah that he said: I gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (the ruler), and he dictated to me: "As much as is within your capacity, and to be sincere (in advice) to every Muslim."

4196- It is narrated on the authority of Umaimah Bint Ruqaiqah that she said: We, women, gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" (to hearken and obey) and he said: "As much as is within your capacity."

[25] The Commitment Of Such As Gives The Ruler The Pledge Of His Hand And The Sincerity Of His Heart

4197- It is narrated on the authority of Abd Ar-Rahman Ibn Abd Rabb Al-Ka'bah that he said: I approached Abdullah Ibn Amr Ibn Al-As who was sitting in the shade of the Ka'bah and the people were gathering around him. I heard him having said: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" on journey when we halted at a certain place. Some of us began to put up their tents, others began to compete with one another in shooting, and others began to graze their animals, when an announcer belonging to The Messenger of Allah "Allah's blessing and peace be upon him" announced that the people should gather for congregational prayer, so we gathered around The Messenger of Allah "Allah's blessing and peace be upon him". He said: "It was the duty of every Prophet before me to guide his followers to whatever good for them he knew and warn them against whatever evil for them he knew. But this nation of yours has its days of peace and (security) in the beginning of its life, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you, when there will be tremendous trials one after the other, each making the previous one dwindle into insignificance. When they would be afflicted with a trial, the believer would say: This is going to bring about my destruction. When it would be over, they would be afflicted with another trial, and the believer would say: This surely is going to be my end. Whoever wishes to be moved from the fire and be admitted to the Garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He, who swears allegiance to a ruler and gives him the pledge of his hand and the sincerity of his heart, let him obey him to the best

4194 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ قَالَ: كُنَّا حِينَ نُبَايِعُ رَسُولَ ٱللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: «**فِيمَا ٱسْتَطَعْتُمْ**».

4195 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا سَيَّارٌ عَنِ الشَّعْبِيِّ عَنْ جَرِيرِ بْنِ عَبْدِ ٱللَّهِ قَالَ: «بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فَلَقَّنَنِي فِيمَا ٱسْتَطَعْتَ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ».

4196 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ أُمَيْمَةَ بِنْتِ رُقَيْقَةَ قَالَتْ: بَايَعْنَا رَسُولَ ٱللَّهِ ﷺ فِي نِسْوَةٍ فَقَالَ لَنَا: «**فِيمَا ٱسْتَطَعْتُنَّ وَأَطَقْتُنَّ**».

(25) ـ ذِكْرُ ما على مَنْ بَايَعَ الإمامَ وأَعْطاهُ صَفْقَةَ يَدِهِ وثَمَرَةَ قَلْبِهِ

4197 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ قَالَ: ٱنْتَهَيْتُ إِلَى عَبْدِ ٱللَّهِ بْنِ عَمْرٍو وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ وَالنَّاسُ عَلَيْهِ مُجْتَمِعُونَ قَالَ: فَسَمِعْتُهُ يَقُولُ: بَيْنَا نَحْنُ مَعَ رَسُولِ ٱللَّهِ ﷺ فِي سَفَرٍ إِذْ نَزَلْنَا مَنْزِلاً فَمِنَّا مَنْ يَضْرِبُ خِبَاءَهُ وَمِنَّا مَنْ يَنْتَضِلُ وَمِنَّا مَنْ هُوَ فِي جَشْرَتِهِ إِذْ نَادَى مُنَادِي النَّبِيِّ ﷺ: الصَّلاَةَ جَامِعَةً فَٱجْتَمَعْنَا فَقَامَ النَّبِيُّ ﷺ فَخَطَبَنَا فَقَالَ: «**إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلاَّ كَانَ حَقّاً عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى مَا يَعْلَمُهُ خَيْراً لَهُمْ وَيُنْذِرَهُمْ مَا يَعْلَمُهُ شَرًّا لَهُمْ وَإِنَّ أُمَّتَكُمْ هٰذِهِ جُعِلَتْ عَافِيَتُهَا فِي أَوَّلِهَا وَإِنَّ آخِرَهَا سَيُصِيبُهُمْ بَلاَءٌ وَأُمُورٌ يُنْكِرُونَهَا تَجِيءُ فِتَنٌ فَيُدَقِّقُ بَعْضُهَا لِبَعْضٍ فَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي ثُمَّ تَنْكَشِفُ ثُمَّ تَجِيءُ فَيَقُولُ: هٰذِهِ مُهْلِكَتِي ثُمَّ تَنْكَشِفُ فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُزَحْزَحَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ فَلْتُدْرِكْهُ مَوْتَتُهُ وَهُوَ مُؤْمِنٌ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَلْيَأْتِ إِلَى النَّاسِ مَا يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ وَمَنْ بَايَعَ إِمَاماً فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمَرَةَ قَلْبِهِ**

of his capacity. If another man comes forward (in order to claim to be ruler), disputing his (the former's) authority, they (the Muslims) should behead the latter." I came close to him (Abdullah Ibn Amr) and said to him: I beseech you by Allah: did you really hear that from The Messenger of Allah "Allah's blessing and peace be upon him"? He answered in the affirmative.

[26] Encouragement To Obey The Ruler

4198- It is narrated on the authority of Yahya Ibn Husain that he said: I heard my grandmother having said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said during his Farewell Hajj: "And even if an Abyssinian slave is appointed as ruler over you, leading you in accordance with Allah's Book, you should hearken and obey him."

[27] Exhortation To Obey The Ruler

4199- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who obeys me has indeed obeyed Allah, and he who disobeys me has indeed disobeyed Allah; and he who obeys my appointed governor has indeed obeyed me, and he who disobeyed my appointed governor has indeed disobeyed me."

[28] Allah's Saying: "And Those Charged With Authority Of You"

4200- It is narrated on the authority of Ibn Abbas that he said, concerning Allah's statement: "O you who believe! Obey Allah and obey the Messenger, and those charged with authority among you" (An-Nisa 59): It was revealed in connection with Abdullah Ibn Hudhafah Ibn Qais Ibn Adi, whom The Messenger of Allah "Allah's blessing and peace be upon him" sent leading a military expedition.

[29] The Severe Warning Of Disobeying The Ruler

4201- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two kinds of fighting: If one fights for the sake of the Countenance of Allah, obeys his leader, spends the best of his property (as much as he could in Allah's Cause), and avoids mischief, no doubt, he will receive reward in both his slumber and wakefulness; and if one fights by way of showing off, in order to be heard of men, disobeys his leader, and does mischief in the land, he will not return even with the minimum requirements (of the permanent living)."

فَلْيُطِعْهُ مَا ٱسْتَطَاعَ فَإِنْ جَاءَ أَحَدٌ يُنَازِعُهُ فَٱضْرِبُوا رَقَبَةَ الآخَرِ» فَدَنَوْتُ مِنْهُ فَقُلْتُ: سَمِعْتَ رَسُولَ ٱللَّهِ ﷺ يَقُولُ هٰذَا؟ قَالَ: نَعَمْ وَذَكَرَ الْحَدِيثَ.

(26) ـ الحَضُّ على طَاعَةِ الإمَامِ

4198 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ جَدَّتِي تَقُولُ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ فِي حَجَّةِ الْوَدَاعِ: «وَلَوِ ٱسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ يَقُودُكُمْ بِكِتَابِ ٱللَّهِ فَٱسْمَعُوا لَهُ وَأَطِيعُوا».

(27) ـ التَّرْغِيبُ في طَاعَةِ الإمَامِ

4199 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ٱبْنِ جُرَيْجٍ أَنَّ زِيَادَ بْنَ سَعْدٍ أَخْبَرَهُ أَنَّ ٱبْنَ شِهَابٍ أَخْبَرَهُ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ ٱللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى ٱللَّهَ وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي».

(28) ـ قَوْلُهُ تعالى: ﴿وأُولِي الأَمْرِ مِنكُمْ﴾

4200 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ﴾ [النساء، الآية: 59] قَالَ: نَزَلَتْ فِي عَبْدِ ٱللَّهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ بَعَثَهُ رَسُولُ ٱللَّهِ ﷺ فِي سَرِيَّةٍ.

(29) ـ التَّشْدِيدُ في عِصْيَانِ الإمَامِ

4201 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا بَحِيرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ أَبِي بَحرِيَّةَ عَنْ مُعَاذِ بْنِ جَبَلٍ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «الْغَزْوُ غَزْوَانِ فَأَمَّا مَنِ ٱبْتَغَى وَجْهَ ٱللَّهِ وأَطَاعَ الإمَامَ وَأَنْفَقَ الْكَرِيمَةَ وَٱجْتَنَبَ الْفَسَادَ فَإِنَّ نَوْمَهُ وَنُبْهَتَهُ أَجْرٌ كُلُّهُ وَأَمَّا مَنْ غَزَا رِيَاءً وَسُمْعَةً وَعَصَى الإمَامَ وَأَفْسَدَ فِي الأَرْضِ فَإِنَّهُ لاَ يَرْجِعُ بِالْكَفَافِ».

[30] The Ruler's Rights And Duties

4202- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he orders them to fear Allah "Exalted and Glorified be He", and does justice, he will receive a reward; and if he orders otherwise, it will redound on him."

[31] Being Sincere (In Counsel) To The Ruler

4203- It is narrated on the authority of Tamim Ad-Dari that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The religion (true faith) is to be sincere." They asked: "To whom O Messenger of Allah?" he said: "To Allah Almighty, His Book, His Messenger, the Muslim rulers and subjects."

4204- It is narrated on the authority of Tamim Ad-Dari that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The religion (true faith) is to be sincere." They asked: "To whom O Messenger of Allah?" he said: "To Allah Almighty, His Book, His Messenger, the Muslim rulers and public."

4205- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The religion (true faith) is to be sincere. The religion (true faith) is to be sincere. The religion (true faith) is to be sincere." They asked: "To whom O Messenger of Allah?" he said: "To Allah Almighty, His Book, His Messenger, the Muslim rulers and public."

4206- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The religion (true faith) is to be sincere." They asked: "To whom O Messenger of Allah?" he said: "To Allah Almighty, His Book, His Messenger, the Muslim rulers and public."

[32] The Ruler's Retinue

4207- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no ruler (or governor) but that he has two retinues: one to enjoin good upon him, and forbid him to do evil, and the other to leave no chance without causing him to do mischief; and whoever is saved from its evil has indeed been delivered (from evil) and of a surety, he (the ruler) belongs to the group, which prevails." (The significance is that if his retinue is good,

(30) ـ ذِكْرُ ما يَجِبُ للإمَامِ وما يَجِبُ عليه

4202 ـ أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ الأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«إِنَّمَا الإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى ٱللَّهِ وَعَدَلَ فَإِنَّ لَهُ بِذٰلِكَ أَجْراً وَإِنْ أَمَرَ بِغَيْرِهِ فَإِنَّ عَلَيْهِ وِزْراً»**.

(31) ـ النَّصِيحَةُ للإمَامِ

4203 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَأَلْتُ سُهَيْلَ بْنَ أَبِي صَالِحٍ قُلْتُ: حَدَّثَنَا عَمْرٌو عَنِ الْقَعْقَاعِ عَنْ أَبِيكَ قَالَ: أَنَا سَمِعْتُهُ مَنِ الَّذِي حَدَّثَ أَبِي حَدَّثَهُ رَجُلٌ مِنْ أَهْلِ الشَّامِ يُقَالُ لَهُ عَطَاءُ بْنُ يَزِيدَ عَنْ تَمِيمٍ الدَّارِيِّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّمَا الدِّينُ النَّصِيحَةُ»** قَالُوا: لِمَنْ يَا رَسُولَ ٱللَّهِ؟ قَالَ: **«لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»**.

4204 ـ حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمٍ الدَّارِيِّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّمَا الدِّينُ النَّصِيحَةُ»** قَالُوا لِمَنْ يَا رَسُولَ ٱللَّهِ؟ قَالَ: **«لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وعَامَّتِهِمْ»**.

4205 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ عَجْلاَنَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ»** قَالُوا لِمَنْ يَا رَسُولَ ٱللَّهِ؟ قَالَ: **«لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»**.

4206 ـ أَخْبَرَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْكَبِيرِ بْنِ شُعَيْبِ بْنِ الْحَبْحَابِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ ٱبْنِ عَجْلاَنَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ وَعَنْ سُمَيٍّ وَعَنْ عُبَيْدِ ٱللَّهِ بْنِ مِقْسَمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«الدِّينُ النَّصِيحَةُ»** قَالُوا: لِمَنْ يَا رَسُولَ ٱللَّهِ؟ قَالَ: **«لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»**.

(32) ـ بِطَانَةُ الإمَامِ

4207 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا مُعَمَّرُ بْنُ يَعْمُرَ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ سَلاَّمٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَا مِنْ وَالٍ إِلاَّ وَلَهُ بِطَانَتَانِ بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ**

surely he will be good, and thus he belongs to those who are good; and if his retinue is evil, he will be evil, and he then belongs to those who are evil).

4208- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never sends a Prophet, or makes anyone a vicegerent but that he appoints two retinues for him: one to enjoin good upon him, and another to enjoin evil upon him; and the protected one is him, whom Allah Almighty saves (from the evil one)."

4209- It is narrated on the authority of Abu Ayyub that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no Prophet sent (by Allah Almighty) or ruler appointed to succeed him but that he has two retinues: one to enjoin good upon him, and forbid him to do evil, and the other to leave no chance without causing him to do mischief; and whoever is saved from the evil retinue has indeed been delivered (from evil)."

[33] The Ruler's Minister

4210- It is narrated on the authority of Al-Qasim Ibn Muhammad that he said: I heard my paternal aunt having said: "Whoever among you is appointed to be in charge of a job, with whom Allah intends to do good, He makes for him a good minister: when he forgets anything he (the minister) reminds him; and when he remembers anything (to do), he helps him do it."

[34] The Penalty Of Such As Is Ordered To Do An Act Of Disobedience, And He Does It

4211- It is narrated on the authority of Ali that The Messenger of Allah "Allah's blessing and peace be upon him" sent an expedition and appointed somebody over them. He kindled a fire and said: "Enter it." Some people decided to enter it (the fire), (in implementation of the order of their leader), but the others said: "We've fled from the fire (since we embraced Islam)." The matter was mentioned to The Messenger of Allah "Allah's blessing and peace be upon him". He said to those who decided to enter (the fire at the command of their leader): "If you had entered it, you would have remained there until the Day of Judgment." He lauded the act of the others and said: "There is no obedience in matters involving Allah's disobedience or displeasure. Obedience is obligatory only in what is good."

4212- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslim has to hearken and obey (the ruler) in (all things, no matter) he likes or dislikes, unless he is ordered to do any act of disobedience; and once he is ordered to do any act of disobedience, no hearing nor obedience is binding."

وَتَنْهَاهُ عَنِ الْمُنْكَرِ وَبِطَانَةٌ لاَ تَأْلُوهُ خَبَالاً فَمَنْ وُقِيَ شَرَّهَا فَقَدْ وُقِيَ وَهُوَ مِنَ الَّتِي تَغْلِبُ عَلَيْهِ مِنْهُمَا».

4208 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «مَا بَعَثَ ٱللَّهُ مِنْ نَبِيٍّ وَلاَ ٱسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلاَّ كَانَتْ لَهُ بِطَانَتَانِ بِطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيْهِ وَالْمَعْصُومُ مَنْ عَصَمَ ٱللَّهُ عَزَّ وَجَلَّ».

4209 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ عَنْ عُبَيْدِ ٱللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ صَفْوَانَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي أَيُّوبَ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «مَا بُعِثَ مِنْ نَبِيٍّ وَلاَ كَانَ بَعْدَهُ مِنْ خَلِيفَةٍ إِلاَّ وَلَهُ بِطَانَتَانِ بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ وَبِطَانَةٌ لاَ تَأْلُوهُ خَبَالاً فَمَنْ وُقِيَ بِطَانَةَ السُّوءِ فَقَدْ وُقِيَ».

(33) ـ وَزِيرُ الإِمَامِ

4210 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا ٱبْنُ الْمُبَارَكِ عَنِ ٱبْنِ أَبِي حُسَيْنٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ عَمَّتِي تَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَنْ وَلِيَ مِنْكُمْ عَمَلاً فَأَرَادَ ٱللَّهُ بِهِ خَيْراً جَعَلَ لَهُ وَزِيراً صَالِحاً إِنْ نَسِيَ ذَكَّرَهُ وَإِنْ ذَكَرَ أَعَانَهُ».

(34) ـ جَزَاءُ مَنْ أُمِرَ بِمَعْصِيَةٍ فَأَطَاعَ

4211 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ الأَيَامِيِّ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ عَنْ عَلِيٍّ: أَنَّ رَسُولَ ٱللَّهِ ﷺ بَعَثَ جَيْشاً وَأَمَّرَ عَلَيْهِمْ رَجُلاً فَأَوْقَدَ نَاراً فَقَالَ: «ٱدْخُلُوهَا» فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا وَقَالَ الآخَرُونَ: إِنَّمَا فَرَرْنَا مِنْهَا فَذَكَرُوا ذٰلِكَ لِرَسُولِ ٱللَّهِ ﷺ فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلْتُمُوهَا لَمْ تَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ» وَقَالَ لِلآخَرِينَ، خَيْراً وَقَالَ أَبُو مُوسَى فِي حَدِيثِهِ: «قَوْلاً حَسَناً» وَقَالَ: «لاَ طَاعَةَ فِي مَعْصِيَةِ ٱللَّهِ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

4212 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُبَيْدِ ٱللَّهِ بْنِ أَبِي جَعْفَرٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلاَّ أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلاَ سَمْعَ وَلاَ طَاعَةَ».

[35] The Threat Of Punishment Of Such As Helps A Ruler Do Wrong

4213- It is narrated on the authority of Ka'b Ibn Ujrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out upon us and we were nine, and he said: "After me, there will come rulers, and he, who makes belief of their lies, and helps them do their wrong, does not belong to me, and I have no connection with him, and he will never come upon me on the Fountain; and he, who does not make belief of their lies, nor does he help them do their wrong, belongs to me, and I have connection with him, and he will come upon me on the Fountain."

[36] Such As Does Not Help The Ruler Do Wrong

4214- It is narrated on the authority of Ka'b Ibn Ujrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out upon us and we were nine: five from amongst the Arabs, and four from amongst the non-Arabs, and he said: "Listen to me! Have you heard that? After me, there will come rulers, and he, who enters upon them, makes belief of their lies, and helps them do their wrong, does not belong to me, and I have no connection with him, and he will never come upon me on the Fountain; and he, who does not enter upon them, nor does he make belief of their lies, nor does he help them do their wrong, belongs to me, and I have connection with him, and he will come upon me on the Fountain."

[37] The Excellence Of Such As Speaks With The Truth In The Presence Of An Unjust Ruler

4215- It is narrated on the authority of Tariq Ibn Shihab that a man asked The Messenger of Allah "Allah's blessing and peace be upon him", and he had placed his foot in the stirrup: "Which (deed of) Jihad is the best?" he said: "A word of truth to be said in the presence of an unfair ruler."

[38] The Reward Of Such As Fulfills That For Which He Gives The Pledge Of Allegiance

4216- It is narrated on the authority of Ubadah Ibn As-Samit that he said: We were sitting in a gathering with The Messenger of Allah "Allah's blessing and peace be upon him" when he said: "You should give me the pledge of allegiance, not to ascribe anything to Allah (in worship), not to commit theft, not to commit adultery, not to kill your children, not to bring about lies which you fake against one another, and not to disobey me in doing any good (and he recited the Holy Statement pertaining to that to them): whoever among you fulfills all of that, his reward is incumbent upon Allah; and whoever commits anything of that and Allah screens him, his

(35) ـ ذِكْرُ الوَعِيدِ لمنْ أعَانَ أمِيراً على الظُّلْمِ

4213 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ عَنْ أَبِي حَصِينٍ عَنِ الشَّعْبِيِّ عَنْ عَاصِمٍ الْعَدَوِيِّ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ ٱللَّهِ ﷺ وَنَحْنُ تِسْعَةٌ فَقَالَ: **«إِنَّهُ سَتَكُونُ بَعْدِي أُمَرَاءُ مَنْ صَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بِوَارِدٍ عَلَيَّ الْحَوْضَ وَمَنْ لَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ عَلَيَّ الْحَوْضَ»**.

(36) ـ مَنْ لم يُعِنْ أمِيراً على الظُّلْمِ

4214 ـ أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ٱبْنَ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي حَصِينٍ عَنِ الشَّعْبِيِّ عَنْ عَاصِمٍ الْعَدَوِيِّ عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ ٱللَّهِ ﷺ وَنَحْنُ تِسْعَةٌ خَمْسَةٌ وَأَرْبَعَةٌ أَحَدُ الْعَدَدَيْنِ مِنَ الْعَرَبِ وَالآخَرُ مِنَ الْعَجَمِ فَقَالَ: **«اسْمَعُوا هَلْ سَمِعْتُمْ أَنَّهُ سَتَكُونُ بَعْدِي أُمَرَاءُ مَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ يَرِدُ عَلَيَّ الْحَوْضَ؟ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَسَيَرِدُ عَلَيَّ الْحَوْضَ؟»**.

(37) ـ فَضْلُ مَنْ تَكَلَّمَ بالحَقِّ عند إمَامٍ جَائِرٍ

4215 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ عَنْ طَارِقِ بْنِ شِهَابٍ: أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ وَقَدْ وَضَعَ رِجْلَهُ فِي الْغَرْزِ أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: **«كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ»**.

(38) ـ ثَوَابُ مَنْ وَفَى بما بَايَعَ عليه

4216 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فِي مَجْلِسٍ فَقَالَ: **«بَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِاللَّهِ شَيْئاً وَلاَ تَسْرِقُوا وَلاَ تَزْنُوا وَقَرَأَ عَلَيْهِمُ الآيَةَ فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى**

matter is up to Allah: he could forgive him if He so likes, or punish him if He so likes."

[39] It Is Undesirable To Be Eager To Be A Ruler

4217- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You will be eager to become rulers, and this (ruling) will be a cause of regret and grief. So, how good the suckling (life) will be, and how evil the weaning (death) will be (for such as does so)."

ٱللَّهِ وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئاً فَسَتَرَ ٱللَّهُ عَلَيْهِ فَهُوَ إِلَى ٱللَّهِ عَزَّ وَجَلَّ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ».

(39) ـ ما يُكْرَهُ من الحِرْصِ على الإِمَارَةِ

4217 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ٱبْنِ الْمُبَارَكِ عَنِ ٱبْنِ أَبِي ذِئْبٍ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِنَّكُمْ سَتَحْرِصُونَ عَلَى الإِمَارَةِ وَإِنَّهَا سَتَكُونُ نَدَامَةً وَحَسْرَةً، فَنِعْمَتِ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ».**

(41) THE BOOK OF AQIQAH

(What is slaughtered for a born child usually seven days after his birth, in order to remove harm and evil from him; and it is of a single sheep for a female and two sheep for a male).

[1]

4218- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Allah's Apostle "Allah's blessing and peace be upon him" was asked about Aqiqah, thereupon Allah's Apostle "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty dislikes disobedience (of one's father when he leaves Aqiqah, and of one's son in his defiance to his parents)." He (the Prophet) seemed to have aversion towards its name, thereupon the asker said to Allah's Apostle "Allah's blessing and peace be upon him" (once again): "We ask you when a child is born for anyone of us." On that he said: "One could offer a sacrifice for his born child if he so likes: two similar sheep for a male, and a single sheep for a female." Dawud said: I asked Zaid Ibn Aslam about the two similar sheep, thereupon he said: Two sheep of similar age, which are to be slaughtered together.

4219- It is narrated on the authority of Abdullah Ibn Buraidah that Allah's Apostle "Allah's blessing and peace be upon him" offered sacrifice on behalf of both Al-Hasan and Al-Husain.

[2] What Is Offered As Aqiqah On Behalf Of A Male Child

4220- It is narrated on the authority of Salman Ibn Amir Ad-Dabbi that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "To offer An Aqiqah is binding on behalf of the male child: so, you should shed blood (i.e. slaughter an animal) on his behalf, and remove evil and harm from him (by shaving his head, or by circumcision)."

4221- It is narrated on the authority of Umm Kurz that Allah's Apostle "Allah's blessing and peace be upon him" said: "To offer two sheep of similar age is binding (as Aqiqah) on behalf of the male child, and a single sheep on behalf of the female child."

[3] What Is Offered As Aqiqah For A Female Child

4222- It is narrated on the authority of Umm Kurz that Allah's Apostle "Allah's blessing and peace be upon him" said: "To offer two sheep of similar age is binding (as Aqiqah) on behalf of the male child, and a single sheep on behalf of the female child."

(41) ـ كِتَابُ العَقِيقَةِ

(1) ـ [بابٌ]

4218 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سُئِلَ رَسُولُ ٱللَّهِ ﷺ عَنِ الْعَقِيقَةِ فَقَالَ: «**لاَ يُحِبُّ ٱللَّهُ عَزَّ وَجَلَّ الْعُقُوقَ**» وَكَأَنَّهُ كَرِهَ الاِسْمَ قَالَ لِرَسُولِ ٱللَّهِ ﷺ: إِنَّمَا نَسْأَلُكَ أَحَدُنَا يُولَدُ لَهُ قَالَ: «**مَنْ أَحَبَّ أَنْ يَنْسُكَ عَنْ وَلَدِهِ فَلْيَنْسُكْ عَنْهُ عَنِ الْغُلاَمِ شَاتَانِ مُكَافَأَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ**» قَالَ دَاوُدُ: سَأَلْتُ زَيْدَ بْنَ أَسْلَمَ عَنِ الْمُكَافَأَتَانِ قَالَ: الشَّاتَانِ الْمُشَبَّهَتَانِ تُذْبَحَانِ جَمِيعاً.

4219 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ عَنْ عَبْدِ ٱللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ».

(2) ـ العَقِيقَةُ عن الغُلامِ

4220 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَيُّوبُ وَحَبِيبٌ وَيُونُسُ وَقَتَادَةُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**فِي الْغُلاَمِ عَقِيقَةٌ فَأَهْرِيقُوا عَنْهُ دَماً وَأَمِيطُوا عَنْهُ الأَذَى**».

4221 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ قَيْسِ بْنِ سَعْدٍ عَنْ عَطَاءٍ وَطَاوُسٍ وَمُجَاهِدٍ عَنْ أُمِّ كُرْزٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**فِي الْغُلاَمِ شَاتَانِ مُكَافَأَتَانِ وَفِي الْجَارِيَةِ شَاةٌ**».

(3) ـ العَقِيقَةُ عن الجَارِيَةِ

4222 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عَمْرٌو عَنْ عَطَاءٍ عَنْ حَبِيبَةَ بِنْتِ مَيْسَرَةَ عَنْ أُمِّ كُرْزٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**عَنِ الْغُلاَمِ شَاتَانِ مُكَافَأَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ**».

[4] The Value Of Aqiqah Of A Female Child

4223- It is narrated on the authority of Umm Kurz that she said: I came to Allah's Apostle "Allah's blessing and peace be upon him" at Hudaibiyah, in order to ask him about the meat of sacrificial animals, and I heard him having said: "To offer two sheep is binding (as Aqiqah) on behalf of the male child, and a single sheep on behalf of the female child, no matter male or female these (sheep) might be."

4224- It is narrated on the authority of Umm Kurz that Allah's Apostle "Allah's blessing and peace be upon him" said: "To offer two sheep is binding (as Aqiqah) on behalf of a male child, and a single sheep on behalf of a female child, no matter male or female these (sheep) might be."

4225- It is narrated on the authority of Ibn Abbas that Allah's Apostle "Allah's blessing and peace be upon him" offered sacrifice on behalf of both Al-Hasan and Al-Husain, two rams for each.

[5] When Should The Aqiqah Be Offered?

4226- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every kid is in pledge (i.e. forbidden to intercede for his parents) for his Aqiqah (the sacrifice) to be offered on behalf of him on the seventh day (of his birth), his head be shaved, and he should be given a name."

4227- It is narrated on the authority of Habib Ibn Ash-Shahid that he said: Muhammad Ibn Sirin said to me: Ask Al-Hasan from whom he heard the narration he relates about the Aqiqah. When I asked him he told me that he had heard it from Samurah.

(4) ـ كم يَعقُّ عَنِ الجَارِيَةِ

4223 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ ٱللَّهِ وَهُوَ ٱبْنُ أَبِي يَزِيدَ عَنْ سِبَاعِ بْنِ ثَابِتٍ عَنْ أُمِّ كُرْزٍ قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ أَسْأَلُهُ عَنْ لُحُومِ الْهَدْيِ فَسَمِعْتُهُ يَقُولُ: «**عَلَى الْغُلاَمِ شَاتَانِ وَعَلَى الْجَارِيَةِ شَاةٌ لاَ يَضُرُّكُمْ ذُكْرَاناً كُنَّ أَمْ إِنَاثاً**».

4224 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ٱبْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي عُبَيْدُ ٱللَّهِ بْنُ أَبِي يَزِيدَ عَنْ سِبَاعِ بْنِ ثَابِتٍ عَنْ أُمِّ كُرْزٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**عَنِ الْغُلاَمِ شَاتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ لاَ يَضُرُّكُمْ ذُكْرَاناً كُنَّ أَمْ إِنَاثاً**».

4225 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ هُوَ ٱبْنُ طَهْمَانَ عَنِ الْحَجَّاجِ بْنِ الْحَجَّاجِ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «عَقَّ رَسُولُ ٱللَّهِ ﷺ عَنِ الْحَسَنِ وَالْحُسَيْنِ رَضِيَ ٱللَّهُ عَنْهُمَا بِكَبْشَيْنِ كَبْشَيْنِ».

(5) ـ متى يعقُّ

4226 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالاَ: حَدَّثَنَا يَزِيدُ وَهُوَ ٱبْنُ زُرَيْعٍ عَنْ سَعِيدٍ أَنْبَأَنَا قَتَادَةُ عَنِ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «**كُلُّ غُلاَمٍ رَهِينٌ بِعَقِيقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ وَيُحْلَقُ رَأْسُهُ وَيُسَمَّى**».

4227 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ عَنْ حَبِيبِ بْنِ الشَّهِيدِ قَالَ لي مُحَمَّدُ بْنُ سِيرِينَ: سَلِ الْحَسَنَ مِمَّنْ سَمِعَ حَدِيثَهُ فِي الْعَقِيقَةِ؟ فَسَأَلْتُهُ عَنْ ذٰلِكَ فَقَالَ: سَمِعْتُهُ مِنْ سَمُرَةَ.

(42) THE BOOK OF FARA' AND ATIRAH

(the Fara' was the first offspring of camels or sheep which the pagans used to offer as a sacrifice to their idols; and the Atirah was a sheep which was to be slaughtered during the month of Rajab)

[1]

4228- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Fara' nor Atirah is binding (in Islam)."

4229- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" forbade both Fara' and Atirah. In another narration, he said: "No Fara' nor Atirah is binding (in Islam)."

4230- It is narrated on the authority of Mikhnaf Ibn Sulaim that he said: While we were with Allah's Apostle "Allah's blessing and peace be upon him" in Arafah, he said: "O people! To offer a sacrifice and an Atirah is binding upon each family every year." Mu'adh said: Ibn Awn used to offer a sacrifice in the month of Rajab, as I saw that with my own eye.

4231- It is narrated on the authority of Amr Ibn Shu'aib Ibn Muhammad Ibn Abdullah Ibn Amr from his father from his grandfather and Zaid Ibn Aslam that they said: "O Messenger of Allah! What about Fara' (the first of the she-camel's offspring)?" he said: "It is a fact; but if you leave it until it grows up and becomes a strong camel upon which you carry (others and things) in Allah's Cause, or which you give to a widow (in charity), it shall be better than to slaughter it while it is too young (to be slaughtered to the extent) that its flesh gets stuck to its hair, with the result that you shall turn down your milking vessel, and aggrieve your she-camel." They further said: "O Messenger of Allah! What about Atirah (which is to be slaughtered in the month of Rajab)?" he said: "Atirah is a fact."

4232- It is narrated on the authority of Al-Harith Ibn Amr that he met The Messenger of Allah "Allah's blessing and peace be upon him" during the Farewell Hajj, while being on his she-camel Al-Adba'. He said: I came to him from one of his sides and said: "O Messenger of Allah! Let my father and mother be sacrificed for you! Ask for (Allah's) Forgiveness for me!" he said: "Might Allah forgive for you all!" I came to him from the other side, expecting him to favour me with an invocation, and said: "O Messenger of Allah! Ask for (Allah's) Forgiveness for me!" he said (while pointing) with his hand: "Might Allah forgive for you all!" a man from the (present) people said: "O Messenger of Allah! What about Atirah and Fara'?" he said: "Let

(42) ـ كِتَابُ الفَرَعِ والعَتِيرَةِ

(1) ـ [بابٌ]

4228 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لاَ فَرَعَ وَلاَ عَتِيرَةَ»**.

4229 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَتْ أَبَا إِسْحَاقَ عَنْ مَعْمَرٍ وَسُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ أَحَدُهُمَا: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْفَرَعِ وَالْعَتِيرَةِ» وَقَالَ الآخَرُ: **«لاَ فَرَعَ وَلاَ عَتِيرَةَ»**.

4230 ـ أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: حَدَّثَنَا مُعَاذٌ وَهُوَ ٱبْنُ مُعَاذٍ قَالَ: حَدَّثَنَا ٱبْنُ عَوْنٍ قَالَ: حَدَّثَنَا أَبُو رَمْلَةَ قَالَ: أَنْبَأَنَا مِخْنَفُ بْنُ سُلَيْمٍ قَالَ: بَيْنَا نَحْنُ وُقُوفٌ مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ فَقَالَ: **«يَا أَيُّهَا النَّاسُ إِنَّ عَلَى أَهْلِ بَيْتٍ فِي كُلِّ عَامٍ أُضْحَاةً وَعَتِيرَةً»** قَالَ مُعَاذٌ: كَانَ ٱبْنُ عَوْنٍ يَعْتِرُ أَبْصَرَتْهُ عَيْنِي فِي رَجَبٍ.

4231 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ بْنُ عَبْدِ الْمَجِيدِ أَبُو عَلِيٍّ الْحَنَفِيُّ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ شُعَيْبِ بْنِ مُحَمَّدِ بْنِ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو عَنْ أَبِيهِ وَزَيْدِ بْنِ أَسْلَمَ قَالُوا: يَا رَسُولَ ٱللَّهِ الْفَرَعُ؟ قَالَ: **«حَقٌّ فَإِنْ تَرَكْتَهُ حَتَّى يَكُونَ بَكْراً فَتَحْمِلَ عَلَيْهِ فِي سَبِيلِ ٱللَّهِ أَوْ تُعْطِيَهُ أَرْمَلَةً خَيْرٌ مِنْ أَنْ تَذْبَحَهُ فَيَلْصَقَ لَحْمُهُ بِوَبَرِهِ فَتُكْفِيءَ إِنَاءَكَ وَتُوَلِّهَ نَاقَتَكَ»** قَالُوا: يَا رَسُولَ ٱللَّهِ فَالْعَتِيرَةُ؟ قَالَ: **«الْعَتِيرَةُ حَقٌّ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو عَلِيٍّ الْحَنَفِيُّ هُمْ أَرْبَعَةُ إِخْوَةٍ أَحَدُهُمْ أَبُو بَكْرٍ وَبِشْرٌ وَشَرِيكٌ وَآخَرُ.

4232 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ يَعْنِي ٱبْنَ الْمُبَارَكِ عَنْ يَحْيَى وَهُوَ ٱبْنُ زُرَارَةَ بْنِ كُرَيْمِ بْنِ الْحَارِثِ بْنِ عَمْرٍو الْبَاهِلِيُّ قَالَ: سَمِعْتُ أَبِي يَذْكُرُ أَنَّهُ سَمِعَ جَدَّهُ الْحَارِثَ بْنَ عَمْرٍو يُحَدِّثُ: أَنَّهُ لَقِيَ رَسُولَ ٱللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ وَهُوَ عَلَى نَاقَتِهِ الْعَضْبَاءِ فَأَتَيْتُهُ مِنْ أَحَدِ شِقَّيْهِ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ بِأَبِي أَنْتَ وَأُمِّي ٱسْتَغْفِرْ لِي فَقَالَ: **«غَفَرَ ٱللَّهُ لَكُمْ»** ثُمَّ أَتَيْتُهُ مِنَ الشِّقِّ الآخَرِ أَرْجُو أَنْ يَخُصَّنِي دُونَهُمْ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ ٱسْتَغْفِرْ لِي فَقَالَ بِيَدِهِ: **«غَفَرَ ٱللَّهُ لَكُمْ»** فَقَالَ رَجُلٌ مِنَ النَّاسِ: يَا رَسُولَ ٱللَّهِ الْعَتَائِرُ

one offer an Atirah if he so likes, or let not him do if he so likes; and let one offer a Fara' if he so likes, or let not him do if he so likes. To offer a sacrifice is binding upon every herd of sheep." He withheld his fingers barring one.

4233- It is narrated on the authority of Al-Harith Ibn Amr that he met The Messenger of Allah "Allah's blessing and peace be upon him" during the Farewell Hajj. He said: I said: "O Messenger of Allah! Let my father and mother be sacrificed for you! Ask for (Allah's) Forgiveness for me!" he said while being on his she-camel Al-Adba': "Might Allah forgive for you all!" I came to him from the other side…and the rest is the same.

[2] What Is Atirah?

4234- It is narrated on the authority of Nubaishah that he said: It was said to the Messenger of Allah "Allah's blessing and peace be upon him": "We used to offer (as sacrifice) a sheep in the month of Rajab during the period of ignorance (what do you order us concerning that)?" he said: "Slaughter (your sacrifices) for (the sake of) Allah in any month you like to do, and be dutiful to Allah (by giving in charity) and feed (the indigent)."

4235- It is narrated on the authority of Nubaishah that he said: A man called the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! We used to offer (as sacrifice) a sheep in the month of Rajab during the period of ignorance: what do you order us concerning that?" he said: "Slaughter (your sacrifices) for (the sake of) Allah in any month you like to do, and be dutiful to Allah (by giving in charity) and feed (the indigent)." He further said: "O Messenger of Allah! We used to offer the first offspring of camels as sacrifice during the period of ignorance: what do you order us to do concerning that?" on that he said: "In every (herd of) grazing animals, there is such as being the first offspring, which is fed (like a babe) by (the milk of) your cattle: when it (grows up and) becomes able to carry, slaughter it and give its meat in charity."

4236- It is narrated on the authority of Nubaishah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had (early) forbidden you (to save) the meat of sacrifice over three days in order that it would be sufficient for you all to eat; and now, whilst Allah has enlarged sustenance in abundance, you could eat (as much as you can) and save (it as long as you like). Behold! Those days are days of eating, drinking and celebrating (the Praises of) Allah Almighty." A man said: "O Messenger of Allah! We used to offer (as sacrifice) a sheep in the month of Rajab during the period of ignorance: what do you order us concerning that?" The Messenger of Allah "Allah's blessing and peace be upon him" said:

وَالْفَرَائِعُ قَالَ: «مَنْ شَاءَ عَتَرَ وَمَنْ شَاءَ لَمْ يَعْتِرْ وَمَنْ شَاءَ فَرَّعَ وَمَنْ شَاءَ لَمْ يُفَرِّعْ فِي الْغَنَمِ أُضْحِيَتُهَا». وَقَبَضَ أَصَابِعَهُ إِلاَّ وَاحِدَةً.

4233 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زُرَارَةَ السَّهْمِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّهِ الْحَارِثِ بْنِ عَمْرٍو ح. وَأَنْبَأَنَا هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ زُرَارَةَ السَّهْمِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّهِ الْحَارِثِ بْنِ عَمْرٍو: أَنَّهُ لَقِيَ رَسُولَ ٱللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَقُلْتُ: بِأَبِي أَنْتَ يَا رَسُولَ ٱللَّهِ وَأُمِّي ٱسْتَغْفِرْ لِي فَقَالَ: «غَفَرَ ٱللَّهُ لَكُمْ» وَهُوَ عَلَى نَاقَتِهِ الْعَضْبَاءِ ثُمَّ ٱسْتَدَرْتُ مِنَ الشِّقِّ الآخَرِ. وَسَاقَ الْحَدِيثَ.

(2) ـ تَفْسِيرُ العَتِيرَةِ

4234 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ٱبْنُ أَبِي عَدِيٍّ عَنِ ٱبْنِ عَوْنٍ قَالَ: حَدَّثَنَا جَمِيلٌ عَنْ أَبِي الْمَلِيحِ عَنْ نُبَيْشَةَ قَالَ: ذُكِرَ لِلنَّبِيِّ ﷺ قَالَ: كُنَّا نَعْتِرُ فِي الْجَاهِلِيَّةِ قَالَ: «ٱذْبَحُوا لِلَّهِ عَزَّ وَجَلَّ فِي أَيِّ شَهْرٍ مَا كَانَ وَبَرُّوا ٱللَّهَ عَزَّ وَجَلَّ وَأَطْعِمُوا».

4235 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرٌ وَهُوَ ٱبْنُ الْمُفَضَّلِ عَنْ خَالِدٍ وَرُبَّمَا قَالَ: عَنْ أَبِي الْمَلِيحِ وَرُبَّمَا ذَكَرَ أَبَا قِلاَبَةَ عَنْ نُبَيْشَةَ قَالَ: نَادَى رَجُلٌ وَهُوَ بِمِنًى فَقَالَ: يَا رَسُولَ ٱللَّهِ إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ فِي رَجَبٍ فَمَا تَأْمُرُنَا يَا رَسُولَ ٱللَّهِ؟ قَالَ: «ٱذْبَحُوا فِي أَيِّ شَهْرٍ مَا كَانَ وَبَرُّوا اللَّهَ عَزَّ وَجَلَّ وَأَطْعِمُوا» قَالَ: إِنَّا كُنَّا نُفْرِعُ فَرَعاً فَمَا تَأْمُرُنَا؟ قَالَ: «فِي كُلِّ سَائِمَةٍ فَرَعٌ تَغْذُوهُ مَاشِيَتُكَ حَتَّى إِذَا ٱسْتَحْمَلَ ذَبَحْتَهُ وَتَصَدَّقْتَ بِلَحْمِهِ».

4236 ـ أَخْبَرَنَا عَبْدُ ٱللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ خَالِدٍ عَنْ أَبِي قِلاَبَةَ عَنْ أَبِي الْمَلِيحِ وَأَحْسَبُنِي قَدْ سَمِعْتُهُ مِنْ أَبِي الْمَلِيحِ عَنْ نُبَيْشَةَ رَجُلٍ مِنْ هُذَيْلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِي فَوْقَ ثَلاَثٍ كَيْمَا تَسَعَكُمْ فَقَدْ جَاءَ ٱللَّهُ عَزَّ وَجَلَّ بِالْخَيْرِ فَكُلُوا وَتَصَدَّقُوا وَادَّخِرُوا وَإِنَّ هٰذِهِ الأَيَّامَ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ ٱللَّهِ عَزَّ وَجَلَّ». فَقَالَ رَجُلٌ: إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ فِي رَجَبٍ

"Slaughter (your sacrifices) for (the sake of) Allah in any month you like to do, and be dutiful to Allah (by giving in charity) and feed (the indigent)." Another man said: "O Messenger of Allah! We used to offer the first offspring of camels as sacrifice during the period of ignorance: what do you order us to do concerning that?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "In every (herd of) grazing animals, there is such as being the first offspring, which is fed (like a babe) by (the milk of) your cattle: when it (grows up and) becomes able to carry, slaughter it and give its meat in charity to the wayfarers: this is good (for you)."

[3] What About Fara'?

4237- It is narrated on the authority of Nubaishah that he said: A man called the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! We used to offer (as sacrifice) a sheep in the month of Rajab during the period of ignorance: what do you order us concerning that?" he said: "Slaughter (your sacrifices) for (the sake of) Allah in any month you like to do, and be dutiful to Allah (by giving in charity) and feed (the indigent)." He further said: "O Messenger of Allah! We used to offer the first offspring of camels as sacrifice during the period of ignorance: what do you order us to do concerning that?" on that he said: "In every (herd of) grazing animals, there is such as being the first offspring, which is fed (like a babe) by (the milk of) your cattle: when it (grows up and) becomes able to carry, slaughter it and give its meat in charity: this is good."

4238- It is narrated on the authority of Nubaishah Al-Hudhali that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! We used to offer (as sacrifice) a sheep in the month of Rajab during the period of ignorance: what do you order us concerning that?" he said: "Slaughter (your sacrifices) for (the sake of) Allah in any month you like to do, and be dutiful to Allah (by giving in charity) and feed (the indigent)."

4239- It is narrated on the authority of Abu Razin: Laqit Ibn Amir Al-Uqaili that he said: I said: "O Messenger of Allah! During the pre-Islamic period of ignorance, we used to slaughter sacrifices in (the month of) Rajab, from which we would eat and feed such as came to us." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm in that." Waki' Ibn Udus said: I will never leave that (conduct).

[4] The Hide Of The Dead Animals

4240- It is narrated on the authority of Ibn Abbas from Maimunah that once The Messenger of Allah "Allah's blessing and peace be upon him"

فَمَا تَأْمُرُنَا؟ قَالَ: «**اذْبَحُوا لِلَّهِ عَزَّ وَجَلَّ فِي أَيِّ شَهْرٍ مَا كَانَ وَبَرُّوا اللَّهَ عَزَّ وَجَلَّ وَأَطْعِمُوا**» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نُفَرِّعُ فَرَعاً فِي الْجَاهِلِيَّةِ فَمَا تَأْمُرُنَا؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «**فِي كُلِّ سَائِمَةٍ مِنَ الْغَنَمِ فَرَعٌ تَغْذُوهُ غَنَمُكَ حَتَّى إِذَا اسْتَحْمَلَ ذَبَحْتَهُ وَتَصَدَّقْتَ بِلَحْمِهِ عَلَى ابْنِ السَّبِيلِ فَإِنَّ ذَلِكَ هُوَ خَيْرٌ**».

(3) ـ تَفْسِيرُ الفَرَعِ

4237 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: أَنْبَأَنَا خَالِدٌ عَنْ أَبِي الْمَلِيحِ عَنْ نُبَيْشَةَ قَالَ: نَادَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً يَعْنِي فِي الْجَاهِلِيَّةِ فِي رَجَبٍ فَمَا تَأْمُرُنَا؟ قَالَ: «**اذْبَحُوهَا فِي أَيِّ شَهْرٍ كَانَ وَبَرُّوا اللَّهَ عَزَّ وَجَلَّ وَأَطْعِمُوا**» قَالَ: إِنَّا كُنَّا نُفْرِعُ فَرَعاً فِي الْجَاهِلِيَّةِ قَالَ: «**فِي كُلِّ سَائِمَةٍ فَرَعٌ حَتَّى إِذَا اسْتَحْمَلَ ذَبَحْتَهُ وَتَصَدَّقْتَ بِلَحْمِهِ فَإِنَّ ذَلِكَ هُوَ خَيْرٌ**».

4238 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عُلَيَّةَ عَنْ خَالِدٍ قَالَ: حَدَّثَنِي أَبُو قِلاَبَةَ عَنْ أَبِي الْمَلِيحِ فَلَقِيتُ أَبَا الْمَلِيحِ فَسَأَلْتُهُ: فَحَدَّثَنِي عَنْ نُبَيْشَةَ الْهُذَلِيِّ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ فَمَا تَأْمُرُنَا؟ قَالَ: «**اذْبَحُوا لِلَّهِ عَزَّ وَجَلَّ فِي أَيِّ شَهْرٍ مَا كَانَ وَبَرُّوا اللَّهَ عَزَّ وَجَلَّ وَأَطْعِمُوا**».

4239 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمنِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ وَكِيعِ بْنِ عُدُسٍ عَنْ عَمِّهِ أَبِي رَزِينٍ لَقِيطِ بْنِ عَامِرٍ الْعُقَيْلِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَذْبَحُ ذَبَائِحَ فِي الْجَاهِلِيَّةِ فِي رَجَبٍ فَنَأْكُلُ وَنُطْعِمُ مَنْ جَاءَنَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ بَأْسَ بِهِ**» قَالَ وَكِيعُ بْنُ عُدُسٍ: فَلاَ أَدَعُهُ.

(4) ـ جُلُودُ المَيْتَةِ

4240 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى شَاةٍ مَيْتَةٍ مَلْقَاةٍ

passed by a dead sheep thrown in the way, and asked: "Whose is this?" the people said: "It is Maimunah's." he said: "Wouldn't she benefit by its hide?" The people replied: "It is dead." On that he said: "It is only eating it that is made unlawful by Allah Almighty."

4241- It is narrated on the authority of Ibn Abbas that he said: Once The Messenger of Allah "Allah's blessing and peace be upon him" passed by a dead sheep which he had given to a freed slave belonging to Maimunah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "Why should you not benefit by its hide?" The people replied: "O Messenger of Allah! It is dead." The Prophet "Allah's blessing and peace be upon him" said: "Only eating it is unlawful."

4242- It is narrated on the authority of Ibn Abbas that he said: Once The Messenger of Allah "Allah's blessing and peace be upon him" saw a dead sheep which he had given in charity to a freed slave belonging to Maimunah, thereupon he said: "Why should they not remove its hide, and benefit by it?" The people replied: "O Messenger of Allah! It is dead." The Prophet "Allah's blessing and peace be upon him" said: "Only eating it is unlawful."

4243- It is narrated on the authority of Ibn Abbas that he said: Maimunah told me that a sheep died, thereupon The Prophet "Allah's blessing and peace be upon him" said: "Why should you not take away (and tan) its hide, and get benefit from it?"

4244- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" came upon a dead sheep belonging to Maimunah, thereupon he said: "Why should you not take away and tan its hide, and get benefit from it?"

4245- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" came upon a dead sheep, thereupon he said: "Why should you not get benefit from its hide?"

4246- It is narrated on the authority of Ibn Abbas from Sawdah, the wife of The Prophet "Allah's blessing and peace be upon him" that she said: A sheep belonging to us died, thereupon we tanned its hide, and kept preparing our soaked fruits in it until it became a shabby water-skin.

4247- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" said: "If any (piece of) hide is tanned, it then becomes clean (and fit for use)."

4248- It is narrated on the authority of Ibn Wa'lah that he asked Ibn Abbas saying: "We take part in battles against those of the West, and they

فَقَالَ: «لِمَنْ هٰذِهِ؟» فَقَالُوا: لِمَيْمُونَةَ فَقَالَ: «مَا عَلَيْهَا لَوِ ٱنْتَفَعَتْ بِإِهَابِهَا؟» قَالُوا: إِنَّهَا مَيْتَةٌ فَقَالَ: «إِنَّمَا حَرَّمَ ٱللَّهُ عَزَّ وَجَلَّ أَكْلَهَا».

4241 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ٱبْنِ شِهَابٍ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ ٱللَّهِ ﷺ بِشَاةٍ مَيْتَةٍ كَانَ أَعْطَاهَا مَوْلَاةً لِمَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالَ: «هَلَّا ٱنْتَفَعْتُمْ بِجِلْدِهَا؟» قَالُوا: يَا رَسُولَ ٱللَّهِ إِنَّهَا مَيْتَةٌ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

4242 ـ أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي عَنِ ٱبْنِ أَبِي حَبِيبٍ يَعْنِي يَزِيدَ عَنْ حَفْصِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ حَدَّثَهُ أَنَّ ٱبْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: أَبْصَرَ رَسُولُ ٱللَّهِ ﷺ شَاةً مَيْتَةً لِمَوْلَاةٍ لِمَيْمُونَةَ وَكَانَتْ مِنَ الصَّدَقَةِ فَقَالَ: «لَوْ نَزَعُوا جِلْدَهَا فَٱنْتَفَعُوا بِهِ» قَالُوا: إِنَّهَا مَيْتَةٌ قَالَ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

4243 ـ أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ الْقَطَّانُ الرَّقِّيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: أَخْبَرَنِي عَطَاءٌ مُنْذُ حِينٍ عَنِ ٱبْنِ عَبَّاسٍ أَخْبَرَتْنِي مَيْمُونَةُ: أَنَّ شَاةً مَاتَتْ فَقَالَ النَّبِيُّ ﷺ: «أَلَا دَفَعْتُمْ إِهَابَهَا فَٱسْتَمْتَعْتُمْ بِهِ».

4244 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ عَطَاءٍ قَالَ: سَمِعْتُ ٱبْنَ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِشَاةٍ لِمَيْمُونَةَ مَيْتَةٍ فَقَالَ: «أَلَا أَخَذْتُمْ إِهَابَهَا فَدَبَغْتُمْ فَٱنْتَفَعْتُمْ».

4245 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ عَنْ مُغِيرَةَ عَنِ الشَّعْبِيِّ قَالَ: قَالَ ٱبْنُ عَبَّاسٍ: مَرَّ النَّبِيُّ ﷺ عَلَى شَاةٍ مَيْتَةٍ فَقَالَ: «أَلَا ٱنْتَفَعْتُمْ بِإِهَابِهَا».

4246 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ عَنْ سَوْدَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: «مَاتَتْ شَاةٌ لَنَا فَدَبَغْنَا مَسْكَهَا فَمَا زِلْنَا نَنْبِذُ فِيهَا حَتَّى صَارَتْ شَنًّا».

4247 ـ أَخْبَرَنَا قُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ عَنْ سُفْيَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنِ ٱبْنِ وَعْلَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «أَيُّمَا إِهَابٍ دُبِغَ فَقَدْ طَهُرَ».

4248 ـ أَخْبَرَنِي الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ وَهُوَ ٱبْنُ مُضَرَ قَالَ: حَدَّثَنِي أَبِي عَنْ جَعْفَرِ بْنِ رَبِيعَةَ أَنَّهُ سَمِعَ أَبَا الْخَيْرِ عَنِ ٱبْنِ وَعْلَةَ أَنَّهُ سَأَلَ ٱبْنَ عَبَّاسٍ فَقَالَ: إِنَّا نَغْزُو هٰذَا الْمَغْرِبَ وَإِنَّهُمْ أَهْلُ وَثَنٍ وَلَهُمْ قِرَبٌ يَكُونُ فِيهَا

are idolaters, and they use water-skins, in which they put milk and water." Ibn Abbas said: "No doubt, tanning the skin makes it clean." Ibn Wa'lah said: "Is this something from your own opinion, or you heard from The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "No, I heard it from The Messenger of Allah "Allah's blessing and peace be upon him"."

4249- It is narrated on the authority of Salamah Ibn Al-Muhabbiq that during the holy battle of Tabuk, The Messenger of Allah "Allah's blessing and peace be upon him" asked for water from a woman, and she said: "I have but (water) in the water-skin of a dead animal." He asked: "Have you not tanned it?" she answered in the affirmative, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "To be sure, tanning it makes it clean."

4250- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the hide of the dead animals, and he said: "Tanning it makes it lawful (for use)."

4251- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the hide of the dead animals, and he said: "Tanning it makes it lawful (for use)."

4252- It is narrated on the authority of A'ishah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "What makes the hide of the dead animals lawful (for use) is its being tanned."

4253- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What makes the hide of the dead animals lawful (for use) is its being tanned."

[5] Such As With Which The Hide Of The Dead Animal Is Tanned

4254- It is narrated on the authority of Al-Aliyah Bint Subai from Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that she told her: Once, men from the Quraish came upon the Messenger of Allah "Allah's blessing and peace be upon him", and they were dragging a sheep belonging to them, as if they were dragging a horse. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Would that you take its hide (and get benefit from it)!" they said: "It is dead." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The water mixed with auburn would purify it."

اللَّبَنُ وَالْمَاءُ فَقَالَ ٱبْنُ عَبَّاسٍ: «الدِّبَاغُ طَهُورٌ» قَالَ ٱبْنُ وَعْلَةَ: عَنْ رَأْيِكَ أَوْ شَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ ٱللَّهِ ﷺ؟ قَالَ: «بَلْ عَنْ رَسُولِ ٱللَّهِ ﷺ».

4249 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ جَوْنِ بْنِ قَتَادَةَ عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ: أَنَّ نَبِيَّ ٱللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ دَعَا بِمَاءٍ مِنْ عِنْدِ ٱمْرَأَةٍ قَالَتْ: مَا عِنْدِي إِلاَّ فِي قِرْبَةٍ لِي مَيْتَةٍ قَالَ: «**أَلَيْسَ قَدْ دَبَغْتِهَا؟**» قَالَتْ بَلَى قَالَ: «**فَإِنَّ دِبَاغَهَا ذَكَاتُهَا**».

4250 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنْ جُلُودِ الْمَيْتَةِ فَقَالَ: «**دِبَاغُهَا طَهُورُهَا**».

4251 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا شَرِيكٌ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ ٱللَّهِ ﷺ عَنْ جُلُودِ الْمَيْتَةِ فَقَالَ: «**دِبَاغُهَا ذَكَاتُهَا**».

4252 ـ أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**ذَكَاةُ الْمَيْتَةِ دِبَاغُهَا**».

4253 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**ذَكَاةُ الْمَيْتَةِ دِبَاغُهَا**».

(5) ـ ما يُدْبَغُ به جُلُودُ المَيْتَةِ

4254 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَٱللَّيْثُ بْنُ سَعْدٍ عَنْ كَثِيرِ بْنِ فَرْقَدٍ أَنَّ عَبْدَ ٱللَّهِ بْنَ مَالِكِ بْنِ حُذَافَةَ حَدَّثَهُ عَنِ الْعَالِيَةِ بِنْتِ سُبَيْعٍ: أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهَا أَنَّهُ مَرَّ بِرَسُولِ ٱللَّهِ ﷺ رِجَالٌ مِنْ قُرَيْشٍ يَجُرُّونَ شَاةً لَهُمْ مِثْلَ الْحِصَانِ فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ ﷺ: «**لَوْ أَخَذْتُمْ إِهَابَهَا**» قَالُوا: إِنَّهَا مَيْتَةٌ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**يُطَهِّرُهَا الْمَاءُ وَالْقَرَظُ**».

4255- It is narrated on the authority of Abdullah Ibn Ukaim that he said: The document of the Messenger of Allah "Allah's blessing and peace be upon him" was recited to us, and I was still young, in which he said: "Nor should you get benefit from the hide or the bone-joints of the dead animals."

4256- It is narrated on the authority of Abdullah Ibn Ukaim that he said: The Messenger of Allah "Allah's blessing and peace be upon him" wrote to us (in his document) that "You should not get benefit from the hide or the bone-joints of the dead animals."

4257- It is narrated on the authority of Abdullah Ibn Ukaim that he said: The Messenger of Allah "Allah's blessing and peace be upon him" wrote to (the tribe of) Juhainah (in his document) that "You should not get benefit from the hide or the bone-joints of the dead animals." Abu Abd Ar-Rahman said: The most authentic narration in tanning the hide of the dead animal is that of Ibn Abbas from Maimunah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him"; and Allah Almighty knows better.

[6] The Concession To Get Benefit From The Hide Of The Dead Animal In Case It Is Tanned

4258- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" gave permission to get benefit from the skin of the dead animals in case it is tanned.

[7] It Is Forbidden To Benefit From The Skin Of Wild Animals

4259- It is narrated on the authority of Abu Al-Malih from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade using the skin of wild animals (before being tanned, or absolutely as being impure according to Ash-Shafi'i).

4260- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade using silk, gold, and the cushion made of the skin of tigers.

4261- It is narrated on the authority of Khalid that he said: Al-Miqdam came to visit Mu'awiyah and said to him: I beseech you by Allah: do you know that The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing and sitting on the skin of the wild animals?" he answered in the affirmative.

[8] It Is Forbidden To Benefit From The Fat Of The Dead Animals

4262- It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him"

4255 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ يَعْنِي ٱبْنَ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنِ ٱبْنِ أَبِي لَيْلَى عَنْ عَبْدِ ٱللَّهِ بْنِ عُكَيْمٍ قَالَ: قُرِئَ عَلَيْنَا كِتَابُ رَسُولِ ٱللَّهِ ﷺ وَأَنَا غُلَامٌ شَابٌّ: «**أَنْ لاَ تَنْتَفِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلاَ عَصَبٍ**».

4256 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنْ عَبْدِ ٱللَّهِ بْنِ عُكَيْمٍ قَالَ: كَتَبَ إِلَيْنَا رَسُولُ ٱللَّهِ ﷺ: «**أَنْ لاَ تَسْتَمْتِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلاَ عَصَبٍ**».

4257 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ هِلاَلٍ الْوَزَّانِ عَنْ عَبْدِ ٱللَّهِ بْنِ عُكَيْمٍ قَالَ: كَتَبَ رَسُولُ ٱللَّهِ ﷺ إِلَى جُهَيْنَةَ: «**أَنْ لاَ تَنْتَفِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلاَ عَصَبٍ**».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَصَحُّ مَا فِي هٰذَا الْبَابِ فِي جُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ حَدِيثُ الزُّهْرِيِّ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ عَنِ ٱبْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ وَٱللَّهُ تَعَالَى أَعْلَمُ.

(6) ـ الرُّخْصَةُ فِي الاسْتِمْتَاعِ بِجُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ

4258 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا بِشْرُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا مَالِكٌ ح. وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَزِيدَ بْنِ عَبْدِ ٱللَّهِ بْنِ قُسَيْطٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبَانَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ أَمَرَ أَنْ يُسْتَمْتَعَ بِجُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ».

(7) ـ النَّهْيُ عن الانْتِفَاعِ بِجُلُودِ السِّبَاعِ

4259 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ عَنْ يَحْيَى عَنِ ٱبْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَبِي الْمَلِيحِ عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ جُلُودِ السِّبَاعِ».

4260 ـ أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْحَرِيرِ وَالذَّهَبِ وَمَيَاثِرِ النُّمُورِ».

4261 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ عَنْ خَالِدٍ قَالَ: وَفَدَ الْمِقْدَامُ بْنُ مَعْدِي كَرِبَ عَلَى مُعَاوِيَةَ فَقَالَ لَهُ: أَنْشُدُكَ بِاللَّهِ هَلْ تَعْلَمُ أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ لُبُوسِ جُلُودِ السِّبَاعِ وَالرُّكُوبِ عَلَيْهَا؟ قَالَ: نَعَمْ.

(8) ـ النَّهْيُ عن الانْتِفَاعِ بِشُحُومِ الْمَيْتَةِ

4262 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ: أَنَّهُ سَمِعَ رَسُولَ ٱللَّهِ ﷺ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ يَقُولُ: «إِنَّ

having said in the year of Conquest, while he was in Mecca: "No doubt, Allah and His Messenger prohibited the sale of wine, dead (animals), swine and idols." It was said: "O Messenger of Allah! What about the fat of the dead (animals), it is used in painting the (wood of the) ships, varnishing the hide and the people use it in lighting." He (The Prophet) said: "No, it is prohibited." Then he added: "Might Allah destroy the Jews! When the fat was prohibited to them, they melted it, then sold it, and utilized its price."

[9] It Is Forbidden To Benefit From What Is Prohibited By Allah

4263- It is narrated on the authority of Ibn Abbas that he said: The news reached Umar (Ibn Al-Khattab) that Samurah had sold wine. Upon this he said: "Might Allah destroy Samurah! Did he not know that The Messenger of Allah "Allah's blessing and peace be upon him" said: 'Might Allah curse the Jews! When the fat was prohibited to them, they melted it (and then they got benefit from it)'?"

[10] When A Mouse Falls In The Ghee

4264- It is narrated on the authority of Ibn Abbas from Maimunah that a mouse fell in the ghee (clarified semi-fluid cooking butter), and died, and when The Messenger of Allah "Allah's blessing and peace be upon him" was asked about that he said: "Throw it away, and remove whatever ghee is surrounding it, and then eat of (what remains)."

4265- It is narrated on the authority of Ibn Abbas from Maimunah that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about a mouse that fell into the solid ghee, thereupon he said: "Take it away, and remove what is surrounding it."

4266- It is narrated on the authority of Ibn Abbas from Maimunah that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about a mouse that fell into the ghee, thereupon he said: "If it is solid, throw it away, and remove what is surrounding it (and eat what remains), and if it is liquid, do not approach it at all."

4267- It is narrated on the authority of Ibn Abbas that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came upon a dead goat, thereupon he said: "Would that the owners of this goat get benefit from its hide!"

[11] When A Fly Falls Into A Utensil

4268- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a fly falls into the utensil of anyone of you let him dip it in it."

ٱللَّهَ عَزَّ وَجَلَّ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ». فَقِيلَ: يَا رَسُولَ ٱللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ وَيُدَّهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ فَقَالَ: «**لاَ هُوَ حَرَامٌ**» فَقَالَ رَسُولُ ٱللَّهِ ﷺ عِنْدَ ذٰلِكَ: «**قَاتَلَ ٱللَّهُ الْيَهُودَ إِنَّ ٱللَّهَ عَزَّ وَجَلَّ لَمَّا حَرَّمَ عَلَيْهِمُ الشُّحُومَ جَمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ**».

(9) ـ النَّهْيُ عن الانْتِفَاعِ بما حَرَّمَ الله عزّ وجلّ

4263 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ طَاوُسٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: أُبْلِغَ عُمَرُ أَنَّ سَمُرَةَ بَاعَ خَمْراً قَالَ: قَاتَلَ ٱللَّهُ سَمُرَةَ أَلَمْ يَعْلَمْ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**قَاتَلَ ٱللَّهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا**» قَالَ سُفْيَانُ: يَعْنِي أَذَابُوهَا.

(10) ـ الفَأْرَةُ تَقَعُ في السَّمْنِ

4264 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ عَنِ ٱبْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ: أَنَّ فَأْرَةً وَقَعَتْ فِي سَمْنٍ فَمَاتَتْ فَسُئِلَ النَّبِيُّ ﷺ فَقَالَ: «**أَلْقُوهَا وَمَا حَوْلَهَا وَكُلُوهُ**».

4265 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَمُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ ٱللَّهِ النَّيْسَابُورِيُّ عَنْ عَبْدِ الرَّحْمٰنِ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ عَنِ ٱبْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ فَأْرَةٍ وَقَعَتْ فِي سَمْنٍ جَامِدٍ فَقَالَ: «**خُذُوهَا وَمَا حَوْلَهَا فَأَلْقُوهُ**».

4266 ـ أَخْبَرَنَا خُشَيْشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ بُؤْذُوَيَةَ: أَنَّ مَعْمَراً ذَكَرَهُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ عَنِ ٱبْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ سُئِلَ عَنِ الْفَأْرَةِ تَقَعُ فِي السَّمْنِ فَقَالَ: «**إِنْ كَانَ جَامِداً فَأَلْقُوهَا وَمَا حَوْلَهَا وَإِنْ كَانَ مَائِعاً فَلاَ تَقْرَبُوهُ**».

4267 ـ أَخْبَرَنَا سَلَمَةُ بْنُ أَحْمَدَ بْنِ سُلَيْمِ بْنِ عُثْمَانَ الْفَوْزِيُّ قَالَ: حَدَّثَنَا جَدِّي الْخَطَّابُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرَ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ عَجْلاَنَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سَمِعْتُ ٱبْنَ عَبَّاسٍ يَقُولُ: إِنَّ رَسُولَ ٱللَّهِ ﷺ مَرَّ بِعَنْزٍ مَيْتَةٍ فَقَالَ: «**مَا كَانَ عَلَى أَهْلِ هٰذِهِ الشَّاةِ لَوِ ٱنْتَفَعُوا بِإِهَابِهَا**».

(11) ـ الذُّبَابُ يَقَعُ في الإِنَاءِ

4268 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ٱبْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ خَالِدٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَمْقُلْهُ**».

(43) THE BOOK OF GAMES AND SLAUGHTERED ANIMALS

[1] The Command To Mention Allah's Name On Hunting

4269- It is narrated on the authority of Adi Ibn Hatim that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about hunting, thereupon he said: "When you set off your dog, mention Allah's Name on it: if you catch it and he has not killed (the game), slaughter it and mention Allah's Name on it; and if you catch it and it has killed but has not eaten (of the game) you might eat of it, for he has caught it for you. But if you find that it has eaten of it, eat nothing from it, for in this case, he has caught it for itself. Furthermore, if many dogs mix with yours, and they kill the game but eat nothing of it, you should eat nothing of it, for you do not know which of them has killed it."

[2] It Is Forbidden To Eat Such Of Animals As On Which Allah's Name Has Not Been Mentioned

4270- It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, (i.e. with a hit by its broad side) then the game is unlawful (to eat) for it has been beaten to death." I asked him about my hunting dog. He replied: "If you set off (with Allah's name) your dog after a game and it catches it, even though it does not eat of it, you may eat of it, for its catching a game makes it lawful (for eating). If there is another dog with your dog, and you are afraid it has taken part with yours in catching and killing, then do not eat of it, for in fact, you've mentioned Allah's Name on your dog, and not on the other."

[3] Hunting With The Help Of A Trained Dog

4271- It is narrated on the authority of Adi Ibn Hatim that he said: I said: "I set off my trained dog and it catches (the game for me)." He said: "When you set off your trained dog and you recite the name of Allah on setting it off, and it catches (the game for you), then eat (the game)." I said: "Even if this (the trained dog) kills that (game)?" He (the Prophet) said: "Even if it kills." I said to him: "I throw a heavy featherless blunt arrow, for hunting and killing (the game)." He said: "When you throw such a featherless blunt arrow, and it pierces with its sharp edge, then eat, but if it falls flatly (and beats the game to death), then do not eat that."

(43) ـ كِتَابُ الصَّيْدِ والذَّبَائِحِ

(1) ـ الأَمْرُ بالتَّسْمِيَةِ عند الصَّيْدِ

4269 ـ أَخْبَرَنَا الإِمَامُ أَبُو عَبْدِ الرَّحْمٰنِ النَّسَائِيُّ بِمِصْرَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ سُوَيْدِ بْنِ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ بْنُ الْمُبَارَكِ عَنْ عَاصِمٍ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ ٱللَّهِ ﷺ عَنِ الصَّيْدِ فَقَالَ: «**إِذَا أَرْسَلْتَ كَلْبَكَ فَٱذْكُرِ ٱسْمَ ٱللَّهِ عَلَيْهِ فَإِنْ أَدْرَكْتَهُ لَمْ يَقْتُلْ فَاذْبَحْ وَٱذْكُرِ ٱسْمَ ٱللَّهِ عَلَيْهِ وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ وَلَمْ يَأْكُلْ فَكُلْ فَقَدْ أَمْسَكَهُ عَلَيْكَ فَإِنْ وَجَدْتَهُ قَدْ أَكَلَ مِنْهُ فَلاَ تَطْعَمْ مِنْهُ شَيْئاً فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ وَإِنْ خَالَطَ كَلْبُكَ كِلاَباً فَقَتَلْنَ فَلَمْ يَأْكُلْنَ فَلاَ تَأْكُلْ مِنْهُ شَيْئاً فَإِنَّكَ لاَ تَدْرِي أَيُّهَا قَتَلَ**».

(2) ـ النَّهْيُ عن أَكْلِ ما لم يُذْكَرِ اسْمُ الله عليه

4270 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ عَنْ زَكَرِيَّا عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ: «**مَا أَصَبْتَ بِحَدِّهِ فَكُلْ وَمَا أَصَبْتَ بِعَرْضِهِ فَهُوَ وَقِيذٌ**» وَسَأَلْتُهُ عَنِ الْكَلْبِ فَقَالَ: «**إِذَا أَرْسَلْتَ كَلْبَكَ فَأَخَذَ وَلَمْ يَأْكُلْ فَكُلْ فَإِنَّ أَخْذَهُ ذَكَاتُهُ وَإِنْ كَانَ مَعَ كَلْبِكَ كَلْبٌ آخَرُ فَخَشِيتَ أَنْ يَكُونَ أَخَذَ مَعَهُ فَقَتَلَ فَلاَ تَأْكُلْ فَإِنَّكَ إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ**».

(3) ـ صَيْدُ الكَلْبِ المُعَلَّمِ

4271 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامِ بْنِ الْحَارِثِ عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ ٱللَّهِ ﷺ فَقَالَ: أُرْسِلُ الْكَلْبَ الْمُعَلَّمَ فَيَأْخُذُ فَقَالَ: «**إِذَا أَرْسَلْتَ الْكَلْبَ الْمُعَلَّمَ وَذَكَرْتَ ٱسْمَ ٱللَّهِ عَلَيْهِ فَأَخَذَ فَكُلْ**» قُلْتُ: وَإِنْ قَتَلَ؟ قَالَ: «**وَإِنْ قَتَلَ**». قُلْتُ: أَرْمِي بِالْمِعْرَاضِ قَالَ: «**إِذَا أَصَابَ بِحَدِّهِ فَكُلْ وَإِذَا أَصَابَ بِعَرْضِهِ فَلاَ تَأْكُلْ**».

[4] Hunting With The Help Of An Untrained Dog

4272- It is narrated on the authority of Abu Tha'labah Al-Khushani that he said: I said: "O Allah's Apostle! We are living in a land in which there is plenty of game and I hunt the game with my bow and with my tamed and untamed hound. Then what is lawful for me to eat?" He said: "If you hunt an animal with your bow after mentioning Allah's Name, eat of it. And if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound and get it before it dies and you are able to slaughter it, (slaughter and then) eat of it."

[5] When A Hunting Dog Kills (The Game)

4273- It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! I set off my trained dogs and they catch for me (the game): what is lawful for me to eat?" He said: "When you set off your trained dogs, then eat (the game)." I said: "Even if these (trained dogs) kill that (the game)?" He (the Prophet) said: "Even if these kill, but (on the condition) that no other dog, which you have not set off (along with your dogs), participates (in catching the game)." I said to him: "I throw a heavy featherless blunt arrow, for hunting and it pierces (the game)." He said: "When you throw such a featherless blunt arrow, and it pierces (with its sharp edge), then eat, but if it falls flatly (and beats the game to death), then do not eat that."

[6] When One Finds With His Hunting Dogs Another Dog On Which He Has Not Mentioned Allah's Name

4274- It is narrated on the authority of Adi Ibn Hatim that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about hunting, thereupon he said: "When you set off your dog, and you find that many dogs mix with yours, on which you have not mentioned Allah's Name, eat nothing of the game, for you do not know which of them has killed it."

[7] When One Finds Another Dog With His Own Dog

4275- It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about (hunting with the help of) the dog, and he said: "If you set off your dog on which you've mentioned Allah's Name, eat (of the game), and if you find another dog with yours, do not eat (of the game) for indeed, you've mentioned Allah's Name on your dog, and not on the other."

4276- It is narrated on the authority of Ash-Sha'bi that he said: Adi Ibn Hatim, who was our neighbour, and partner, and co-worker at An-Nahrain

(4) ـ صَيْدُ الكَلْبِ الذي ليس بمُعَلَّمٍ

4272 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عُبَيْدِ بنِ مُحَمَّدٍ الْكُوفِيُّ الْمَحَارِبِيُّ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ يَقُولُ: أَنْبَأَنَا أبو إدْرِيسَ عَائِذُ ٱللَّهِ قَالَ: سَمِعْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ يَقُولُ: قُلْتُ: يَا رَسُولَ ٱللَّهِ إِنَّا بِأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي وَأَصِيدُ بِكَلْبِي الْمُعَلَّمِ وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ فَقَالَ: **«مَا أَصَبْتَ بِقَوْسِكَ فَاذْكُرْ ٱسْمَ ٱللَّهِ عَلَيْهِ وَكُلْ مَا أَصَبْتَ بِكَلْبِكَ الْمُعَلَّمِ فَاذْكُرِ ٱسْمَ ٱللَّهِ وَكُلْ وَمَا أَصَبْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ فَكُلْ»**.

(5) ـ إذا قَتَلَ الكَلْبُ

4273 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ زُنْبُورٍ أَبُو صَالِحٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامِ بْنِ الْحَارِثِ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ ٱللَّهِ أُرْسِلُ كِلَابِي الْمُعَلَّمَةَ فَيُمْسِكْنَ عَلَيَّ فَآكُلُ؟ قَالَ: **«إِذَا أَرْسَلْتَ كِلَابَكَ الْمُعَلَّمَةَ فَأَمْسَكْنَ عَلَيْكَ فَكُلْ»** قُلْتُ: وَإِنْ قَتَلْنَ؟ قَالَ: **«وَإِنْ قَتَلْنَ»**. قَالَ: **«مَا لَمْ يَشْرَكْهُنَّ كَلْبٌ مِنْ سِوَاهُنَّ»** قُلْتُ: أَرْمِي بِالْمِعْرَاضِ فَيَخْزِقُ قَالَ: **«إِنْ خَزَقَ فَكُلْ وَإِنْ أَصَابَ بِعَرْضِهِ فَلَا تَأْكُلْ»**.

(6) ـ إذا وَجَدَ مَعَ كَلْبِهِ كَلْباً لم يُسَمَّ عليه

4274 ـ أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنْ عَامِرٍ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ ٱللَّهِ ﷺ عَنِ الصَّيْدِ فَقَالَ: **«إِذَا أَرْسَلْتَ كَلْبَكَ فَخَالَطَتْهُ أَكْلُبٌ لَمْ تُسَمَّ عَلَيْهَا فَلَا تَأْكُلْ فَإِنَّكَ لَا تَدْرِي أَيُّهَا قَتَلَهُ»**.

(7) ـ إذا وَجَدَ مَعَ كَلْبِهِ كَلْباً غَيْرَهُ

4275 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا زَكَرِيَّا وَهُوَ ٱبْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا عَامِرٌ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ عَنِ الْكَلْبِ فَقَالَ: **«إِذَا أَرْسَلْتَ كَلْبَكَ فَسَمَّيْتَ فَكُلْ وَإِنْ وَجَدْتَ كَلْباً آخَرَ مَعَ كَلْبِكَ فَلَا تَأْكُلْ فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ»**.

4276 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ٱبْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا الشَّعْبِيُّ عَنْ عَدِيِّ بْنِ حَاتِمٍ وَكَانَ لَنَا

told that he asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I set off my dog (for hunting), and find another dog with it having caught (the game with it), and I do not know which of them has really caught it." On that he said: "Do not eat (of the game) for indeed, you've mentioned Allah's Name on your dog, and not on the other." A Hadith like this is narrated on the authority of Adi Ibn Hatim from The Messenger of Allah "Allah's blessing and peace be upon him".

4277- It is narrated on the authority of Adi Ibn Hatim that he asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I set off my dog (for hunting)." On that he said: "If you set off your dog on which you've mentioned Allah's Name, eat (of the game), and if it has eaten of it, do not eat of it, for indeed, it has caught it for itself; and if you set off your dog and find another dog with it, do not eat (of the game) for indeed, you've mentioned Allah's Name on your dog, and not on the other."

4278- It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I set off my dog, and find another dog with it, and I do not know which of them has caught the game." On that he said: "Do not eat (of the game) for indeed, you've mentioned Allah's Name on your dog, and not on the other."

4279- It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "I set off my dog, and find another dog with it, and I do not know which of them has caught the game." On that he said: "Do not eat (of the game) for indeed, you've mentioned Allah's Name on your dog, and not on the other."

[8] When The (Hunting) Dog Eats Of The Game

4280- It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, (i.e. with a hit by its broad side) then the game is unlawful (to eat) for it has been beaten to death." I asked him about the hunting dog. He replied: "If you set off your dog after a game and you've mentioned Allah's name on it, you may eat of it." I asked: "Even if it kills (the game)?" he said: "Even if it kills (the game); and if it has eaten of it, then, do not eat of it. But if you find another dog with yours, and it has killed (the game), then do not eat of it, for in fact, you've mentioned Allah's Name on your dog, and not on the other."

جَاراً وَدَخِيلاً وَرَبِيطاً بِالنهْرَيْنِ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ قَالَ: أُرْسِلُ كَلْبِي فَأَجِدُ مَعَ كَلْبِي كَلْباً قَدْ أَخَذَ لاَ أَدْرِي أَيُّهُمَا أَخَذَ؟ قَالَ: **«لاَ تَأْكُلْ فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ»**.

4277 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: حَدَّثَنَا عَنِ الشَّعْبِيِّ عَنْ عَدِيٍّ عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذٰلِكَ.

4278 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ عُبَيْدِ ٱللَّهِ بْنِ عَمْرٍو الْغَيْلاَنِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنْ عَامِرٍ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ قُلْتُ: أُرْسِلُ كَلْبِي قَالَ: **«إِذَا أَرْسَلْتَ كَلْبَكَ فَسَمَّيْتَ فَكُلْ وَإِنْ أَكَلَ مِنْهُ فَلاَ تَأْكُلْ فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ وَإِذَا أَرْسَلْتَ كَلْبَكَ فَوَجَدْتَ مَعَهُ غَيْرَهُ فَلاَ تَأْكُلْ فَإِنَّكَ إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ»**.

4279 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ عَنِ ٱبْنِ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ وَعَنِ الْحَكَمِ عَنِ الشَّعْبِيِّ وَعَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ قُلْتُ: أُرْسِلُ كَلْبِي فَأَجِدُ مَعَ كَلْبِي كَلْباً آخَرَ لاَ أَدْرِي أَيُّهُمَا أَخَذَ؟ قَالَ: **«لاَ تَأْكُلْ فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ»**.

(8) ـ الكَلْبُ يَأْكُلُ من الصَّيْدِ

4280 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ٱبْنُ هَارُونَ أَنْبَأَنَا زَكَرِيَّا وَعَاصِمٌ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ: **«مَا أَصَابَ بِحَدِّهِ فَكُلْ وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِيذٌ»** قَالَ: وَسَأَلْتُهُ عَنْ كَلْبِ الصَّيْدِ فَقَالَ: **«إِذَا أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ ٱسْمَ ٱللَّهِ عَلَيْهِ فَكُلْ»** قُلْتُ: وَإِنْ قَتَلَ؟ قَالَ: **«وَإِنْ قَتَلَ فَإِنْ أَكَلَ مِنْهُ فَلاَ تَأْكُلْ وَإِنْ وَجَدْتَ مَعَهُ كَلْباً غَيْرَ كَلْبِكَ وَقَدْ قَتَلَهُ فَلاَ تَأْكُلْ فَإِنَّكَ إِنَّمَا ذَكَرْتَ ٱسْمَ ٱللَّهِ عَزَّ وَجَلَّ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْ عَلَى غَيْرِهِ»**.

4281- It is narrated on the authority of Adi Ibn Hatim that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about hunting, thereupon he said: "When you set off your dog, and mention Allah's Name on sending it, and it kills but does not eat (of the game), eat of it; and if it eats of it, do not eat of it, for in this case, it has caught it (the game) for itself and not for you."

[9] The Command To Kill The Dogs

4282- It is narrated on the authority of Maimunah that Gabriel said to The Messenger of Allah "Allah's blessing and peace be upon him": "But we (angels) never enter a house in which there is a dog or a picture (of a living being)." In the morning, The Messenger of Allah "Allah's blessing and peace be upon him" ordered that all dogs be killed, to the extent that he ordered to kill even the very young dogs.

4283- It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the dogs be killed, barring such of them as he excepted. (But as we shall see later, this command was abrogated).

4284- It is narrated on the authority of Salim Ibn Abdullah from his father that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" raising his voice, with the order to kill all the dogs. All the dogs by then were killed, barring a dog for hunting or guarding cattle and sheep.

4285- It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the dogs be killed, barring a dog used for hunting or a dog for guarding cattle and sheep.

[10] The Characteristic Of Dogs Which Were Ordered To Be Killed

4286- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had the dogs not been one of the sects (created by Allah, Who has never created anything in vain or by way of jesting), surely, I would have ordered that they should be killed. But anyway, kill the dark black from amongst them. Furthermore, any people who take a dog, unless it is used for guarding farms, cattle and sheep or for hunting, (as much as) a Qirat will be daily reduced from their reward."

[11] The Angels Never Enter A House In Which There Is A Dog

4287- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

4281 ـ أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ الطَّائِيِّ: أَنَّهُ سَأَلَ رَسُولَ ٱللَّهِ ﷺ عَنِ الصَّيْدِ قَالَ: «**إِذَا أَرْسَلْتَ كَلْبَكَ فَذَكَرْتَ ٱسْمَ ٱللَّهِ عَلَيْهِ فَقَتَلَ وَلَمْ يَأْكُلْ فَكُلْ وَإِنْ أَكَلَ مِنْهُ فَلاَ تَأْكُلْ فَإِنَّمَا أَمْسَكَهُ عَلَيْهِ وَلَمْ يُمْسِكْ عَلَيْكَ**».

(9) ـ الأَمْرُ بِقَتْلِ الكِلابِ

4282 ـ أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ٱبْنُ السَّبَّاقِ قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ لَهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ: لَكِنَّا لاَ نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ فَأَصْبَحَ رَسُولُ ٱللَّهِ ﷺ يَوْمَئِذٍ فَأَمَرَ بِقَتْلِ الْكِلاَبِ حَتَّى إِنَّهُ لَيَأْمُرُ بِقَتْلِ الْكَلْبِ الصَّغِيرِ.

4283 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ غَيْرَ مَا ٱسْتُثْنِيَ مِنْهَا».

4284 ـ أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ قَالَ: قَالَ ٱبْنُ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ ٱللَّهِ عَنْ أَبِيهِ قَالَ: «سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ رَافِعاً صَوْتَهُ يَأْمُرُ بِقَتْلِ الْكِلاَبِ فَكَانَتِ الْكِلاَبُ تُقْتَلُ إِلاَّ كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ».

4285 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ إِلاَّ كَلْبَ صَيْدٍ أَوْ كَلْبِ مَاشِيَةٍ».

(10) ـ صِفَةُ الكِلابِ الَّتِي أُمِرَ بِقَتْلِهَا

4286 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ عَنْ عَبْدِ ٱللَّهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**لَوْلاَ أَنَّ الْكِلاَبَ أُمَّةٌ مِنَ الأُمَمِ لأَمَرْتُ بِقَتْلِهَا فَٱقْتُلُوا مِنْهَا الأَسْوَدَ الْبَهِيمَ وَأَيُّمَا قَوْمٍ ٱتَّخَذُوا كَلْباً لَيْسَ بِكَلْبِ حَرْثٍ أَوْ صَيْدٍ أَوْ مَاشِيَةٍ فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ**».

(11) ـ امْتِنَاعُ المَلائِكَةِ من دُخُولِ بَيْتٍ فيه كَلْبٌ

4287 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَيَحْيَى بْنُ سَعِيدٍ قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ عَنْ أَبِي زُرْعَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ نُجَيٍّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي

angels never enter a house in which there is a picture (of a living being), a dog, or one who is in the state of ceremonial impurity."

4288- It is narrated on the authority of Ibn Abbas from Abu Talhah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never enter a house in which there is a dog, or a picture (of a living being)."

4289- It is narrated on the authority of Abdullah Ibn Abbas that Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", told him that one morning, the Messenger of Allah "Allah's blessing and peace be upon him" frowned. Maimunah said to him: "O Messenger of Allah! I've disapproved your state as of today." He said: "Gabriel "Peace be upon him" promised me to meet me tonight, but he did not come. By Allah, he has never broken his promise with me." He spent his day in the same state, and then it occurred to his mind that there had been a young dog under our cot. He ordered it be turned out. He then took some water in his hand which he sprinkled at that place. When it was evening Gabriel "Peace be upon him" visited him to whom the Messenger of Allah "Allah's blessing and peace be upon him" said: "you've promised me to meet me last night (Why did you not come?)" He said: "Yes, but we never enter a house in which there is a dog or a picture (of a living being)." in the morning (following that night), the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the dogs should be killed.

[12] The Concession To Keep A Dog For Guarding Cattle And Sheep

4290- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a dog, (as much as) two Qirats will be daily reduced from his reward, barring a (hunter who keeps a) trained dog (for hunting), or a dog for guarding cattle and sheep."

4291- It is narrated on the authority of As-Sa'ib Ibn Yazid that he told that Sufyan Ibn Abu Zuhair Ash-Shana'i came to visit them and said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a dog, unless it is used for guarding farms or cattle and sheep, (as much as) a daily Qirat will be reduced from his reward." I asked him: "O Sufyan! Have you really heard that from Allah's Apostle "Allah's blessing and peace be upon him"?" he said: "Yes, by the Lord of this mosque."

[13] The Concession To Keep A Dog For Hunting

4292- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who

طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**الْمَلاَئِكَةُ لاَ تَدْخُلُ بَيْتاً فِيهِ صُورَةٌ وَلاَ كَلْبٌ وَلاَ جُنُبٌ**».

4288 ـ أَخْبَرَنَا قُتَيْبَةُ وَإِسْحَاقُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ عَنِ ٱبْنِ عَبَّاسٍ عَنْ أَبِي طَلْحَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ**».

4289 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ٱبْنُ السَّبَّاقِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ: أَنَّ رَسُولَ ٱللَّهِ ﷺ أَصْبَحَ يَوْماً وَاجِماً فَقَالَتْ لَهُ مَيْمُونَةُ: أَيْ رَسُولَ ٱللَّهِ لَقَدِ ٱسْتَنْكَرْتُ هَيْئَتَكَ مُنْذُ الْيَوْمَ فَقَالَ: «**إِنَّ جِبْرِيلَ عَلَيْهِ السَّلاَمُ كَانَ وَعَدَنِي أَنْ يَلْقَانِي اللَّيْلَةَ فَلَمْ يَلْقَنِي أَمَا وَٱللَّهِ مَا أَخْلَفَنِي**». قَالَ: فَظَلَّ يَوْمَهُ كَذٰلِكَ ثُمَّ وَقَعَ فِي نَفْسِهِ جَرْوُ كَلْبٍ تَحْتَ نَضَدٍ لَنَا فَأَمَرَ بِهِ فَأُخْرِجَ ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَنَضَحَ بِهِ مَكَانَهُ فَلَمَّا أَمْسَى لَقِيَهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ فَقَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: «**قَدْ كُنْتَ وَعَدْتَنِي أَنْ تَلْقَانِي الْبَارِحَةَ**» قَالَ: أَجَلْ وَلٰكِنَّا لاَ نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ. قَالَ: فَأَصْبَحَ رَسُولُ ٱللَّهِ ﷺ مِنْ ذٰلِكَ الْيَوْمِ فَأَمَرَ بِقَتْلِ الْكِلاَبِ.

(12) ـ الرُّخْصَةُ فِي إِمْسَاكِ الْكَلْبِ لِلْمَاشِيَةِ

4290 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ بْنِ سُوَيْدٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ وَهُوَ ٱبْنُ الْمُبَارَكِ عَنْ حَنْظَلَةَ قَالَ: سَمِعْتُ سَالِماً يُحَدِّثُ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**مَنِ ٱقْتَنَى كَلْباً نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ إِلاَّ ضَارِياً أَوْ صَاحِبَ مَاشِيَةٍ**».

4291 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرِ بْنِ إِيَاسِ بْنِ مُقَاتِلِ بْنِ مُشْمَرِجِ بْنِ خَالِدٍ السَّعْدِيُّ عَنْ إِسْمَاعِيلَ وَهُوَ ٱبْنُ جَعْفَرٍ عَنْ يَزِيدَ وَهُوَ ٱبْنُ خُصَيْفَةَ قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ أَنَّهُ وَفَدَ عَلَيْهِمْ سُفْيَانُ بْنُ أَبِي زُهَيْرٍ الشَّنَائِيُّ وَقَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**مَنِ ٱقْتَنَى كَلْباً لاَ يُغْنِي عَنْهُ زَرْعاً وَلاَ ضَرْعاً نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ**» قُلْتُ: يَا سُفْيَانُ أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ ٱللَّهِ ﷺ؟ قَالَ: نَعَمْ وَرَبِّ هٰذَا الْمَسْجِدِ.

(13) ـ بَابُ الرُّخْصَةِ فِي إِمْسَاكِ الْكَلْبِ لِلصَّيْدِ

4292 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّهُ سَمِعَهُ يَقُولُ:

keeps a dog, barring a (hunter who keeps a) trained dog (for hunting), or a dog for guarding cattle and sheep, (as much as) two Qirats will be daily reduced from his reward."

4293- It is narrated on the authority of Salim from his father (Ibn Umar) that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a dog, barring a dog for hunting or a dog for guarding cattle and sheep, (as much as) two Qirats will be daily reduced from his reward."

[14] The Concession To Keep A Dog For Guarding Farms

4294- It is narrated on the authority of Abdullah Ibn Mughaffal: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes a dog, barring a dog that is used for hunting, guarding cattle and sheep or farms, (as much as) a Qirat will be daily reduced from his reward."

4295- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes a dog, barring a dog that is used for hunting, guarding farms or cattle and sheep, (as much as) a Qirat will be daily reduced from his reward."

4296- It is narrated on the authority of Abdullah Ibn Mughaffal: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a dog, unless it is used for hunting, guarding cattle and sheep or land, (as much as) two Qirats will be daily reduced from his reward."

4297- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a dog, barring a dog for guarding cattle and sheep, or a dog for hunting (as much as) a Qirat will be daily reduced from his deed." Abdullah said: Abu Hurairah added "Or a dog for guarding farms".

[15] It Is Forbidden To Accept The Price Of A Dog

4298- It is narrated on the authority of Abu Mas'ud: Uqbah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade accepting the price of a dog, the earnings of a prostitute, and the charge given to a soothsayer.

4299- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to take the price of a dog, the charge given to a soothsayer, and the earnings of a prostitute."

إنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «مَنْ أَمْسَكَ كَلْباً إلاَّ كَلْباً ضَارِياً أَوْ كَلْبَ مَاشِيَةٍ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

4293 ـ أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ ٱقْتَنَى كَلْباً إلاَّ كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

(14) ـ بَابُ الرُّخْصَةِ فِي إِمْسَاكِ الكَلْبِ للحَرْثِ

4294 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَٱبْنُ أَبِي عَدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ عَنْ عَوْفٍ عَنِ الْحَسَنِ عَنْ عَبْدِ ٱللَّهِ بْنِ مُغَفَّلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ ٱتَّخَذَ كَلْباً إلاَّ كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ أَوْ زَرْعٍ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ».

4295 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «مَنِ ٱتَّخَذَ كَلْباً إلاَّ كَلْبَ صَيْدٍ أَوْ زَرْعٍ أَوْ مَاشِيَةٍ نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ».

4296 ـ أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ قَالَ: أَنْبَأَنَا ٱبْنُ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «مَنِ ٱقْتَنَى كَلْباً لَيْسَ بِكَلْبِ صَيْدٍ وَلاَ مَاشِيَةٍ وَلاَ أَرْضٍ فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ قِيرَاطَانِ كُلَّ يَوْمٍ».

4297 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ٱبْنَ جَعْفَرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ عَنْ سَالِمِ بْنِ عَبْدِ ٱللَّهِ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَنِ ٱقْتَنَى كَلْباً إلاَّ كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَيْدٍ نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ» قَالَ عَبْدُ ٱللَّهِ وَقَالَ أَبُو هُرَيْرَةَ: أَوْ كَلْبَ حَرْثٍ.

(15) ـ النَّهْيُ عن ثَمَنِ الكَلْبِ

4298 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّهُ سَمِعَ أَبَا مَسْعُودٍ عُقْبَةَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ».

4299 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَنْبَأَنَا مَعْرُوفُ بْنُ سُوَيْدٍ الْجُذَامِيُّ أَنَّ عَلِيَّ بْنَ رَبَاحٍ اللَّخْمِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «لاَ يَحِلُّ ثَمَنُ الْكَلْبِ وَلاَ حُلْوَانُ الْكَاهِنِ وَلاَ مَهْرُ الْبَغِيِّ».

4300- It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst of income is the earnings of a prostitute, the price of a dog, and the charge given to a cupper."

[16] The Concession To Accept The Price Of A Hunting Dog

4301- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade accepting the price of a tomcat and a dog, barring a hunting dog. Abu Abd Ar-Rahman says that this narration is not authentic.

4302- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I have trained hounds (for hunting): give me your religious verdict pertaining to them." He said: "Eat what your dogs catch for you." He asked: "Even if they kill (the game)?" he said: "Even if they kill (the game)." He said: "Then, give me your religious verdict pertaining to (hunting with the help of) my bow." He said: "Eat what your arrow gets for you." He said: "Even if it goes out of my sight?" he said: "Even if it goes out of your sight, as long as you do not find in it the trace of an arrow other than yours, and you do not find that it has putrefied." This Hadith is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather from the Messenger of Allah "Allah's blessing and peace be upon him".

[17] When A Domestic Animal Becomes Wild

4303- It is narrated on the authority of Abayah Ibn Rafi' from his grandfather Rafi' Ibn Khadij that he said: We were in the company of The Messenger of Allah "Allah's blessing and peace be upon him" at Dhul-Hulaifah in Tihamah. They captured some camels and sheep (as booty). At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" was in the rear of the people. The hasty among the people hurried and slaughtered the animals and set up the boiling vessels (to cook their meat). But The Messenger of Allah "Allah's blessing and peace be upon him" hastened to come to them, and ordered that the cooking pots be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. Such being the case, One of those camels fled away. There were only a few horsemen among the people. They pursued it, but it troubled them. A man threw an arrow at the camel, with which Allah stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these

4300 ـ أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنِ السَّائِبِ بْنِ يَزِيدَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«شَرُّ الْكَسْبِ مَهْرُ الْبَغِيِّ وَثَمَنُ الْكَلْبِ وَكَسْبُ الْحَجَّامِ»**.

(16) ـ الرُّخْصَةُ فِي ثَمَنِ كَلْبِ الصَّيْدِ

4301 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ ثَمَنِ السِّنَّوْرِ وَالْكَلْبِ إِلاَّ كَلْبَ صَيْدٍ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَحَدِيثُ حَجَّاجٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ لَيْسَ هُوَ بِصَحِيحٍ.

4302 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا ابْنُ سَوَاءٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ أَبِي مَالِكٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ ٱللَّهِ إِنَّ لِي كِلاَباً مُكَلَّبَةً فَأَفْتِنِي فِيهَا قَالَ: **«مَا أَمْسَكَ عَلَيْكَ كِلاَبُكَ فَكُلْ»** قُلْتُ: وَإِنْ قَتَلْنَ؟ قَالَ: **«وَإِنْ قَتَلْنَ»** قَالَ: أَفْتِنِي فِي قَوْسِي قَالَ: **«مَا رَدَّ عَلَيْكَ سَهْمُكَ فَكُلْ»** قَالَ: وَإِنْ تَغَيَّبَ عَلَيَّ؟ قَالَ: **«وَإِنْ تَغَيَّبَ عَلَيْكَ مَا لَمْ تَجِدْ فِيهِ أَثَرَ سَهْمٍ غَيْرَ سَهْمِكَ أَوْ تَجِدُهُ قَدْ صَلَّ يَعْنِي قَدْ أَنْتَنَ»** قَالَ ٱبْنُ سَوَاءٍ: وَسَمِعْتُهُ مِنْ أَبِي مَالِكٍ عُبَيْدِ ٱللَّهِ بْنِ الأَخْنَسِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ.

(17) ـ الإِنْسِيَّةُ تَسْتَوحِشُ

4303 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ ٱللَّهِ ﷺ فِي ذِي الْحُلَيْفَةِ مِنْ تِهَامَةَ فَأَصَابُوا إِبِلاً وَغَنَماً وَرَسُولُ ٱللَّهِ ﷺ فِي أُخْرَيَاتِ الْقَوْمِ فَعَجَّلَ أَوَّلُهُمْ فَذَبَحُوا وَنَصَبُوا الْقُدُورَ فَدُفِعَ إِلَيْهِمْ رَسُولُ ٱللَّهِ ﷺ فَأَمَرَ بِالْقُدُورِ فَأُكْفِئَتْ ثُمَّ قَسَمَ بَيْنَهُمْ فَعَدَلَ عَشْراً مِنَ الشَّاءِ بِبَعِيرٍ فَبَيْنَمَا هُمْ كَذٰلِكَ إِذْ نَدَّ بَعِيرٌ وَلَيْسَ فِي الْقَوْمِ إِلاَّ خَيْلٌ يَسِيرَةٌ فَطَلَبُوهُ فَأَعْيَاهُمْ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ ٱللَّهُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ لِهٰذِهِ الْبَهَائِمِ أَوَابِدَ**

animals are like wild animals, so do like this with such as over which you lose control."

[18] When One Shoots A Game And It Falls Into The Water

4304- It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about hunting and he said: "When you shoot your arrow, mention Allah's Name, and if you find that the game has been killed, eat of it, unless you find that it has fallen into the water, with the result that you do not know whether the water or your arrow has killed it."

4305- It is narrated on the authority of Adi Ibn Hatim that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about hunting and he said: "When you shoot your arrow, and set off your (trained) dog, and mention Allah's Name, and your arrow kills (the game) eat of it." He asked: "O Messenger of Allah! But in case it disappears from me for a night (what should I do)?" he said: "If you find in it your arrow, and no trace of anything other than it, eat of it; and if it falls into the water, do not eat of it."

[19] When One Shoots A Game Which Disappears From His Sight

4306- It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! We are the hunters, and anyone of us might shoot a game, which disappears from his sight for one or two nights, and when he traces it, he finds it as dead, having his arrow." On that he said: "If you find the trace (of your arrow) in it, and there is no trace of a wild animal in it, and at the same time, you are certain that it is your arrow which has killed it, then, eat of it."

4307- It is narrated on the authority of Adi Ibn Hatim that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you find the trace in it, and there is no trace of a wild animal in it, and at the same time, you are certain that it is your arrow which has killed it, then, eat of it."

4308- It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! I shoot a game, and find it a night later (what should I do)?" he said: "If you find in it your arrow, and no wild animal eats of it, then, you might eat of it."

[20] When (The Dead Body Of) A Game Becomes Rotten

4309- It is narrated on the authority of Abu Tha'labah from The Messenger of Allah "Allah's blessing and peace be upon him", pertaining to such as catches his game three nights after shooting it, that he might eat of it, unless it is rotten.

كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هٰكَذَا».

(18) ـ في الَّذي يَرْمي الصَّيْدَ فيَقَعُ في المَاءِ

4304 ـ أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ الْمُبَارَكِ قَالَ: أَخْبَرَنِي عَاصِمٌ الأَحْوَلُ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ عَنِ الصَّيْدِ فَقَالَ: «إِذَا رَمَيْتَ سَهْمَكَ فَاذْكُرِ ٱسْمَ ٱللَّهِ عَزَّ وَجَلَّ فَإِنْ وَجَدْتَهُ قَدْ قُتِلَ فَكُلْ إِلاَّ أَنْ تَجِدَهُ قَدْ وَقَعَ فِي مَاءٍ وَلاَ تَدْرِي الْمَاءُ قَتَلَهُ أَوْ سَهْمُكَ».

4305 ـ أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ عَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنْ عَامِرٍ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ ٱللَّهِ ﷺ عَنِ الصَّيْدِ فَقَالَ: «إِذَا أَرْسَلْتَ سَهْمَكَ وَكَلْبَكَ وَذَكَرْتَ ٱسْمَ ٱللَّهِ فَقَتَلَ سَهْمُكَ فَكُلْ» قَالَ: فَإِنْ بَاتَ عَنِّي لَيْلَةً يَا رَسُولَ ٱللَّهِ؟ قَالَ: «إِنْ وَجَدْتَ سَهْمَكَ وَلَمْ تَجِدْ فِيهِ أَثَرَ شَيْءٍ غَيْرَهُ فَكُلْ وَإِنْ وَقَعَ فِي الْمَاءِ فَلاَ تَأْكُلْ».

(19) ـ في الَّذي يَرْمي الصَّيْدَ فيَغِيبُ عنه

4306 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ يَا رَسُولَ ٱللَّهِ إِنَّا أَهْلُ الصَّيْدِ وَإِنَّ أَحَدَنَا يَرْمِي الصَّيْدَ فَيَغِيبُ عَنْهُ اللَّيْلَةَ وَاللَّيْلَتَيْنِ فَيَبْتَغِي الأَثَرَ فَيَجِدُهُ مَيْتاً وَسَهْمُهُ فِيهِ قَالَ: «إِذَا وَجَدْتَ السَّهْمَ فِيهِ وَلَمْ تَجِدْ فِيهِ أَثَرَ سَبُعٍ وَعَلِمْتَ أَنَّ سَهْمَكَ قَتَلَهُ فَكُلْ».

4307 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالاَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ أَبِي بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتَ سَهْمَكَ فِيهِ وَلَمْ تَرَ فِيهِ أَثَراً غَيْرَهُ وَعَلِمْتَ أَنَّهُ قَتَلَهُ فَكُلْ».

4308 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ ٱللَّهِ أَرْمِي الصَّيْدَ فَأَطْلُبُ أَثَرَهُ بَعْدَ لَيْلَةٍ قَالَ: «إِذَا وَجَدْتَ فِيهِ سَهْمَكَ وَلَمْ يَأْكُلْ مِنْهُ سَبُعٌ فَكُلْ».

(20) ـ الصَّيْدُ إذا أَنْتَنَ

4309 ـ أَخْبَرَنِي أَحْمَدُ بْنُ خَالِدٍ الْخَلاَّلُ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: أَنْبَأَنَا مُعَاوِيَةُ وَهُوَ ٱبْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ عَنْ أَبِي ثَعْلَبَةَ عَنِ النَّبِيِّ ﷺ فِي الَّذِي يُدْرِكُ صَيْدَهُ بَعْدَ ثَلاَثٍ «فَلْيَأْكُلْهُ إِلاَّ أَنْ يُنْتِنَ».

4310- It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! I set off my (trained) dog after a game and it catches it, but I could find nothing therewith to slaughter it other than a stone or stick with a sharp edge, therewith I slaughter it." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Shed the blood (of the game) with what you like, and mention Allah's Name."

[21] Hunting With The Featherless Blunt Arrow

4311- It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! I set off my trained dogs and they catch (the game) for me: is it lawful for me to eat?" He said: "When you set off your trained dogs and you recite the name of Allah on setting them off, and they catch (the game) for you, then eat (the game)." I said: "Even if these (trained dogs) kill that (game)?" He (the Prophet) said: "Even if those kill it, on the condition that no other dog should take part (in catching and killing it)." I said to him: "I hunt with the help of a piece of wood having a sharp edge of iron, and kill (the game): is it lawful for me to eat?" He said: "When you throw such a featherless blunt arrow, and mention Allah's Name (on it), and it pierces with its sharp edge, then you might eat, but if it (falls flatly and) beats the game to death with its broad side, then do not eat that."

[22] When The Featherless Blunt Arrow Kills With Its Broad Side

4312- It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed by a hit with its broad side then the game has been beaten to death, so, eat not of it."

[23] Killing With The Sharp Edge Of The Featherless Blunt Arrow

4313- It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed by a hit with its broad side then eat not of it."

4314- It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If you kill the game with its sharp edge, eat of it, but if it is killed by a hit with its broad side then the game has been beaten to death (so, eat not of it)."

4310 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ مُرِيَّ بْنَ قَطَرِيٍّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ يَا رَسُولَ ٱللَّهِ أُرْسِلُ كَلْبِي فَيَأْخُذُ الصَّيْدَ وَلاَ أَجِدُ مَا أُذَكِّيهِ بِهِ فَأُذَكِّيهِ بِٱلْمَرْوَةِ وَالْعَصَا قَالَ: **«أَهْرِقِ الدَّمَ بِمَا شِئْتَ وَٱذْكُرِ ٱسْمَ ٱللَّهِ عَزَّ وَجَلَّ»**.

(21) ـ صَيْدُ المِعْرَاضِ

4311 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ ٱللَّهِ إِنِّي أُرْسِلُ الْكِلاَبَ الْمُعَلَّمَةَ فَتُمْسِكُ عَلَيَّ فَآكُلُ مِنْهُ قَالَ: **«إِذَا أَرْسَلْتَ الْكِلاَبَ يَعْنِي الْمُعَلَّمَةَ وَذَكَرْتَ ٱسْمَ ٱللَّهِ فَأَمْسَكْنَ عَلَيْكَ فَكُلْ»** قُلْتُ: وَإِنْ قَتَلْنَ؟ قَالَ: **«وَإِنْ قَتَلْنَ مَا لَمْ يَشْرَكْهَا كَلْبٌ لَيْسَ مِنْهَا»** قُلْتُ: وَإِنِّي أَرْمِي الصَّيْدَ بِالْمِعْرَاضِ فَأُصِيبُ فَآكُلُ قَالَ: **«إِذَا رَمَيْتَ بِالْمِعْرَاضِ وَسَمَّيْتَ فَخَزَقَ فَكُلْ وَإِذَا أَصَابَ بِعَرْضِهِ فَلاَ تَأْكُلْ»**.

(22) ـ ما أَصَابَ بعَرْضٍ من صَيْدِ المِعْرَاضِ

4312 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا شُعْبَةَ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ عَنِ الْمِعْرَاضِ فَقَالَ: **«إِذَا أَصَابَ بِحَدِّهِ فَكُلْ وَإِذَا أَصَابَ بِعَرْضِهِ فَقُتِلَ فَإِنَّهُ وَقِيذٌ فَلاَ تَأْكُلْ»**.

(23) ـ ما أَصَابَ بحَدٍّ من صَيْدِ المِعْرَاضِ

4313 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الذَّرَّاعُ قَالَ: حَدَّثَنَا أَبُو مُحْصَنٍ قَالَ: حَدَّثَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ: **«إِذَا أَصَابَ بِحَدِّهِ فَكُلْ وَإِذَا أَصَابَ بِعَرْضِهِ فَلاَ تَأْكُلْ»**.

4314 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عِيسَى بْنُ يُونُسَ وَغَيْرُهُ عَنْ زَكَرِيَّا عَنِ الشَّعْبِيِّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ: **«مَا أَصَبْتَ بِحَدِّهِ فَكُلْ وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِيذٌ»**.

[24] Chasing The Game

4315- It is narrated on the authority of Ibn Abbas that The Prophet "Allah's blessing and peace be upon him" said: "He, who lives in the desert becomes heart-hardened; and he who always chases the game becomes heedless; and he, who always lags behind the authority becomes tempted (from the religion)."

[25] The Rabbit

4316- It is narrated on the authority of Abu Hurairah that he said: A desert Arab brought a rabbit to The Messenger of Allah "Allah's blessing and peace be upon him", which he roasted and placed before him. The Messenger of Allah "Allah's blessing and peace be upon him" refrained from eating, even though he ordered the people to eat. The desert Arab also refrained from eating, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What does prevent you from eating?" He said: "I'm fasting three days (as I am used to observe three fasts) monthly." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are to observe (those three) fasts, let your fasting be on the (three white) nights on which the moon is full."

4317- It is narrated on the authority of Umar that he said: "Who among us was present on the day of Qaha (a place three miles from Medina)?" Abu Dharr said: "I! a rabbit was brought to The Messenger of Allah "Allah's blessing and peace be upon him", and the man who brought it said: "I have seen it menstruating." On that The Messenger of Allah "Allah's blessing and peace be upon him" refrained from eating, even though he said (to his present companions): "Eat." A man said: "I'm fasting." He asked him: "Which fast are you observing?" he said: "Three fasts monthly." On that he said: "Where are you from the white three nights, on which the moon is full? i.e. the thirteenth, the fourteenth, and the fifteenth."

4318- It is narrated on the authority of Anas that he said: We chased a rabbit at Marr Az-Zahran, and I caught and brought it to Abu Talhah, who slaughtered it, and sent with me its thighs and hips to The Messenger of Allah "Allah's blessing and peace be upon him", who accepted it.

4319- It is narrated on the authority of Ibn Safwan that he said: I caught two rabbits, and since I found nothing therewith to slaughter them, I slaughtered them with a sharp-edged stone; and when I asked The Messenger of Allah "Allah's blessing and peace be upon him" about that, he told me to eat them (as being lawful).

(24) ـ اتِّبَاعُ الصَّيْدِ

4315 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ أَبِي مُوسَى ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي مُوسَى عَنْ وَهْبِ بْنِ مُنَبِّهٍ عَنْ ٱبْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ سَكَنَ الْبَادِيَةَ جَفَا وَمَنِ ٱتَّبَعَ الصَّيْدَ غَفَلَ وَمَنِ ٱتَّبَعَ الشَّيْطَانَ ٱفْتُتِنَ**» وَٱللَّفْظُ لِابْنِ الْمُثَنَّى.

(25) ـ الأَرْنَبُ

4316 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ الْبَحْرَانِيُّ قَالَ: حَدَّثَنَا حِبَّانُ وَهُوَ ٱبْنُ هِلَالٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ بِأَرْنَبٍ قَدْ شَوَاهَا فَوَضَعَهَا بَيْنَ يَدَيْهِ فَأَمْسَكَ رَسُولُ ٱللَّهِ ﷺ فَلَمْ يَأْكُلْ وَأَمَرَ الْقَوْمَ أَنْ يَأْكُلُوا وَأَمْسَكَ الأَعْرَابِيُّ فَقَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: «**مَا يَمْنَعُكَ أَنْ تَأْكُلَ؟**» قَالَ: إِنِّي أَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ قَالَ: «**إِنْ كُنْتَ صَائِماً فَصُمِ الْغُرَّ**».

4317 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ جُبَيْرٍ وَعَمْرِو بْنِ عُثْمَانَ وَمُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ مُوسَى بْنِ طَلْحَةَ عَنْ أَبِي الْحَوْتَكِيَّةِ قَالَ: قَالَ عُمَرُ رَضِيَ ٱللَّهُ عَنْهُ: مَنْ حَاضِرُنَا يَوْمَ الْقَاحَةِ؟ قَالَ: قَالَ أَبُو ذَرٍّ: أَنَا أُتِيَ رَسُولُ ٱللَّهِ ﷺ بِأَرْنَبٍ فَقَالَ الرَّجُلُ الَّذِي جَاءَ بِهَا: إِنِّي رَأَيْتُهَا تَدْمَى فَكَانَ النَّبِيُّ ﷺ لَمْ يَأْكُلْ ثُمَّ إِنَّهُ قَالَ: «**كُلُوا**» فَقَالَ رَجُلٌ: إِنِّي صَائِمٌ قَالَ: «**وَمَا صَوْمُكَ؟**» قَالَ: مِنْ كُلِّ شَهْرٍ ثَلَاثَةُ أَيَّامٍ قَالَ: «**فَأَيْنَ أَنْتَ عَنِ الْبِيضِ الْغُرِّ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ؟**».

4318 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ هِشَامٍ وَهُوَ ٱبْنُ زَيْدٍ قَالَ: سَمِعْتُ أَنَساً يَقُولُ: أَنْفَجْنَا أَرْنَباً بِمَرِّ الظَّهْرَانِ فَأَخَذْتُهَا فَجِئْتُ بِهَا إِلَى أَبِي طَلْحَةَ فَذَبَحَهَا فَبَعَثَنِي بِفَخِذَيْهَا وَوَرِكَيْهَا إِلَى النَّبِيِّ ﷺ فَقَبِلَهُ.

4319 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَعْفَرٌ عَنْ عَاصِمٍ وَدَاوُدَ عَنِ الشَّعْبِيِّ عَنِ ٱبْنِ صَفْوَانَ قَالَ: أَصَبْتُ أَرْنَبَيْنِ فَلَمْ أَجِدْ مَا أُذَكِّيهِمَا بِهِ فَذَكَّيْتُهُمَا بِمَرْوَةٍ فَسَأَلْتُ النَّبِيَّ ﷺ عَنْ ذٰلِكَ فَأَمَرَنِي بِأَكْلِهِمَا.

[26] The Mastigure

4320- It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the mastigure, while being on the pulpit, thereupon he said: "I never eat it, nor do I forbid it."

4321- It is narrated on the authority of Ibn Umar that a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! What do you see (in eating) the mastigure?" on that he said: "I never eat it, nor do I forbid it."

4322- It is narrated on the authority of Ibn Abbas from Khalid Ibn Al-Walid: A roasted mastigure was brought to The Prophet "Allah's blessing and peace be upon him" who stretched his hand towards it to eat, but a man from those who were present by then said to him: "O Messenger of Allah! It is the meat of a mastigure." Then, he lifted his hand (from it). Khalid Ibn Al-Walid asked: "Is (the meat of a) mastigure unlawful to eat?" The Prophet "Allah's blessing and peace be upon him" said: "No, but it does not exist in the land of my people, so I disgust it." Khalid stretched his hand towards the mastigure and started eating (it) while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at him.

4323- It is narrated on the authority of Ibn Abbas that Khalid Ibn Al-Walid told him that he went with The Messenger of Allah "Allah's blessing and peace be upon him" to the house of Maimunah, the aunt of both him (and Ibn Abbas). The flesh of a mastigure was presented to The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" hardly started eating any (unknown) food before it was described and named for him. A lady from among those who were present said: "Would you not tell The Messenger of Allah "Allah's blessing and peace be upon him" of what he is going to eat?" she told him that it was the meat of a mastigure. The Messenger of Allah "Allah's blessing and peace be upon him" left it. Khalid Ibn Al-Walid said: I asked him: "O Allah's Apostle! Is it unlawful to eat?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but it does not exist in the land of my people, so I disgust it." Khalid added: Then I pulled the mastigure towards me which I ate while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at me. The same is narrated on the authority of Ibn Al-Asamm from Maimunah, and he was under his guardianship.

4324- It is narrated on the authority of Ibn Abbas that he said: My aunt sent some dried yogurt, ghee (a clarified semi-fluid cooking butter) and a

(26) ـ الضَّبُّ

4320 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ سُئِلَ عَنِ الضَّبِّ فَقَالَ: **«لاَ آكُلُهُ وَلاَ أُحَرِّمُهُ»**.

4321 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ وَعَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ أَنَّ رَجُلاً قَالَ: يَا رَسُولَ ٱللَّهِ مَا تَرَى فِي الضَّبِّ؟ قَالَ: **«لَسْتُ بِآكِلِهِ وَلاَ مُحَرِّمِهِ»**.

4322 ـ أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ حَرْبٍ عَنِ الزُّبَيْدِيِّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَبَّاسٍ عَنْ خَالِدِ بْنِ الْوَلِيدِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ أُتِيَ بِضَبٍّ مَشْوِيٍّ فَقُرِّبَ إِلَيْهِ فَأَهْوَى إِلَيْهِ بِيَدِهِ لِيَأْكُلَ مِنْهُ قَالَ لَهُ مَنْ حَضَرَ: يَا رَسُولَ ٱللَّهِ إِنَّهُ لَحْمُ ضَبٍّ فَرَفَعَ يَدَهُ عَنْهُ فَقَالَ لَهُ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ ٱللَّهِ أَحَرَامٌ الضَّبُّ؟ قَالَ: **«لاَ وَلٰكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ»** فَأَهْوَى خَالِدٌ إِلَى الضَّبِّ فَأَكَلَ مِنْهُ وَرَسُولُ ٱللَّهِ ﷺ يَنْظُرُ.

4323 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ عَنِ ٱبْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ: أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَخْبَرَهُ: أَنَّهُ دَخَلَ مَعَ رَسُولِ ٱللَّهِ ﷺ عَلَى مَيْمُونَةَ بِنْتِ الْحَارِثِ وَهِيَ خَالَتُهُ فَقُدِّمَ إِلَى رَسُولِ ٱللَّهِ ﷺ لَحْمُ ضَبٍّ وَكَانَ رَسُولُ ٱللَّهِ ﷺ لاَ يَأْكُلُ شَيْئاً حَتَّى يَعْلَمَ مَا هُوَ؟ فَقَالَ بَعْضُ النِّسْوَةِ: أَلاَ تُخْبِرْنَ رَسُولَ ٱللَّهِ ﷺ مَا يَأْكُلُ؟ فَأَخْبَرَتْهُ أَنَّهُ لَحْمُ ضَبٍّ فَتَرَكَهُ قَالَ خَالِدٌ: سَأَلْتُ رَسُولَ ٱللَّهِ ﷺ أَحَرَامٌ هُوَ؟ قَالَ: **«لاَ ولٰكِنَّهُ طَعَامٌ لَيْسَ فِي أَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ»** قَالَ خَالِدٌ فَٱجْتَرَرْتُهُ إِلَيَّ فَأَكَلْتُهُ وَرَسُولُ ٱللَّهِ ﷺ يَنْظُرُ، وَحَدَّثَهُ ٱبْنُ الأَصَمِّ عَنْ مَيْمُونَةَ وَكَانَ فِي حِجْرِهَا.

4324 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: أَهْدَتْ خَالَتِي إِلَى رَسُولِ ٱللَّهِ ﷺ

mastigure to The Prophet "Allah's blessing and peace be upon him" as a gift. The Prophet "Allah's blessing and peace be upon him" ate the dried yogurt and the ghee, but left the mastigure because he disliked it. The mastigure was eaten at the table of Allah's Apostle "Allah's blessing and peace be upon him"; and had it been unlawful to eat, it would not have been eaten at the table of Allah's Apostle "Allah's blessing and peace be upon him".

4325- It is narrated on the authority of Ibn Abbas that he was asked about eating mastigures, thereupon he said: Umm Hufaid (My aunt) sent some dried yogurt, ghee (a clarified semi-fluid cooking butter) and a mastigure to The Prophet "Allah's blessing and peace be upon him" as a gift. The Prophet "Allah's blessing and peace be upon him" ate the dried yogurt and the ghee, but left the mastigure because he disliked it (even though it was eaten at his table and) had it been unlawful to eat, it would not have been eaten at the table of Allah's Apostle "Allah's blessing and peace be upon him", nor would he have given concession to eat it.

4326- It is narrated on the authority of Thabit Ibn Yazid Al-Ansari that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" on journey when the people got mastigures (which they roasted and then ate). I got one, roasted it, and brought to the Messenger of Allah "Allah's blessing and peace be upon him", who then took a leaf stalk therewith he started counting his fingers, and said: "From amongst the Israelites, there was a sect, whose members were transformed into small animals (like mastigures) on earth, and I do not know which animals they might be." I said to him: "O Messenger of Allah! The people roasted and ate them." Neither he ate, nor did he forbid that.

4327- It is narrated on the authority of Thabit Ibn Wadi'ah that he said: A man brought a mastigure to the Messenger of Allah "Allah's blessing and peace be upon him", who started looking at it, and turning it, and then he said: "(The members of) one from amongst the sects (of people) were transformed (into animals), and I do not know what it had done, and I do not know, perhaps this (mastigure) might belong to it."

4328- It is narrated on the authority of Thabit Ibn Wadi'ah that he said: A man brought a mastigure to the Messenger of Allah "Allah's blessing and peace be upon him", and then he said: "(The members of) one from amongst the sects (of people) were transformed (into animals), and Allah Almighty knows better."

أَقِطاً وَسَمْناً وَأَضُبًّا فَأَكَلَ مِنَ الأَقِطِ وَالسَّمْنِ وَتَرَكَ الأَضَبَّ تَقَذُّراً وَأُكِلَ عَلَى مَائِدَةِ رَسُولِ ٱللَّهِ ﷺ وَلَوْ كَانَ حَرَاماً مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ ٱللَّهِ ﷺ.

4325 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ أَكْلِ الضَّبِابِ فَقَالَ: أَهْدَتْ أُمُّ حُفَيْدٍ إِلَى رَسُولِ ٱللَّهِ ﷺ سَمْناً وَأَقِطاً وَأَضُبًّا فَأَكَلَ مِنَ السَّمْنِ وَالأَقِطِ وَتَرَكَ الضِّبَابَ تَقَذُّراً لَهُنَّ فَلَوْ كَانَ حَرَاماً مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ ٱللَّهِ ﷺ وَلاَ أَمَرَ بِأَكْلِهِنَّ.

4326 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ سَلاَّمُ بْنُ سُلَيْمٍ عَنْ حُصَيْنٍ عَنْ زَيْدِ بْنِ وَهْبٍ عَنْ ثَابِتِ بْنِ يَزِيدَ الأَنْصَارِيِّ قَالَ: كُنَّا مَعَ رَسُولِ ٱللَّهِ ﷺ فِي سَفَرٍ فَنَزَلْنَا مَنْزِلاً فَأَصَابَ النَّاسُ ضِبَاباً فَأَخَذْتُ ضَبًّا فَشَوَيْتُهُ ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَأَخَذَ عُوداً يَعُدُّ بِهِ أَصَابِعَهُ ثُمَّ قَالَ: «**إِنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسِخَتْ دَوَابَّ فِي الأَرْضِ وَإِنِّي لاَ أَدْرِي أَيُّ الدَّوَابِّ هِيَ**» قُلْتُ يَا رَسُولَ ٱللَّهِ إِنَّ النَّاسَ قَدْ أَكَلُوا مِنْهَا قَالَ: «فَمَا أَمَرَ بِأَكْلِهَا وَلاَ نَهَى».

4327 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ يُحَدِّثُ عَنْ ثَابِتِ بْنِ وَدِيعَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ ٱللَّهِ ﷺ بِضَبٍّ فَجَعَلَ يَنْظُرُ إِلَيْهِ وَيُقَلِّبُهُ وَقَالَ: «**إِنَّ أُمَّةً مُسِخَتْ لاَ يُدْرَى مَا فَعَلَتْ وَإِنِّي لاَ أَدْرِي لَعَلَّ هٰذَا مِنْهَا**».

4328 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ زَيْدِ بْنِ وَهْبٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ ثَابِتِ بْنِ وَدِيعَةَ: أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ بِضَبٍّ فَقَالَ: «**إِنَّ أُمَّةً مُسِخَتْ وَٱللَّهُ أَعْلَمُ**».

[27] The Lizard

4329- It is narrated on the authority of Ibn Abu Ammar that he said: I asked Jabir Ibn Abdullah about the lizard, and he told me to eat it. I further asked: "Is it a game?" he answered in the affirmative. I asked: "Have you heard that from the Messenger of Allah "Allah's blessing and peace be upon him"?" he answered in the affirmative.

[28] The Prohibition Of Eating Wild Animals

4330- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is prohibited to eat such of wild animals as has fangs."

4331- It is narrated on the authority of Abu Tha'labah Al-Khushani that the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating such of wild animals as has fangs.

4332- It is narrated on the authority of Abu Tha'labah Al-Khushani that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to accept the robbery; and it is unlawful to eat such of animals as has fangs; and it is unlawful to eat the (flesh of) such of animals as is set up and made a target for shooting."

[29] The Permission To Eat The Flesh Of Horses

4333- It is narrated on the authority of Jabir Ibn Abdullah that he said: On the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the flesh of donkeys, but he gave permission (to eat the flesh of) horses.

4334- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" gave us concession to eat the flesh of horses, and he forbade us to eat the flesh of donkeys.

4335- It is narrated on the authority of Jabir that he said: On the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" gave us concession to eat the flesh of horses, and he forbade us to eat the flesh of donkeys.

4336- It is narrated on the authority of Jabir that he said: We ate the flesh of horses during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

(27) ـ الضَّبُعُ

4329 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي ٱبْنُ جُرَيْجٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ عَنِ ٱبْنِ أَبِي عَمَّارٍ قَالَ: «سَأَلْتُ جَابِرَ بْنَ عَبْدِ ٱللَّهِ عَنِ الضَّبُعِ فَأَمَرَنِي بِأَكْلِهَا فَقُلْتُ: أَصَيْدٌ هِيَ؟ قَالَ: نَعَمْ قُلْتُ: أَسَمِعْتَهُ مِنْ رَسُولِ ٱللَّهِ ﷺ؟ قَالَ: نَعَمْ».

(28) ـ تَحْرِيمُ أَكْلِ السِّبَاعِ

4330 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ عَنْ عُبَيْدَةَ بْنِ سُفْيَانَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«كُلُّ ذِي نَابٍ مِنَ السِّبَاعِ فَأَكْلُهُ حَرَامٌ»**.

4331 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ».

4332 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ عَنْ يَحْيَى عَنْ خَالِدٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي ثَعْلَبَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لاَ تَحِلُّ النُّهْبَى وَلاَ يَحِلُّ مِنَ السِّبَاعِ كُلُّ ذِي نَابٍ وَلاَ تَحِلُّ الْمُجَثَّمَةُ»**.

(29) ـ الإِذْنُ فِي أَكْلِ لُحُومِ الْخَيْلِ

4333 ـ أَخْبَرَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَبْدَةَ قَالاَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو وَهُوَ ٱبْنُ دِينَارٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَابِرٍ قَالَ: «نَهَى ـ وَذَكَرَ رَسُولَ ٱللَّهِ ﷺ ـ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ وَأَذِنَ فِي الْخَيْلِ».

4334 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ جَابِرٍ قَالَ: «أَطْعَمَنَا رَسُولُ ٱللَّهِ ﷺ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمُرِ».

4335 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ وَهُوَ ٱبْنُ وَاقِدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ وَعَمْرُو بْنُ دِينَارٍ عَنْ جَابِرٍ وَعَنِ ٱبْنِ أَبِي نَجِيحٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «أَطْعَمَنَا رَسُولُ ٱللَّهِ ﷺ يَوْمَ خَيْبَرَ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمُرِ».

4336 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ وَهُوَ ٱبْنُ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ الْكَرِيمِ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «كُنَّا نَأْكُلُ لُحُومَ الْخَيْلِ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ».

[30] The Prohibition Of Eating The Flesh Of Horses

4337- It is narrated on the authority of Khalid Ibn Al-Walid that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is unlawful to eat the flesh of horses, mules and donkeys."

4338- It is narrated on the authority of Khalid Ibn Al-Walid that the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the flesh of horses, mules, donkeys, and such of wild animals as has fangs.

4339- It is narrated on the authority of Jabir that he said: We ate the flesh of horses (during the lifetime of the Messenger of Allah). I (the sub-narrator) asked: And the mules? He answered in the negative.

[31] The Prohibition Of Eating The Flesh Of Donkeys

4340- It is narrated on the authority of Muhammad that Ali said to Ibn Abbas: the Messenger of Allah "Allah's blessing and peace be upon him" forbade contracting for temporal marriage of enjoyment, as well as eating the flesh of donkeys on the day of (the holy battle of) Khaibar.

4341- It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (contracting for temporal marriage of) enjoyment of women, as well as eating the flesh of donkeys on the day of (the holy battle of) Khaibar.

4342- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the flesh of donkeys on the day of (the holy battle of) Khaibar.

4344- A Hadith like this is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" with the exception of Khaibar.

4344- It is narrated on the authority of Al-Bara' Ibn Azib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the flesh of donkeys, no matter cooked or raw it might be, on the day of (the holy battle of) Khaibar.

4345- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: On the day of (the holy battle of) Khaibar, we got donkeys outside the town, and when we cooked the flesh thereof, the caller of the Messenger of Allah "Allah's blessing and peace be upon him" made a public announcement that 'The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the flesh of donkeys: so, you should turn down the cooking vessels, and spill away what they contain'; and we did accordingly.

(30) ـ تَحْرِيمُ أَكْلِ لُحُومِ الخَيْلِ

4337 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ خَالِدِ بْنِ الْوَلِيدِ أَنَّهُ سَمِعَ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «لاَ يَحِلُّ أَكْلُ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ».

4338 ـ أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ خَالِدِ بْنِ الْوَلِيدِ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ أَكْلِ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ وَكُلِّ ذِي نَابٍ مِنَ السِّبَاعِ».

4339 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ عَبْدِ الْكَرِيمِ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «كُنَّا نَأْكُلُ لُحُومَ الْخَيْلِ قُلْتُ: الْبِغَالَ؟ قَالَ: لاَ».

(31) ـ تَحْرِيمُ أَكْلِ لُحُومِ الحُمُرِ الأَهْلِيَّةِ

4340 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ وَعَبْدِ ٱللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِمَا قَالَ: قَالَ عَلِيٌّ لابْنِ عَبَّاسٍ رَضِيَ ٱللَّهُ عَنْهُمَا: «إِنَّ النَّبِيَّ ﷺ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ يَوْمَ خَيْبَرَ».

4341 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ وَمَالِكٌ وَأُسَامَةُ عَنِ ٱبْنِ شِهَابٍ عَنِ الْحَسَنِ وَعَبْدِ ٱللَّهِ ٱبْنَيْ مُحَمَّدٍ عَنْ أَبِيهِمَا عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ».

4342 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: أَنْبَأَنَا عُبَيْدُ ٱللَّهِ ح. وَأَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ ٱللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الْحُمُرِ الأَهْلِيَّةِ يَوْمَ خَيْبَرَ».

4343 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ مِثْلَهُ وَلَمْ يَقُلْ خَيْبَرَ.

4344 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ عَاصِمٍ عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ نَضِيجاً وَنِيئاً».

4345 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ يَزِيدَ الْمُقْرِىءُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ عَنْ عَبْدِ ٱللَّهِ بْنِ أَبِي أَوْفَى قَالَ: أَصَبْنَا يَوْمَ خَيْبَرَ حُمُراً خَارِجاً مِنَ الْقَرْيَةِ فَطَبَخْنَاهَا فَنَادَى مُنَادِي النَّبِيِّ ﷺ «إِنَّ رَسُولَ ٱللَّهِ ﷺ قَدْ حَرَّمَ لُحُومَ الْحُمُرِ فَأَكْفِئُوا الْقُدُورَ بِمَا فِيهَا فَأَكْفَأْنَاهَا».

4346- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" attacked Khaibar in the morning, and its inhabitants came out to us with their baskets and spades. When they saw us they said: "Muhammad and the army!" they soon retreated to their fort. Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and said: "Allah is Greater! Allah is Greater! Khaibar has been ruined. Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned." we got some donkeys, which we cooked. Then the announcer of The Messenger of Allah "Allah's blessing and peace be upon him" proclaimed: "Behold! Allah Almighty and His Messenger forbid you (to eat) the flesh of donkeys, for it is an abomination."

4347- It is narrated on the authority of Abu Tha'labah Al-Khushani that they took part with the Messenger of Allah "Allah's blessing and peace be upon him" in attacking Khaibar, and the people were hungry, so, when they found donkeys in it they slaughtered many of them (and cooked their flesh). When the Messenger of Allah "Allah's blessing and peace be upon him" was informed of that, he ordered Abd Ar-Rahman Ibn Awf to make a public announcement among the people that "Behold! The flesh of donkeys is unlawful (to eat) for such as bears witness that I'm the Messenger of Allah."

4348- It is narrated on the authority of Abu Tha'labah Al-Khushani that Allah's Apostle "Allah's blessing and peace be upon him" forbade eating (the flesh of) such of wild animals as has fangs, and the flesh of donkeys.

[32] It Is Permissible To Eat The Flesh Of Onagers

4349- It is narrated on the authority of Jabir that he said: On the day of (the holy battle of) Khaibar, we ate the flesh of horses and onagers; and the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to eat (the flesh of) donkeys.

4350- It is narrated on the authority of Umair Ibn Salamah Ad-Damri that he said: While we were walking with the Messenger of Allah "Allah's blessing and peace be upon him" somewhere in Rawha', and we were in the state of Ihram, behold! There was a hamstrung onager. the Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave it, for its owner is about to come to it." A man from Bahz, who hamstrung the onager, came and said: "O Messenger of Allah! It is up to you to do as you like with this onager." the Messenger of Allah "Allah's blessing and peace be upon him" ordered Abu Bakr to distribute it among the people.

4346 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ: صَبَّحَ رَسُولُ ٱللَّهِ ﷺ خَيْبَرَ فَخَرَجُوا إِلَيْنَا وَمَعَهُمُ الْمَسَاحِي فَلَمَّا رَأَوْنَا قَالُوا: مُحَمَّدٌ وَالْخَمِيسُ وَرَجَعُوا إِلَى الْحِصْنِ يَسْعَوْنَ فَرَفَعَ رَسُولُ ٱللَّهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: «**ٱللَّهُ أَكْبَرُ ٱللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ**». فَأَصَبْنَا فِيهَا حُمُراً فَطَبَخْنَاهَا فَنَادَى مُنَادِي النَّبِيِّ ﷺ فَقَالَ: «إِنَّ ٱللَّهَ عَزَّ وَجَلَّ وَرَسُولَهُ يَنْهَاكُمْ عَنْ لُحُومِ الْحُمُرِ فَإِنَّهَا رِجْسٌ».

4347 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ أَنْبَأَنَا بَقِيَّةُ عَنْ بَحِيرٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ أَنَّهُ حَدَّثَهُمْ: أَنَّهُمْ غَزَوْا مَعَ رَسُولِ ٱللَّهِ ﷺ إِلَى خَيْبَرَ وَالنَّاسُ جِيَاعٌ فَوَجَدُوا فِيهَا حُمُراً مِنْ حُمُرِ الإِنْسِ فَذَبَحَ النَّاسُ مِنْهَا فَحُدِّثَ بِذٰلِكَ النَّبِيُّ ﷺ فَأَمَرَ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ فَأَذَّنَ فِي النَّاسِ: «**أَلاَ إِنَّ لُحُومَ الْحُمُرِ الإِنْسِ لاَ تَحِلُّ لِمَنْ يَشْهَدُ أَنِّي رَسُولُ ٱللَّهِ**».

4348 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ عَنْ بَقِيَّةَ قَالَ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ».

(32) ـ بَابُ إِبَاحَةِ أَكْلِ لُحُومِ حُمُرِ الوَحْشِ

4349 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْمُفَضَّلُ هُوَ ٱبْنُ فَضَالَةَ عَنِ ٱبْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «أَكَلْنَا يَوْمَ خَيْبَرَ لُحُومَ الْخَيْلِ وَالْوَحْشِ وَنَهَانَا النَّبِيُّ ﷺ عَنِ الْحِمَارِ».

4350 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ هُوَ ٱبْنُ مُضَرَ عَنِ ٱبْنِ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عِيسَى بْنِ طَلْحَةَ عَنْ عُمَيْرِ بْنِ سَلَمَةَ الضَّمْرِيِّ قَالَ: بَيْنَا نَحْنُ نَسِيرُ مَعَ رَسُولِ ٱللَّهِ ﷺ بِبَعْضِ أَثَايَا الرَّوْحَاءِ وَهُمْ حُرُمٌ إِذَا حِمَارُ وَحْشٍ مَعْقُورٌ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**دَعُوهُ فَيُوشِكُ صَاحِبُهُ أَنْ يَأْتِيَهُ**» فَجَاءَ رَجُلٌ مِنْ بَهْزٍ هُوَ الَّذِي عَقَرَ الْحِمَارَ فَقَالَ: يَا رَسُولَ ٱللَّهِ شَأْنَكُمْ هٰذَا الْحِمَارُ فَأَمَرَ رَسُولُ ٱللَّهِ ﷺ أَبَا بَكْرٍ يَقْسِمُهُ بَيْنَ النَّاسِ.

4351- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father Abu Qatadah that he caught an onager which he brought to his companions, who were in the state of Ihram, and he was not. He said: We then ate of it. They said to each other: "Would that we ask the Messenger of Allah "Allah's blessing and peace be upon him" about that!" we asked him and he said: "You've done well!" he further asked: "Have you got anything of it?" we answered in the affirmative, thereupon he said: "Give us some of it as a gift." We brought him some of it, from which he ate, even though he was in the state of Ihram.

[33] It Is Permissible To Eat Chicken

4352- It is narrated on the authority of Zahdam that (the cooked flesh of) chicken was brought to Abu Musa, and a man from amongst the present people moved aside (and refrained from eating). He asked him: "What is the matter with you?" he said: "I saw it (the hen) eating something which I disgusted, and thus I took oath not to eat chicken." On that Abu Musa said to him: "Come close and eat, for indeed, I've seen the Messenger of Allah "Allah's blessing and peace be upon him" eating it." He further told him to make expiation for his oath.

4353- It is narrated on the authority of Zahdam that he said: We were with Abu Musa when his meal was served to him, including chicken. Among the present people, there was a man from (the tribe of) Banu Taimullah and he was red-complexioned, as if he was a Mawla, who did not come close (to share food with them). Abu Musa said to him: "Come close, for indeed, I've seen the Messenger of Allah "Allah's blessing and peace be upon him" eating of that (i.e. the chicken)."

4354- It is narrated on the authority of Ibn Abbas that on the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating (the flesh of) such of birds as has paws, and such of wild animals as has fangs.

[34] It Is Permissible To Eat The Flesh Of Swallows

4355- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man, who kills (a bird, even as little as) a swallow and what is above it with no just cause, but that Allah Almighty will question him (on the Day of Judgement)." It was said: "What is its just cause O Messenger of Allah?" he said: "It is to slaughter and eat it, and not to cut its head and throw it."

4351 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ أَبِي حَازِمٍ عَنِ ٱبْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ أَبِي قَتَادَةَ قَالَ: أَصَابَ حِمَاراً وَحْشِيًّا فَأَتَى بِهِ أَصْحَابَهُ وَهُمْ مُحْرِمُونَ وَهُوَ حَلاَلٌ فَأَكَلْنَا مِنْهُ فَقَالَ بَعْضُهُمْ لِبَعْضٍ: لَوْ سَأَلْنَا رَسُولَ ٱللَّهِ ﷺ عَنْهُ فَسَأَلْنَاهُ فَقَالَ: «**قَدْ أَحْسَنْتُمْ**» فَقَالَ لَنَا: «**هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟**» قُلْنَا: نَعَمْ قَالَ: «**فَأَهْدُوا لَنَا**» فَأَتَيْنَاهُ مِنْهُ فَأَكَلَ مِنْهُ وَهُوَ مُحْرِمٌ.

(33) ـ بابُ إِبَاحَةِ أَكْلِ لُحُومِ الدَّجَاجِ

4352 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلاَبَةَ عَنْ زَهْدَمٍ: أَنَّ أَبَا مُوسَى أُتِيَ بِدَجَاجَةٍ فَتَنَحَّى رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: مَا شَأْنُكَ؟ قَالَ: إِنِّي رَأَيْتُهَا تَأْكُلُ شَيْئاً قَذِرْتُهُ فَحَلَفْتُ أَنْ لاَ آكُلَهُ فَقَالَ أَبُو مُوسَى: ٱدْنُ فَكُلْ فَإِنِّي رَأَيْتُ رَسُولَ ٱللَّهِ ﷺ يَأْكُلُهُ وَأَمَرَهُ أَنْ يُكَفِّرَ عَنْ يَمِينِهِ.

4353 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنِ الْقَاسِمِ التَّمِيمِيِّ عَنْ زَهْدَمٍ الْجِرْمِيِّ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى فَقُدِّمَ طَعَامُهُ وَقُدِّمَ فِي طَعَامِهِ لَحْمُ دَجَاجٍ وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَيْمِ ٱللَّهِ أَحْمَرَ كَأَنَّهُ مَوْلًى فَلَمْ يَدْنُ فَقَالَ لَهُ أَبُو مُوسَى: ٱدْنُ فَإِنِّي قَدْ رَأَيْتُ رَسُولَ ٱللَّهِ ﷺ يَأْكُلُ مِنْهُ.

4354 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ بِشْرٍ هُوَ ٱبْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَيْمُونِ بْنِ مِهْرَانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ: «أَنَّ نَبِيَّ ٱللَّهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ وَعَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ».

(34) ـ إِبَاحَةُ أَكْلِ العَصَافِيرِ

4355 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ يَزِيدَ الْمُقْرِىءُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ صُهَيْبٍ مَوْلَى ٱبْنِ عَامِرٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**مَا مِنْ إِنْسَانٍ قَتَلَ عُصْفُوراً فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا إِلاَّ سَأَلَهُ ٱللَّهُ عَزَّ وَجَلَّ عَنْهَا**». قِيلَ يَا رَسُولَ ٱللَّهِ وَمَا حَقُّهَا؟ قَالَ: «**يَذْبَحُهَا فَيَأْكُلُهَا وَلاَ يَقْطَعُ رَأْسَهَا يَرْمِي بِهَا**».

[35] The Sea Dead Animals

4356- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said, concerning the sea water: "It (the sea) is that, whose water is pure, and dead animals are lawful (to eat)."

4357- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us (in a military expedition) and we were three hundred; and we were carrying our provisions on our necks (on account of being light in weight). Then, our provisions were about to be consumed that each man of us had no more than a single date (to sustain him for the whole day). It was said: O Abu Abdullah! What could a single date do with a man (for a whole day)? He said: No doubt, we came to know its significance when we lost it. Then, we came upon the sea, and behold! There was a big fish, ejected by the sea, from which we kept eating for eighteen days.

4358- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us (on an expedition). We were three hundred riders and our chief (leader) was Abu Ubaidah Ibn Al-Jarrah. We were to watch a caravan belonging to the Quraish (people). So we stayed on the coast (for half a month), and were so much afflicted by extreme hunger that we (were forced) to eat leaves beat by our staffs. The sea cast out for us an animal, which was called Al-Anbar (spermaceti whale). We ate of that for half a month and rubbed its fat on our (bodies) until our bodies became stout. Abu Ubaidah caught hold of one of its ribs and fixed that up. He then cast a glance at the tallest man of the army and the highest of the camels. Then he made him ride over it, and that man passed beneath it (the arched rib). When we were afflicted by hunger, a person slaughtered three camels, then we were afflicted by hunger, and a person slaughtered other three camels, and then we were afflicted by hunger, and a person slaughtered three camels, then Abu Ubaidah forbade us (to do so for fear that we might become short of mounts). When we asked The Messenger of Allah "Allah's blessing and peace be upon him" about that (after we had returned to Medina) he said to us: "Have you got anything of that?" We extracted many pitchers of fat from the cavity of its eye, in which four men sat down. Abu Ubaidah had small bags containing dates (before finding that whale), from which he gave every person amongst us a handful of dates (everyday, and when the food ran short), he then gave each one of us no more than a single date (daily). When that (stock) was exhausted, we felt its loss.

(35) ـ بابُ مِيتَةِ البَحْرِ

4356 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ سَعِيدِ بْنِ سَلَمَةَ عَنِ الْمُغِيرَةِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: فِي مَاءِ الْبَحْرِ: «**هُوَ الطَّهُورُ مَاؤُهُ الْحَلَالُ مَيْتَتُهُ**».

4357 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ قَالَ: بَعَثَنَا النَّبِيُّ ﷺ وَنَحْنُ ثَلَاثُمِائَةٍ نَحْمِلُ زَادَنَا عَلَى رِقَابِنَا فَفَنِيَ زَادُنَا حَتَّى كَانَ يَكُونُ لِلرَّجُلِ مِنَّا كُلَّ يَوْمٍ تَمْرَةٌ فَقِيلَ لَهُ: يَا أَبَا عَبْدِ ٱللَّهِ وَأَيْنَ تَقَعُ التَّمْرَةُ مِنَ الرَّجُلِ؟ قَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقَدْنَاهَا فَأَتَيْنَا الْبَحْرَ فَإِذَا بِحُوتٍ قَذَفَهُ الْبَحْرُ فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْماً.

4358 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ عَمْرٍو قَالَ: سَمِعْتُ جَابِراً يَقُولُ: بَعَثَنَا رَسُولُ ٱللَّهِ ﷺ ثَلَاثِمِائَةَ رَاكِبٍ أَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ نَرْصُدُ عِيرَ قُرَيْشٍ فَأَقَمْنَا بِالسَّاحِلِ فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنَا الْخَبَطَ قَالَ: فَأَلْقَى الْبَحْرُ دَابَّةً يُقَالُ لَهَا الْعَنْبَرُ فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ وَادَّهَنَّا مِنْ وَدَكِهِ فَثَابَتْ أَجْسَامُنَا وَأَخَذَ أَبُو عُبَيْدَةَ ضِلْعاً مِنْ أَضْلَاعِهِ فَنَظَرَ إِلَى أَطْوَلِ جَمَلٍ وَأَطْوَلِ رَجُلٍ فِي الْجَيْشِ فَمَرَّ تَحْتَهُ ثُمَّ جَاعُوا فَنَحَرَ رَجُلٌ ثَلَاثَ جَزَائِرَ ثُمَّ جَاعُوا فَنَحَرَ رَجُلٌ ثَلَاثَ جَزَائِرَ ثُمَّ جَاعُوا فَنَحَرَ رَجُلٌ ثَلَاثَ جَزَائِرَ ثُمَّ نَهَاهُ أَبُو عُبَيْدَةَ قَالَ سُفْيَانُ: قَالَ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: فَسَأَلْنَا النَّبِيَّ ﷺ فَقَالَ: «**هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟**» قَالَ: فَأَخْرَجْنَا مِنْ عَيْنَيْهِ كَذَا وَكَذَا قُلَّةً مِنْ وَدَكٍ وَنَزَلَ فِي حَجَّاجِ عَيْنِهِ أَرْبَعَةُ نَفَرٍ وَكَانَ مَعَ أَبِي عُبَيْدَةَ جِرَابٌ فِيهِ تَمْرٌ فَكَانَ يُعْطِينَا الْقَبْضَةَ ثُمَّ صَارَ إِلَى التَّمْرَةِ فَلَمَّا فَقَدْنَاهَا وَجَدْنَا فَقْدَهَا.

4359- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us in a military expedition under the leadership of Abu Ubaidah, and we became short of provision, and we came upon a whale cast by the sea, and wanted to eat from it. Abu Ubaidah forbade us at first, and then he said: "No doubt, we're the messengers of The Messenger of Allah "Allah's blessing and peace be upon him", and (our task is) in Allah's Cause: so, you might eat of it." We kept eating of it for many days. When we returned to The Messenger of Allah "Allah's blessing and peace be upon him" and told him about that, he said to us: "If anything of that remains with you, send it to us."

4360- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us on a military expedition, and we were over three hundred and ten, under the leadership of Abu Ubaidah and he (The Prophet) provided us with a bag of dates. Abu Ubaidah gave each of us (at first) a handful of dates daily, and when dates were about to be exhausted, he then reduced it to a single date (every day). We sucked it just as a baby sucks and then drank water over it, (and it sufficed us for the day until night). When we lost it, we came to feel its loss. We beat off leaves with the help of our staffs, then drenched them with water and ate them, and drank water over that, and this is why we were called the army of Leaves. We then went to the coast of the sea, and there rose before us on the coast of the sea a beast like a big mound called Al-Anbar (spermaceti whale). Abu Ubaidah said: "It is dead." He then said: "No (but it does not matter), we are the army sent by the Messenger of Allah "Allah's blessing and peace be upon him" in the way of Allah and we are hard-pressed (on account of the scarcity of food), so you might eat that in Allah's Name." We ate of it and sliced from it compact pieces of meat which we dried (to use during our journey). Thirteen men from us sat in the cavity of its eye. Abu Ubaidah took hold of one of the ribs of its chest and made it stand and then saddled the biggest of the camels we had with us and it passed under it (the arched rib). When we came back to The Messenger of Allah "Allah's blessing and peace be upon him" he asked us: "What has delayed you to come back?" we said: "We have been pursuing the caravan of the Quraish (people)." We further made a mention to him of the sea beast, whereupon he said: "That was a provision which Allah had brought forth for you. Is there anything of it (left) with you?" we answered in the affirmative.

4359 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنَا النَّبِيُّ ﷺ مَعَ أَبِي عُبَيْدَةَ فِي سَرِيَّةٍ فَنَفِدَ زَادُنَا فَمَرَرْنَا بِحُوتٍ قَدْ قَذَفَ بِهِ الْبَحْرُ فَأَرَدْنَا أَنْ نَأْكُلَ مِنْهُ فَنَهَانَا أَبُو عُبَيْدَةَ ثُمَّ قَالَ: نَحْنُ رُسُلُ رَسُولِ ٱللَّهِ ﷺ وَفِي سَبِيلِ ٱللَّهِ كُلُوا فَأَكَلْنَا مِنْهُ أَيَّاماً فَلَمَّا قَدِمْنَا عَلَى رَسُولِ ٱللَّهِ ﷺ أَخْبَرْنَاهُ فَقَالَ: «**إِنْ كَانَ بَقِيَ مَعَكُمْ شَيْءٌ فَٱبْعَثُوا بِهِ إِلَيْنَا**».

4360 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيِّ بْنِ مُقَدَّمٍ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنَا رَسُولُ ٱللَّهِ ﷺ مَعَ أَبِي عُبَيْدَةَ وَنَحْنُ ثَلاَثُمِائَةٍ وَبِضْعَةَ عَشَرَ وَزَوَّدَنَا جِرَاباً مِنْ تَمْرٍ فَأَعْطَانَا قَبْضَةً قَبْضَةً فَلَمَّا أَنْ جُزْنَاهُ أَعْطَانَا تَمْرَةً تَمْرَةً حَتَّى إِنْ كُنَّا لَنَمُصُّهَا كَمَا يَمُصُّ الصَّبِيُّ وَنَشْرَبُ عَلَيْهَا الْمَاءَ، فَلَمَّا فَقَدْنَاهَا وَجَدْنَا فَقْدَهَا حَتَّى إِنْ كُنَّا لَنَخْبِطُ الْخَبَطَ بِقِسِيِّنَا وَنَسَفُّهُ ثُمَّ نَشْرَبُ عَلَيْهِ مِنَ الْمَاءِ حَتَّى سُمِّينَا جَيْشَ الْخَبَطِ ثُمَّ أَجَزْنَا السَّاحِلَ فَإِذَا دَابَّةٌ مِثْلُ الْكَثِيبِ يُقَالُ لَهُ الْعَنْبَرُ فَقَالَ أَبُو عُبَيْدَةَ: مَيْتَةٌ لاَ تَأْكُلُوهُ ثُمَّ قَالَ: جَيْشُ رَسُولِ ٱللَّهِ ﷺ وَفِي سَبِيلِ ٱللَّهِ عَزَّ وَجَلَّ وَنَحْنُ مُضْطَرُّونَ كُلُوا بِٱسْمِ ٱللَّهِ فَأَكَلْنَا مِنْهُ وَجَعَلْنَا مِنْهُ وَشِيقَةً وَلَقَدْ جَلَسَ فِي مَوْضِعِ عَيْنِهِ ثَلاَثَةَ عَشَرَ رَجُلاً قَالَ فَأَخَذَ أَبُو عُبَيْدَةَ ضِلْعاً مِنْ أَضْلاَعِهِ فَرَحَلَ بِهِ أَجْسَمَ بَعِيرٍ مِنْ أَبَاعِرِ الْقَوْمِ فَأَجَازَ تَحْتَهُ فَلَمَّا قَدِمْنَا عَلَى رَسُولِ ٱللَّهِ ﷺ قَالَ: «**مَا حَبَسَكُمْ؟**» قُلْنَا: كُنَّا نَتَّبِعُ عِيرَاتِ قُرَيْشٍ وَذَكَرْنَا لَهُ مِنْ أَمْرِ الدَّابَّةِ فَقَالَ: «**ذَاكَ رِزْقٌ رَزَقَكُمُوهُ ٱللَّهُ عَزَّ وَجَلَّ أَمَعَكُمْ مِنْهُ شَيْءٌ؟**» قَالَ: قُلْنَا: نَعَمْ.

[36] The Frog

4361- It is narrated on the authority of Abd Ar-Rahman Ibn Uthman that a physician asked the Messenger of Allah "Allah's blessing and peace be upon him" to use the frog in his medicine, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" forbade him to kill it (i.e. the forbiddance implies also its being used in medicine).

[37] The Locusts

4362- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: We took part with the Messenger of Allah "Allah's blessing and peace be upon him" in seven holy battles, during which we ate locusts.

4363- It is narrated on the authority of Abu Ya'fur that he said: I asked Abdullah Ibn Abu Awfa about killing locusts, thereupon he said: I took part with the Messenger of Allah "Allah's blessing and peace be upon him" in six holy battles, during which we ate locusts.

[38] Killing Ants

4364- It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "An ant bit one of the Prophets, thereupon he ordered that the village of ants be burnt. Allah Almighty revealed to him: 'Is it that an ant has bitten you, you've destroyed a whole sect, glorifying (Allah Almighty)?'"

4365- It is narrated on the authority of Al-Hasan that he said: One of the Prophets descended under a tree and an ant stung him, thereupon he ordered that the house of ants be burnt; and it was done accordingly. On that Allah Almighty revealed to him: "Why have you not burnt the very ant (which stung you)?"

4366- It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said the same, with the addition that "For they glorify Allah Almighty."

4367- The same is narrated on the authority of Al-Hasan from Abu Hurairah, without tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him".

(36) ـ الضِّفْدَعُ

4361 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي فُدَيْكٍ عَنِ ٱبْنِ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عُثْمَانَ: أَنَّ طَبِيباً ذَكَرَ ضِفْدَعاً فِي دَوَاءٍ عِنْدَ رَسُولِ ٱللَّهِ ﷺ فَنَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ قَتْلِهِ.

(37) ـ الجَرَادُ

4362 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ وَهُوَ ٱبْنُ حَبِيبٍ عَنْ شُعْبَةَ عَنْ أَبِي يَعْفُورَ سَمِعَ عَبْدَ ٱللَّهِ بْنَ أَبِي أَوْفَى قَالَ: «غَزَوْنَا مَعَ رَسُولِ ٱللَّهِ ﷺ سَبْعَ غَزَوَاتٍ فَكُنَّا نَأْكُلُ الْجَرَادَ».

4363 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ وَهُوَ ٱبْنُ عُيَيْنَةَ عَنْ أَبِي يَعْفُورٍ قَالَ: سَأَلْتُ عَبْدَ ٱللَّهِ بْنَ أَبِي أَوْفَى عَنْ قَتْلِ الْجَرَادِ فَقَالَ: «غَزَوْتُ مَعَ رَسُولِ ٱللَّهِ ﷺ سِتَّ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ».

(38) ـ قَتْلُ النَّمْلِ

4364 ـ أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ: **«أَنَّ نَمْلَةً قَرَصَتْ نَبِيّاً مِنَ الأَنْبِيَاءِ فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ فَأَوْحَى ٱللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ قَدْ قَرَصَتْكَ نَمْلَةٌ أَهْلَكْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ»**.

4365 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ وَهُوَ ٱبْنُ شُمَيْلٍ قَالَ: أَنْبَأَنَا أَشْعَثُ عَنِ الْحَسَنِ: «نَزَلَ نَبِيٌّ مِنَ الأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ فَأَمَرَ بِبَيْتِهِنَّ فَحُرِّقَ عَلَى مَا فِيهَا فَأَوْحَى ٱللَّهُ إِلَيْهِ فَهَلاَّ نَمْلَةً وَاحِدَةً»

4366 ـ وَقَالَ الأَشْعَثُ: عَنِ ٱبْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: مِثْلَهُ وَزَادَ: **«فَإِنَّهُنَّ يُسَبِّحْنَ»**.

4367 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

(44) THE BOOK OF SACRIFICE

[1]

4368- It is narrated on the authority of Umm Salamah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who sees the new moon of (the month of) Dhul-Hijjah, and he has the intention to offer a sacrifice (on the day of Sacrifice), let him take nothing from his hair or nails until he slaughters his sacrifice."

4369- It is narrated on the authority of Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has the intention to offer a sacrifice (on the day of Sacrifice), let not him trim his nails, nor cut his hair during the first ten (days) of Dhul-Hijjah (before he slaughters his sacrifice)."

4370- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: "He, who has the intention to offer a sacrifice (on the day of Sacrifice) and the (first) ten days (of Dhul-Hijjah) come upon him, let him take nothing from his hair, nor trim his nails." I made a mention of it to Ikrimah who said: "Should he not also keep himself aloof from both women and perfume?"

4371- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the (first) ten days (of the month of Dhul-Hijjah) come, and anyone of you has the intention to offer a sacrifice (on the day of Sacrifice), let him take nothing from his hair or of his skin."

[2] When One Could Not Afford For A Sacrifice

4372- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "I've been commanded (by Allah) to offer a sacrifice on the day of Sacrifice, which Allah Almighty has made a (day of) festival for this (Muslim) nation." The man asked: "Tell me: if I could find nothing but a female milch given to me as a gift (to get benefit of its milk): should I offer it as sacrifice?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but you might cut short your hair, trim your nails and cut your mustache, and shave (the hair of) your pubic area: (the reward of) your sacrifice will be (written for you) in full in the Sight of Allah Almighty."

(44) ـ كِتَابُ الضَّحَايَا

(1) ـ [بابٌ]

4368 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ سِلْمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ وَهُوَ ٱبْنُ شُمَيْلٍ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَبِي مُسْلِمٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ رَأَى هِلاَلَ ذِي الْحِجَّةِ فَأَرَادَ أَنْ يُضَحِّيَ فَلاَ يَأْخُذْ مِنْ شَعَرِهِ وَلاَ مِنْ أَظْفَارِهِ حَتَّى يُضَحِّيَ»**.

4369 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَنْبَأَنَا ٱللَّيْثُ قَالَ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ عَنِ ٱبْنِ أَبِي هِلاَلٍ عَنْ عَمْرِو بْنِ مُسْلِمٍ أَنَّهُ قَالَ: أَخْبَرَنِي ٱبْنُ الْمُسَيَّبِ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«مَنْ أَرَادَ أَنْ يُضَحِّيَ فَلاَ يَقْلِمْ مِنْ أَظْفَارِهِ وَلاَ يَحْلِقْ شَيْئاً مِنْ شَعَرِهِ فِي عَشْرِ الأُوَلِ مِنْ ذِي الْحِجَّةِ»**.

4370 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ عُثْمَانَ الأَحْلاَفِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: «مَنْ أَرَادَ أَنْ يُضَحِّيَ فَدَخَلَتْ أَيَّامُ الْعِشْرِ فَلاَ يَأْخُذْ مِنْ شَعَرِهِ وَلاَ أَظْفَارِهِ» فَذَكَرْتُهُ لِعِكْرِمَةَ فَقَالَ: أَلاَ يَعْتَزِلُ النِّسَاءَ وَالطِّيبَ.

4371 ـ أَخْبَرَنَا عَبْدُ ٱللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«إِذَا دَخَلَتِ الْعَشْرُ فَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ فَلاَ يَمَسَّ مِنْ شَعَرِهِ وَلاَ مِنْ بَشَرِهِ شَيْئاً»**.

(2) ـ بابُ مَنْ لم يَجِدِ الأُضْحِيَةَ

4372 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ وَذَكَرَ آخَرِينَ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقَتْبَانِيِّ عَنْ عِيسَى بْنِ هِلاَلٍ الصَّدَفِيِّ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ لِرَجُلٍ: **«أُمِرْتُ بِيَوْمِ الأَضْحَى عِيداً جَعَلَهُ ٱللَّهُ عَزَّ وَجَلَّ لِهٰذِهِ الأُمَّةِ»** فَقَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلاَّ مَنِيحَةً أُنْثَى أَفَأُضَحِّي بِهَا؟ قَالَ: **«لاَ وَلٰكِنْ تَأْخُذُ مِنْ شَعَرِكَ وَتُقَلِّمُ أَظْفَارَكَ وَتَقُصُّ شَارِبَكَ وَتَحْلِقُ عَانَتَكَ فَذٰلِكَ تَمَامُ أُضْحِيَتِكَ عِنْدَ ٱللَّهِ عَزَّ وَجَلَّ»**.

[3] The Imam Slaughters His Sacrifice In The Praying Place

4373- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to slaughter or slain his sacrifice in the praying place.

4374- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" slaughtered his sacrifice on the day of Sacrifice in Medina; and if he did not slain (a sacrificial camel) he would slain (a sacrificial sheep) in the praying place.

[4] The People Slaughter Their Sacrifices In The Praying Place

4375- It is narrated on the authority of Jundub Ibn Sufyan that he said: I witnessed a day of Sacrifice with the Messenger of Allah "Allah's blessing and peace be upon him", who led the prayer and when he finished the prayer he saw sheep having been slaughtered, thereupon he said: "He, who slaughtered (his sheep) before the prayer, let him slaughter another sheep in its place (as sacrifice), and he, who has not slaughtered yet, let him slaughter (his sacrifice) in Allah's Name."

[5] It Is Forbidden To Offer As Sacrifice A One-Eyed Animal

4376- It is narrated on the authority of Abu Ad-Dahhak: Ubaid Ibn Fairuz, the freed slave of Banu Shaiban that he said: I said to Al-Bara': "Tell me of such of animals as the Messenger of Allah "Allah's blessing and peace be upon him" forbade to be offered as sacrifice." He said: "The Messenger of Allah "Allah's blessing and peace be upon him" stood up, and my hand was shorter than his, and said: 'There are four (characteristics and if the sacrifice has anyone of them) it is impermissible to be offered as sacrifice: the one-eyed animal, whose blindness is evident, the sick, whose sickness is evident, the lame whose lameness is evident, and the one whose leg is broken which could hardly walk.'" I said: "But I dislike any defect in the horn or the tooth." He said: "Leave what you dislike, but do not forbid it to anyone."

[6] The Lame Animal

4377- It is narrated on the authority of Abu Ad-Dahhak: Ubaid Ibn Fairuz that he said: I said to Al-Bara': "Tell me of such of animals as the Messenger of Allah "Allah's blessing and peace be upon him" disliked or forbade to be offered as sacrifice." He said: "the Messenger of Allah "Allah's blessing and peace be upon him" said, pointing with his hand, and my hand was shorter than the hand of the Messenger of Allah "Allah's blessing and peace be upon him": 'There are four (characteristics and if the sacrifice has anyone of them) it is impermissible to be offered as sacrifice: the one-eyed animal, whose

(3) ـ ذَبْحُ الإِمَامِ أُضْحِيَتَهُ بِالمُصَلَّى

4373 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ عَنْ كَثِيرِ بْنِ فَرْقَدٍ عَنْ نَافِعٍ أَنَّ عَبْدَ ٱللَّهِ أَخْبَرَهُ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَذْبَحُ أَوْ يَنْحَرُ بِالْمُصَلَّى».

4374 ـ أَخْبَرَنَا عَلِيُّ بْنُ عُثْمَانَ النُّفَيْلِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنِي عَبْدُ ٱللَّهِ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَحَرَ يَوْمَ الأَضْحَى بِالْمَدِينَةِ قَالَ: وَقَدْ كَانَ إِذَا لَمْ يَنْحَرْ يَذْبَحُ بِالْمُصَلَّى».

(4) ـ ذَبْحُ النَّاسِ بِالمُصَلَّى

4375 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الأَحْوَصِ عَنِ الأَسْوَدِ بْنِ قَيْسٍ عَنْ جُنْدُبِ بْنِ سُفْيَانَ قَالَ: شَهِدْتُ أَضْحَى مَعَ رَسُولِ ٱللَّهِ ﷺ فَصَلَّى بِالنَّاسِ فَلَمَّا قَضَى الصَّلاَةَ رَأَى غَنَماً قَدْ ذُبِحَتْ فَقَالَ: **«مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ فَلْيَذْبَحْ شَاةً مَكَانَهَا وَمَنْ لَمْ يَكُنْ ذَبَحَ فَلْيَذْبَحْ عَلَى ٱسْمِ ٱللَّهِ عَزَّ وَجَلَّ»**.

(5) ـ ما نُهِيَ عنه من الأَضَاحِي

العَوْرَاءُ

4376 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ بْنِ عَبْدِ ٱلرَّحْمٰنِ مَوْلَى بَنِي أَسَدٍ عَنْ أَبِي الضَّحَّاكِ عُبَيْدِ بْنِ فَيْرُوزٍ مَوْلَى بَنِي شَيْبَانَ قَالَ: قُلْتُ لِلْبَرَاءِ حَدِّثْنِي عَمَّا نَهَى عَنْهُ رَسُولُ ٱللَّهِ ﷺ مِنَ الأَضَاحِي قَالَ: قَامَ رَسُولُ ٱللَّهِ ﷺ وَيَدِي أَقْصَرُ مِنْ يَدِهِ فَقَالَ: **«أَرْبَعٌ لاَ يَجُزْنَ الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا وَالْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا وَالْكَسِيرَةُ الَّتِي لاَ تُنْقِي»** قُلْتُ: إِنِّي أَكْرَهُ أَنْ يَكُونَ فِي الْقَرْنِ نَقْصٌ وَأَنْ يَكُونَ فِي السِّنِّ نَقْصٌ قَالَ: **«مَا كَرِهْتَهُ فَدَعْهُ وَلاَ تُحَرِّمْهُ عَلَى أَحَدٍ»**.

(6) ـ العَرْجَاءُ

4377 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ وَيَحْيَى وَعَبْدُ الرَّحْمٰنِ وَٱبْنُ أَبِي عَدِيٍّ وَأَبُو الْوَلِيدِ قَالُوا: أَنْبَأَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ فَيْرُوزٍ قَالَ: قُلْتُ لِلْبَرَاءِ بْنِ عَازِبٍ حَدِّثْنِي مَا كَرِهَ أَوْ نَهَى عَنْهُ رَسُولُ ٱللَّهِ ﷺ مِنَ الأَضَاحِي قَالَ: فَإِنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: هٰكَذَا بِيَدِهِ وَيَدِي أَقْصَرُ مِنْ يَدِ رَسُولِ ٱللَّهِ ﷺ **«أَرْبَعَةٌ لاَ يَجْزِينَ فِي الأَضَاحِي الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا**

blindness is evident, the sick, whose sickness is evident, the lame whose lameness is evident, and the one whose leg is broken which could hardly walk.' I said: "But I dislike any defect in the horn or the ear." He said: "Leave what you dislike, but do not forbid it to anyone."

[7] The Lean Animal

4378- It is narrated on the authority of Ubaid Ibn Fairuz from Al-Bara' that He said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said, pointing with his fingers, and my fingers were shorter than the fingers of the Messenger of Allah "Allah's blessing and peace be upon him": "It is impermissible to offer as sacrifice the one-eyed animal, whose blindness is evident, the sick whose sickness is evident, the lame whose lameness is evident, and the lean, whose leanness hinders it to walk well."

[8] Such Of Animals As The Front Portion Of Whose Ear Is Cut

4379- It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to consider such of animals as has the best eyes and ears (to be offered as sacrifice), and not to offer as sacrifice such of animals as the front or the back portion of whose ear is cut, nor such of animals as whose tail is cut, nor such of animals as has a hole (in its ear).

[9] Such Of Animals As The Back Portion Of Whose Ear Is Cut

4380- It is narrated on the authority of Ali: the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to consider such of animals as has the best eyes and ears (to be offered as sacrifice), and not to offer as sacrifice such of animals as has blindness in one of its eyes, nor such of animals as the front or the back portion of whose ear is cut, nor such of animals as has a slit (in its ear), nor such of animals as has a hole (in its ear).

[10] Such Of Animals As Has A Hole In Its Ear

4381- It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (us) to offer as sacrifice such of animals as the front or the back portion of whose ear is cut, such of animals as has a slit (in its ear), such of animals as has a hole (in its ear), and such of animals as a portion of whose nose is cut.

[11] Such Of Animals As Has A Slit In Its Ear

4382- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let

وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا وَالْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا وَالْكَسِيرَةُ الَّتِي لاَ تُنْقِي» قَالَ: فَإِنِّي أَكْرَهُ أَنْ يَكُونَ نَقْصٌ فِي الْقَرْنِ وَالأُذُنِ قَالَ: «فَمَا كَرِهْتَ مِنْهُ فَدَعْهُ وَلاَ تُحَرِّمْهُ عَلَى أَحَدٍ».

(7) ـ العَجْفَاءُ

4378 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ بْنُ سَعْدٍ وَذَكَرَ آخَرَ وَقَدَّمَهُ أَنَّ سُلَيْمَانَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُمْ عَنْ عُبَيْدِ بْنِ فَيْرُوزٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ وَأَشَارَ بِأَصَابِعِهِ وَأَصَابِعِي أَقْصَرُ مِنْ أَصَابِعِ رَسُولِ ٱللَّهِ ﷺ يُشِيرُ بِأَصْبُعِهِ يَقُولُ: «لاَ يَجُوزُ مِنَ الضَّحَايَا الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا وَالْعَرْجَاءُ الْبَيِّنُ عَرَجُهَا وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا وَالْعَجْفَاءُ الَّتِي لاَ تُنْقِي».

(8) ـ المُقَابَلَةُ وهي ما قُطِعَ طَرَفُ أُذُنِهَا

4379 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ الرَّحِيمِ وَهُوَ ٱبْنُ سُلَيْمَانَ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ عَنْ عَلِيٍّ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: «أَمَرَنَا رَسُولُ ٱللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالأُذُنَ وَأَنْ لاَ نُضَحِّيَ بِمُقَابَلَةٍ وَلاَ مُدَابَرَةٍ وَلاَ بَتْرَاءَ وَلاَ خَرْقَاءَ».

(9) ـ المُدَابَرَةُ وهي ما قُطِعَ مِنْ مُؤْخِرِ أُذُنِهَا

4380 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ. قَالَ أَبُو إِسْحَاقَ وَكَانَ رَجُلَ صِدْقٍ عَنْ عَلِيٍّ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: «أَمَرَنَا رَسُولُ ٱللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالأُذُنَ وَأَنْ لاَ نُضَحِّيَ بِعَوْرَاءَ وَلاَ مُقَابَلَةٍ وَلاَ مُدَابَرَةٍ وَلاَ شَرْقَاءَ وَلاَ خَرْقَاءَ».

(10) ـ الخَرْقَاءُ وهي الَّتِي تُخْرَقُ أذنها

4381 ـ أَخْبَرَنَا أَحْمَدُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ أَنْ نُضَحِّيَ بِمُقَابَلَةٍ أَوْ مُدَابَرَةٍ أَوْ شَرْقَاءَ أَوْ خَرْقَاءَ أَوْ جَدْعَاءَ».

(11) ـ الشَّرْقَاءُ وهي مَشْقُوقَةُ الأُذُنِ

4382 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي زِيَادُ بْنُ خَيْثَمَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ ٱللَّهُ عَنْهُ: أَن رَسُولَ ٱللَّهِ ﷺ قَالَ: «لاَ يُضَحَّى بِمُقَابَلَةٍ وَلاَ مُدَابَرَةٍ

none offer as sacrifice such of animals as the front or the back portion of whose ear is cut, such of animals as has a slit (in its ear), such of animals as has a hole (in its ear), and such of animals as is blind in one of its eyes."

4383- It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to consider such of animals as has the best eyes and ears (to be offered as sacrifice).

[12] The Horn-Broken Animal

4384- It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (us) to offer as sacrifice such of animals as whose horn is broken. I (the sub-narrator) mentioned that narration to Sa'id Ibn Al-Musayyab and he said: Yes, unless no more than the half is broken.

[13] The Two-Year And The One-Year Old (Sacrificial) Animal

4385- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not offer as sacrifice but a (two-year-old) sheep whose teeth appear, unless it is difficult upon you to find it, then in this case, offer a one-year-old sheep."

4386- It is narrated on the authority of Uqbah Ibn Amir that the Messenger of Allah "Allah's blessing and peace be upon him" gave him many sheep to distribute upon his companions, and a kid sheep remained out of them. He made a mention of it to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said to him: "Offer it as sacrifice on your behalf."

4387- It is narrated on the authority of Uqbah Ibn Amir that the Messenger of Allah "Allah's blessing and peace be upon him" distributed many sheep to be offered as sacrifice among his companions, and a one-year-old sheep remained for me. I said: "O Messenger of Allah! A one-year-old sheep remained for me!" he said: "Offer it as sacrifice on your behalf."

4388- It is narrated on the authority of Uqbah Ibn Amir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" distributed many sheep to be offered as sacrifice among his companions, and a one-year-old sheep became my portion. I said: "O Messenger of Allah! A one-year-old sheep has become my portion!" he said: "Offer it as sacrifice on your behalf."

4389- It is narrated on the authority of Uqbah Ibn Amir that he said: While we were with the Messenger of Allah "Allah's blessing and peace be upon him", we offered one-year-old sheep as sacrifice.

وَلاَ شَرْقَاءَ وَلاَ خَرْقَاءَ وَلاَ عوْرَاءَ».

4383 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ سَلَمَةَ وَهُوَ ٱبْنُ كُهَيْلٍ أَخْبَرَهُ قَالَ: سَمِعْتُ حُجَيَّةَ بْنَ عَدِيٍّ يَقُولُ: سَمِعْتُ عَلِيّاً يَقُولُ: «أَمَرَنَا رَسُولُ ٱللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالأُذُنَ».

(12) ـ العَضْبَاءُ

4384 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ وَهُوَ ٱبْنُ حَبِيبٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ جُرَيِّ بْنِ كُلَيْبٍ قَالَ: سَمِعْتُ عَلِيّاً يَقُولُ: نَهَى رَسُولُ ٱللَّهِ ﷺ أَنْ يُضَحَّى بِأَعْضَبِ الْقَرْنِ فَذَكَرْتُ ذٰلِكَ لِسَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: نَعَمْ إِلاَّ عَضَبَ النِّصْفَ وَأَكْثَرَ مِنْ ذٰلِكَ.

(13) ـ المُسِنَّةُ والجَذَعَةُ

4385 ـ أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا الْحَسَنُ وَهُوَ ٱبْنُ أَعْيَنَ وَأَبُو جَعْفَرٍ يَعْنِي النُّفَيْلِيَّ قَالاَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «لاَ تَذْبَحُوا إِلاَّ مُسِنَّةً إِلاَّ أَنْ يَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ».

4386 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ أَعْطَاهُ غَنَماً يُقَسِّمُهَا عَلَى صَحَابَتِهِ فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِرَسُولِ ٱللَّهِ ﷺ فَقَالَ: «ضَحِّ بِهِ أَنْتَ».

4387 ـ أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ وَهُوَ الْقَنَّادُ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي بَعْجَةُ بْنُ عَبْدِ ٱللَّهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَسَّمَ بَيْنَ أَصْحَابِهِ ضَحَايَا فَصَارَتْ لِي جَذَعَةٌ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ صَارَتْ لِي جَذَعَةٌ فَقَالَ: «ضَحِّ بِهَا».

4388 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ بَعْجَةَ بْنِ عَبْدِ ٱللَّهِ الْجُهَنِيِّ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَسَّمَ رَسُولُ ٱللَّهِ ﷺ بَيْنَ أَصْحَابِهِ أَضَاحِيَّ فَأَصَابَنِي جَذَعَةٌ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ أَصَابَتْنِي جَذَعَةٌ فَقَالَ: «ضَحِّ بِهَا».

4389 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو عَنْ بُكَيْرِ بْنِ الأَشَجِّ عَنْ مُعَاذِ بْنِ عَبْدِ ٱللَّهِ بْنِ خُبَيْبٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: «ضَحَّيْنَا مَعَ رَسُولِ ٱللَّهِ ﷺ بِجَذَعٍ مِنَ الضَّأْنِ».

4390- It is narrated on the authority of Asim Ibn Kulaib from his father that he said: We were on journey when (the day of) Sacrifice entered upon us, thereupon anyone of us went on buying a two-year-old sheep with two or even three one-year-old sheep. A man belonging to (the tribe of) Muzainah said to us: We were with the Messenger of Allah "Allah's blessing and peace be upon him" on journey when this day (of Sacrifice) came, and anyone of us went on buying the two-year-old sheep with two or even three one-year-old sheep. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "No doubt, the one-year-old sheep suffices (for sacrifice) in the same way as a two-year-old sheep does."

4391- It is narrated on the authority of Asim Ibn Kulaib that he said: I heard my father having related from a man that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" on journey two days before the day of Sacrifice came, and we bought the two-year-old sheep with two one-year-old sheep. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "No doubt, the one-year-old sheep suffices (for sacrifice) in the same way as a two-year-old sheep does."

[14] The Ram

4392- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two rams as sacrifice. Anas said: I also offer two rams as sacrifice.

4393- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" offered as sacrifice two white-and-black rams.

4394- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" offered as sacrifice two two-horned white-and-black rams, which he slaughtered with his own hand: he mentioned Allah's Name, magnified Allah, and placed his foot on the side of their necks.

4395- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" addressed us with a sermon (on the day of Sacrifice) and then he inclined to two white-and-black rams, which he slaughtered.

4396- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he said: Then he, i.e. the Messenger of Allah "Allah's blessing and peace be upon him" on the day of Sacrifice turned to two white-and-black rams, which he slaughtered, and to a small herd of one-year-old sheep which he distributed among us (to offer as sacrifice).

4390 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الأَحْوَصِ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ قَالَ: كُنَّا فِي سَفَرٍ فَحَضَرَ الأَضْحَى فَجَعَلَ الرَّجُلُ مِنَّا يَشْتَرِي الْمُسِنَّةَ بِالْجَذَعَتَيْنِ وَالثَّلاَثَةِ فَقَالَ لَنَا رَجُلٌ مِنْ مُزَيْنَةَ: كُنَّا مَعَ رَسُولِ ٱللَّهِ ﷺ فِي سَفَرٍ فَحَضَرَ هٰذَا الْيَوْمُ فَجَعَلَ الرَّجُلُ يَطْلُبُ الْمُسِنَّةَ بِالْجَذَعَتَيْنِ وَالثَّلاَثَةِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِنَّ الْجَذَعَ يُوفِي مِمَّا يُوفِي مِنْهُ الثَّنِيُّ**».

4391 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ رَجُلٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ قَبْلَ الأَضْحَى بِيَوْمَيْنِ نُعْطِي الْجَذَعَتَيْنِ بِالثَّنِيَّةِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِنَّ الْجَذَعَةَ تُجْزِىءُ مَا تُجْزِىءُ مِنْهُ الثَّنِيَّةُ**».

(14) ـ الكَبْشُ

4392 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ٱبْنُ صُهَيْبٍ عَنْ أَنَسٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يُضَحِّي بِكَبْشَيْنِ». قَالَ أَنَسٌ: وَأَنَا أُضَحِّي بِكَبْشَيْنِ.

4393 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: «ضَحَّى رَسُولُ ٱللَّهِ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ».

4394 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ ذَبَحَهُمَا بِيَدِهِ وَسَمَّى وَكَبَّرَ وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا».

4395 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «خَطَبَنَا رَسُولُ ٱللَّهِ ﷺ يَوْمَ أَضْحَى وَٱنْكَفَأَ إِلَى كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا» مُخْتَصَرٌ.

4396 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ فِي حَدِيثِهِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ عَنِ ٱبْنِ عَوْنٍ عَنْ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: ثُمَّ ٱنْصَرَفَ كَأَنَّهُ يَعْنِي النَّبِيَّ ﷺ يَوْمَ النَّحْرِ إِلَى كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا وَإِلَى جُذَيْعَةٍ مِنَ الْغَنَمِ فَقَسَمَهَا بَيْنَنَا.

4397- It is narrated on the authority of Abu Sa'id that he said: the Messenger of Allah "Allah's blessing and peace be upon him" offered as sacrifice a two-horned ram, whose testicles were not removed, and there was blackness in its legs, blackness in its abdomen, and blackness round its eyes.

[15] The Number Of Sheep To Which A Camel Is Equal As Sacrifice

4398- It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to make ten sheep equal to one camel whenever he distributed the booty. Shu'bah said: To the best of my knowledge, I heard that narration from Sa'id Ibn Masruq, and Sufyan related it to me from him; and Allah knows best.

4399- It is narrated on the authority of Ibn Abbas that he said: We were on journey with the Messenger of Allah "Allah's blessing and peace be upon him" when (the day of) Sacrifice came, thereupon every ten of us joined in a camel and every seven in a cow as sacrifice.

[16] The Number Of Sheep To Which A Cow Is Equal As Sacrifice

4400- It is narrated on the authority of Jabir that he said: We continued Umrah onto Hajj with the Messenger of Allah "Allah's blessing and peace be upon him", and we slaughtered as sacrifice a cow on behalf of seven (persons) in which we joined.

[17] One Slaughters His Sacrifice Before The Imam Does

4401- It is narrated on the authority of Al-Bara' that he said: the Messenger of Allah "Allah's blessing and peace be upon him" stood up on the day of Sacrifice and said: "He, who faced our Qiblah, performed prayer like ours, and had (the intention) to present an offering like ours, let not him slaughter his sacrifice until he offers prayer." My maternal aunt stood up and said: "O Messenger of Allah! I hastened to slaughter my sacrifice (before the prayer) in order to feed my household, (or my family and neighbours)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, slaughter another one." He said: "I have got a she-kid which is still sucking milk, but it is much dearer to me than two fleshy sheep." He said: "Then, slaughter it, for it is the best of your offerings, but (it should be known) that by no means should a six-month-old goat be valid as sacrifice for anyone after you."

4402- It is narrated on the authority of Al-Bara' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon after offering the prayer on the Day of Sacrifice and said: "Whoever offers the prayer like us and slaughters like us then his ritual of sacrifice has

4397 ـ أَخْبَرَنَا عَبْدُ ٱللَّهِ بْنُ سَعِيدٍ أَبُو سَعِيدٍ الأَشَجُّ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ قَالَ: «ضَحَّى رَسُولُ ٱللَّهِ ﷺ بِكَبْشٍ أَقْرَنَ فَحِيلٍ يَمْشِي فِي سَوَادٍ وَيَأْكُلُ فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ».

(15) ـ بابُ ما تُجْزِىءُ عنه البَدَنَةُ في الضَّحَايا

4398 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِيهِ عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: «كَانَ رَسُولُ ٱللَّهِ ﷺ يَجْعَلُ فِي قِسْمِ الْغَنَائِمِ عَشْراً مِنَ الشَّاءِ بِبَعِيرٍ» قَالَ شُعْبَةُ: وَأَكْبَرُ عِلْمِي أَنِّي سَمِعْتُهُ مِنْ سَعِيدِ بْنِ مَسْرُوقٍ وَحَدَّثَنِي بِهِ سُفْيَانُ عَنْهُ وَٱللَّهُ تَعَالَى أَعْلَمُ.

4399 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ غَزْوَانَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنٍ يَعْنِي ٱبْنَ وَاقِدٍ عَنْ عِلْبَاءَ بْنِ أَحْمَرَ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «كُنَّا مَعَ رَسُولِ ٱللَّهِ ﷺ فِي سَفَرٍ فَحَضَرَ النَّحْرُ فَاشْتَرَكْنَا فِي الْبَعِيرِ عَنْ عَشَرَةٍ وَالْبَقَرَةِ عَنْ سَبْعَةٍ».

(16) ـ بابُ ما تُجْزِىءُ عنه البَقَرَةُ في الضَّحَايا

4400 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى عَنْ عَبْدِ الْمَلِكِ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: «كُنَّا نَتَمَتَّعُ مَعَ النَّبِيِّ ﷺ فَنَذْبَحُ الْبَقَرَةَ عَنْ سَبْعَةٍ وَنَشْتَرِكُ فِيهَا».

(17) ـ ذَبْحُ الضَّحِيَّةِ قبل الإمَامِ

4401 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ٱبْنِ أَبِي زَائِدَةَ قَالَ: أَنْبَأَنَا أَبِي عَنْ فِرَاسٍ عَنْ عَامِرٍ عَنِ الْبَرَاءِ بْنِ عَازِبٍ ح. وَأَنْبَأَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ فَذَكَرَ أَحَدُهُمَا مَا لَمْ يَذْكُرِ الآخَرُ قَالَ: قَامَ رَسُولُ ٱللَّهِ ﷺ يَوْمَ الأَضْحَى فَقَالَ: «**مَنْ وَجَّهَ قِبْلَتَنَا وَصَلَّى صَلاَتَنَا وَنَسَكَ نُسُكَنَا فَلاَ يَذْبَحْ حَتَّى يُصَلِّيَ**» فَقَامَ خَالِي فَقَالَ: يَا رَسُولَ ٱللَّهِ إِنِّي عَجَّلْتُ نُسُكِي لأُطْعِمَ أَهْلِي وَأَهْلَ دَارِي أَوْ أَهْلِي وَجِيرَانِي فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**أَعِدْ ذَبْحاً آخَرَ**» قَالَ: فَإِنَّ عِنْدِي عَنَاقَ لَبَنٍ هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتَيْ لَحْمٍ قَالَ: «**اذْبَحْهَا فَإِنَّهَا خَيْرُ نَسِيكَتَيْكَ وَلاَ تَقْضِي جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ**».

4402 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ مَنْصُورٍ عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ ٱللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلاَةِ ثُمَّ قَالَ: «**مَنْ صَلَّى**

become complete. Whoever slaughters his sacrifice before the Feast prayer, has offered but a sheep of mutton." Abu Burdah Ibn Niyar said: "O Allah's Apostle! By Allah, I have slaughtered my sheep before I should come out to offer prayer and I thought today as a day of eating and drinking, and I hastened to eat and feed my family and neighbours." The Prophet "Allah's blessing and peace be upon him" said: "The sheep which you have slaughtered is just mutton (not a sacrifice)." He (Abu Burdah) said: "O Allah's Apostle! I have a six-month-old she-kid, which is dearer to me than two fleshy sheep. Will that be sufficient for sacrifice on my behalf?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, it will be sufficient for (sacrifice on behalf of) you but it will not be sufficient (for sacrifice) on behalf of anyone else after you."

4403- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said on the Day of Slaughtering Sacrifice "Nahr": "He who slaughtered (the animal as a sacrifice) before the (Id) Prayer, should repeat it (i.e. offer another sacrificial animal)." A man stood up and said: "O Messenger of Allah! That is the day on which meat is so much desired." He mentioned the need of his neighbors, and probably, The Messenger of Allah "Allah's blessing and peace be upon him" confirmed it. He also said: "I have a six-month-old she-goat which I like more than two fleshy goats." He permitted him to do so (i.e. to offer it as sacrifice). I do not know whether this concession was granted to anyone else besides him or not. The Messenger of Allah "Allah's blessing and peace be upon him" then turned towards two rams, which he slaughtered.

4404- It is narrated on the authority of Abu Burdah Ibn Niyar that he slaughtered his sacrifice before (the prayer and thus he did before) The Messenger of Allah "Allah's blessing and peace be upon him", thereupon The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to slaughter another one. He said: "I have got a six-month-old she-goat, which is dearer to me than two fleshy sheep." He said to him: "Then, slaughter it." According to the narration of Ubaidullah, he said: "I could find but a six-month-old she-kid." The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to slaughter it.

4405- It is narrated on the authority of Jundub Ibn Sufyan that he said: We offered sacrifices on a day of Sacrifice with the Messenger of Allah "Allah's blessing and peace be upon him", and the people slaughtered their sacrifices before the prayer. Finished the prayer, the Messenger of Allah "Allah's blessing and peace be upon him" saw sheep having been slaughtered, thereupon he said: "He, who slaughtered (his sheep) before the

صَلاَتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ وَمَنْ نَسَكَ قَبْلَ الصَّلاَةِ فَتِلْكَ شَاةُ لَحْمٍ». فَقَالَ أَبُو بُرْدَةَ: يَا رَسُولَ ٱللَّهِ وَٱللَّهِ لَقَدْ نَسَكْتُ قَبْلَ أَنْ أَخْرُجَ إِلَى الصَّلاَةِ وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمَ أَكْلٍ وَشُرْبٍ فَتَعَجَّلْتُ فَأَكَلْتُ وَأَطْعَمْتُ أَهْلِي وَجِيرَانِي فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«تِلْكَ شَاةُ لَحْمٍ»** قَالَ: فَإِنَّ عِنْدِي عَنَاقاً جَذَعَةً خَيْرٌ مِنْ شَاتَيْ لَحْمٍ فَهَلْ تُجْزِىءُ عَنِّي قَالَ: **«نَعَمْ وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ»**.

4403 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ يَوْمَ **«النَّحْرِ مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلاَةِ فَلْيُعِدْ»**. فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ ٱللَّهِ هٰذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ فَذَكَرَ هَنَةً مِنْ جِيرَانِهِ كَأَنَّ رَسُولَ ٱللَّهِ ﷺ صَدَّقَهُ قَالَ: عِنْدِي جَذَعَةٌ هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتَيْ لَحْمٍ فَرَخَّصَ لَهُ فَلاَ أَدْرِي أَبَلَغَتْ رُخْصَتُهُ مَنْ سِوَاهُ أَمْ لاَ ثُمَّ ٱنْكَفَأَ إِلَى كَبْشَيْنِ فَذَبَحَهُمَا.

4404 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَحْيَى ح. وَأَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ: أَنَّهُ ذَبَحَ قَبْلَ النَّبِيِّ ﷺ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُعِيدَ قَالَ: عِنْدِي عَنَاقُ جَذَعَةٍ هِيَ أَحَبُّ إِلَيَّ مِنْ مُسِنَّتَيْنِ قَالَ: **«ٱذْبَحْهَا»** فِي حَدِيثِ عُبَيْدِ ٱللَّهِ فَقَالَ: إِنِّي لاَ أَجِدُ إِلاَّ جَذَعَةً فَأَمَرَهُ أَنْ يَذْبَحَ.

4405 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الأَسْوَدِ بْنِ قَيْسٍ عَنْ جُنْدُبِ بْنِ سُفْيَانَ قَالَ: ضَحَّيْنَا مَعَ رَسُولِ ٱللَّهِ ﷺ أَضْحَى ذَاتَ يَوْمٍ فَإِذَا النَّاسُ قَدْ ذَبَحُوا ضَحَايَاهُمْ قَبْلَ الصَّلاَةِ فَلَمَّا ٱنْصَرَفَ رَآهُمْ

prayer, let him slaughter another sheep in its place (as sacrifice), and he, who has not slaughtered before the prayer, let him slaughter (his sacrifice) in the Name of Allah Almighty."

[18] It Is Permissible To Slaughter With The Sharp-Edged Stone

4406- It is narrated on the authority of Muhammad Ibn Safwan that he caught two rabbits and had no knife therewith to slaughter them, thereupon he slaughtered them with the help of a sharp-edged stone. He went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've caught two rabbits, and since I had no knife therewith to slaughter them, I slaughtered them with the help of a sharp-edged stone: (Is it lawful for me) to eat them?" he said: "(It is lawful for you to) eat them."

4407- It is narrated on the authority of Zaid Ibn Thabit that a wolf thrust its fang in a sheep, and they slaughtered it with a sharp-edged stone, and the Messenger of Allah "Allah's blessing and peace be upon him" gave them concession to eat it.

[19] It Is Permissible To Slaughter With A Stick

4408- It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! I set off my hunting dog and when I catch the game, I find nothing therewith to slaughter it other than a sharp-edged stone or a stick." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Cause the blood to flow with what you like, and mention the Name of Allah Almighty."

4409- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A man from amongst the Ansar had a she-camel grazing by the side of (the mountain of) Uhud. A calamity befell it, and the man slaughtered it with a rod. I (the sub-narrator) asked Abu Sa'id: Was it a rod of wood or of iron?" he said: Of wood. Then, he went to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him about that, and he permitted him to eat it.

[20] It Is Forbidden To Slaughter With The Help Of A Nail

4410- It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat such of (slaughtered) animals as whose blood is caused to flow with any instrument barring a tooth or a nail, and Allah's Name is mentioned."

النَّبِيُّ ﷺ أَنَّهُمْ ذَبَحُوا قَبْلَ الصَّلاَةِ فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلاَةِ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى وَمَنْ كَانَ لَمْ يَذْبَحْ حَتَّى صَلَّيْنَا فَلْيَذْبَحْ عَلَى ٱسْمِ ٱللَّهِ عَزَّ وَجَلَّ».

(18) ـ بَابُ إِبَاحَةِ الذَّبْحِ بِالمَرْوَةِ

4406 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ عَمْرٍ عَنْ مُحَمَّدِ بْنِ صَفْوَانَ: أَنَّهُ أَصَابَ أَرْنَبَيْنِ وَلَمْ يَجِدْ حَدِيدَةً يَذْبَحُهُمَا بِهِ فَذَكَّاهُمَا بِمَرْوَةٍ فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ ٱللَّهِ إِنِّي ٱصْطَدْتُ أَرْنَبَيْنِ فَلَمْ أَجِدْ حَدِيدَةً أُذَكِّيهِمَا بِهِ فَذَكَّيْتُهُمَا بِمَرْوَةٍ أَفَآكُلُ؟ قَالَ: «كُلْ».

4407 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا حَاضِرُ بْنُ الْمُهَاجِرِ الْبَاهِلِيُّ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ: «أَنَّ ذِئْباً نَيَّبَ فِي شَاةٍ فَذَبَحُوهَا بِالْمَرْوَةِ فَرَخَّصَ النَّبِيُّ ﷺ فِي أَكْلِهَا».

(19) ـ إِبَاحَةُ الذَّبْحِ بِالعُودِ

4408 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ عَنْ شُعْبَةَ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ مُرِّيَّ بْنَ قُطَرِيٍّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ ٱللَّهِ إِنِّي أُرْسِلُ كَلْبِي فَآخُذُ الصَّيْدَ فَلاَ أَجِدُ مَا أُذَكِّيهِ بِهِ فَأَذْبَحُهُ بِالْمَرْوَةِ وَبِالْعَصَا قَالَ: «أَنْهِرِ الدَّمَ بِمَا شِئْتَ وَٱذْكُرِ ٱسْمَ ٱللَّهِ عَزَّ وَجَلَّ».

4409 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ زَيْدِ بْنِ أَسْلَمَ فَلَقِيتُ زَيْدَ بْنَ أَسْلَمَ فَحَدَّثَنِي عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَتْ لِرَجُلٍ مِنَ الأَنْصَارِ نَاقَةٌ تَرْعَى فِي قِبَلِ أُحُدٍ فَعُرِضَ لَهَا فَنَحَرَهَا بِوَتَدٍ فَقُلْتُ لِزَيْدٍ: وَتَدٌ مِنْ خَشَبٍ أَوْ حَدِيدٍ؟ قَالَ: لاَ بَلْ خَشَبٌ فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ فَأَمَرَهُ بِأَكْلِهَا.

(20) ـ النَّهْيُ عَنِ الذَّبْحِ بِالظُّفُرِ

4410 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ أَبِيهِ عَنْ عَبَايَةَ بْنِ رِفَاعَةَ عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «مَا أَنْهَرَ الدَّمَ وَذُكِرَ ٱسْمُ ٱللَّهِ فَكُلْ إِلاَّ بِسِنٍّ أَوْ ظُفُرٍ».

[21] What About Slaughtering With The Help Of A Tooth?

4411- It is narrated on the authority of Abayah Ibn Rifa'ah Ibn Rafi' from his grandfather Rafi' Ibn Khadij that he said: I said to The Prophet "Allah's blessing and peace be upon him": "We may meet the enemies tomorrow and we have no knives (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: " (Slaughter with anything that) causes blood to flow, and eat the animals if the name of Allah has been mentioned (on slaughtering them). But do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Abyssinians (whom we should not imitate for they are infidels)."

[22] The Command To Sharpen The Blade

4412- It is narrated on the authority of Shaddad Ibn Aws that he said: I retain two things from the Messenger of Allah "Allah's blessing and peace be upon him". He said: "Allah Almighty has enjoined that you should do everything properly. So, when you kill (anyone), you should kill properly; and when you slaughter (an animal), you should slaughter it properly, and let anyone of you sharpen his blade, and relieve his slain animal."

[23] The Concession To Slay What Is Slaughtered And Slaughter What Is Slain

4413- It is narrated on the authority of Asma' Bint Abu Bakr that she said: We slew a horse and ate its flesh during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

[24] Slaughtering Such Of Animals As In Which A Wild Animal Thrusts Its Fang

4414- It is narrated on the authority of Zaid Ibn Thabit that a wolf thrust its fang in a sheep, and they slaughtered it with a sharp-edged stone, and the Messenger of Allah "Allah's blessing and peace be upon him" gave them concession to eat it.

[25] Such Of Animals As Falls Headlong In A Well, Whose Throat Is Unreachable

4415- It is narrated on the authority of Abu Al-Ushara' from his father that he said: I said: "O Messenger of Allah! Should slaughtering be valid only when an animal is pierced in the throat or the breast?" he said: "(No) even if you pierce it in its thigh, it will be sufficient for you."

(21) ـ بابٌ في الذَّبْحِ بالسِّنِّ

4411 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَايَةَ بْنِ رِفَاعَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: قُلْتُ: يَا رَسُولَ ٱللَّهِ إِنَّا نَلْقَى الْعَدُوَّ غَداً وَلَيْسَ مَعَنَا مُدًى فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَا أَنْهَرَ الدَّمَ وَذُكِرَ ٱسْمُ ٱللَّهِ عَزَّ وَجَلَّ فَكُلُوا مَا لَمْ يَكُنْ سِنّاً أَوْ ظُفْراً وَسَأُحَدِّثُكُمْ عَنْ ذٰلِكَ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ»**.

(22) ـ الأَمْرُ بِإِحْدَادِ الشَّفْرَةِ

4412 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ عَنْ أَبِي قِلاَبَةَ عَنْ أَبِي الأَشْعَثِ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: ٱثْنَتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«إِنَّ ٱللَّهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ»**.

(23) ـ بابُ الرُّخْصَةِ في نَحْرِ ما يُذْبَحُ وذَبْحِ ما يُنْحَرُ

4413 ـ أَخْبَرَنَا عِيسَى بْنُ أَحْمَدَ الْعَسْقَلاَنِيُّ عَسْقَلاَنَ بَلَخٍ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: حَدَّثَنِي سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ حَدَّثَهُ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: «نَحَرْنَا فَرَساً عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ فَأَكَلْنَاهُ».

(24) ـ بابُ ذَكَاةِ الَّتي قد نَبَّ فيها السَّبُعُ

4414 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ حَاضِرَ بْنَ الْمُهَاجِرِ الْبَاهِلِيَّ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ: «أَنَّ ذِئْباً نَبَّ فِي شَاةٍ فَذَبَحُوهَا بِمَرْوَةٍ فَرَخَّصَ النَّبِيُّ ﷺ فِي أَكْلِهَا».

(25) ـ ذِكْرُ المُتَرَدِّيَةِ في البِئْرِ الَّتي لا يُوصَلُ إلى حَلْقِهَا

4415 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي الْعُشَرَاءِ عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ ٱللَّهِ أَمَا تَكُونُ الذَّكَاةُ إِلاَّ فِي الْحَلْقِ وَاللَّبَّةِ؟ قَالَ: **«لَوْ طَعَنْتَ فِي فَخِذِهَا لأَجْزَأَكَ»**.

[26] Such Of Animals As Flees Away, Whose Catching Is Difficult

4416- It is narrated on the authority of Abayah Ibn Rifa'ah Ibn Rafi' from his grandfather Rafi' Ibn Khadij that he said: I said to The Prophet "Allah's blessing and peace be upon him": "We may meet the enemies tomorrow and we have no knives (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: " (You might use) whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned (on slaughtering them)." The Messenger of Allah "Allah's blessing and peace be upon him" had gained many sheep and camels as booty. One of those camels fled. A man threw an arrow at the camel, with which (Allah) stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such."

4417- It is narrated on the authority of Rafi' Ibn Khadij that he said: I said to The Prophet "Allah's blessing and peace be upon him": "We may meet the enemies tomorrow and we have no knives (can we slaughter the animals with reeds?)" The Prophet "Allah's blessing and peace be upon him" said: "(You might use) whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned (on slaughtering them). Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Abyssinians (whom we should not imitate for they are infidels)." We had gained many sheep and camels as booty. One of those camels fled. A man threw an arrow at the camel, with which (Allah) stopped it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such."

4418- It is narrated on the authority of Shaddad Ibn Aws that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Allah Almighty has enjoined that you should do everything properly. So, when you kill (anyone), you should kill properly; and when you slaughter (an animal), you should slaughter it properly, and let anyone of you sharpen his blade whenever he intends to slaughter, and relieve his slain animal."

[27] Making Perfect The Slaughtering

4419- It is narrated on the authority of Shaddad Ibn Aws that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has enjoined that you should do everything properly. So, when you kill (anyone), you should kill properly; and when you slaughter (an animal),

(26) ـ ذِكْرُ المُنْفَلِتَةِ الَّتِي لا يُقْدَرُ على أَخْذِهَا

4416 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ عَنْ عَبَايَةَ بْنِ رَافِعٍ عَنْ رَافِعٍ قَالَ: قُلْتُ: يَا رَسُولَ ٱللَّهِ إِنَّا لاَقُو الْعَدُوِّ غَداً وَلَيْسَ مَعَنَا مُدًى قَالَ: **«مَا أَنْهَرَ الدَّمَ وَذُكِرَ ٱسْمُ ٱللَّهِ عَزَّ وَجَلَّ فَكُلْ مَا خَلاَ السِّنَّ وَالظُّفُرَ»** قَالَ: فَأَصَابَ رَسُولُ ٱللَّهِ ﷺ نَهْباً فَنَدَّ بَعِيرٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ فَقَالَ: **«إِنَّ لِهٰذِهِ النَّعَمِ»** أَوْ قَالَ: **«الإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَٱفْعَلُوا بِهِ هٰكَذَا»**.

4417 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَبِي عَنْ عَبَايَةَ بْنِ رِفَاعَةَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قُلْتُ يَا رَسُولَ ٱللَّهِ إِنَّا لاَقُو الْعَدُوِّ غَداً وَلَيْسَتْ مَعَنَا مُدًى قَالَ: **«مَا أَنْهَرَ الدَّمَ وَذُكِرَ ٱسْمُ ٱللَّهِ عَزَّ وَجَلَّ فَكُلْ لَيْسَ السِّنَّ وَالظُّفُرَ وَسَأُحَدِّثُكُمْ أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ»** وَأَصَبْنَا نَهْبَةَ إِبِلٍ أَوْ غَنَمٍ فَنَدَّ مِنْهَا بَعِيرٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ لِهٰذِهِ الإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ فَافْعَلُوا بِهِ هٰكَذَا»**.

4418 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ بْنُ مُوسَى قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلاَبَةَ عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ عَنْ أَبِي الأَشْعَثِ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«إِنَّ ٱللَّهَ عَزَّ وَجَلَّ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُحِدَّ أَحَدُكُمْ إِذَا ذَبَحَ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ»**.

(27) ـ بَابُ حُسْنِ الذَّبْحِ

4419 ـ أَخْبَرَنَا الْحَسَنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ خَالِدٍ الْحَذَّاءِ عَنْ أَبِي قِلاَبَةَ عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ ٱللَّهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ**

you should slaughter it properly, and let anyone of you sharpen his blade, and relieve his slain animal."

4420- It is narrated on the authority of Shaddad Ibn Aws that he said: I heard two things from the Messenger of Allah "Allah's blessing and peace be upon him". He said: "Allah Almighty has enjoined that you should do everything properly. So, when you kill (anyone), you should kill properly; and when you slaughter (an animal), you should slaughter it properly, and let anyone of you sharpen his blade, and relieve his slain animal."

4421- It is narrated on the authority of Shaddad Ibn Aws that he said: I retain two things from the Messenger of Allah "Allah's blessing and peace be upon him". He said: "Allah Almighty has enjoined that you should do everything properly. So, when you kill (anyone), you should kill properly; and when you slaughter (an animal), you should slaughter it properly, and let anyone of you sharpen his blade, and relieve his slain animal."

[28] Placing The Foot On The Side Of The Sacrifice's Neck

4422- It is narrated on the authority of Shu'bah from Qatadah that he told him: I heard Anas having said: the Messenger of Allah "Allah's blessing and peace be upon him" offered as sacrifice two two-horned white-and-black rams: he mentioned Allah's Name, and magnified Allah (on slaughtering them), and I saw him having slaughtered them with his own hand and placed his foot on the side of their necks. I asked him: Have you really heard it from him? He answered in the affirmative.

[29] Mentioning Allah's Name On (Slaughtering) A Sacrifice

4423- It is narrated on the authority of Anas Ibn Malik that he said: Allah's Apostle "Allah's blessing and peace be upon him" offered as sacrifice two two-horned white-and-black rams: he mentioned Allah's Name, and magnified Allah (on slaughtering them), and I saw him having slaughtered them with his own hand and placed his foot on the side of their necks.

[30] Magnifying Allah On (Slaughtering) A Sacrifice

4424- It is narrated on the authority of Anas Ibn Malik that he said: I saw him, i.e. the Messenger of Allah "Allah's blessing and peace be upon him" having slaughtered them with his own hand and placed his foot on the side of their necks, and he mentioned Allah's Name, and magnified Allah (on slaughtering them), i.e. two two-horned white-and-black rams.

فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ».

4420 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الأَشْعَثِ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: سَمِعْتُ مِنَ النَّبِيِّ ﷺ اثْنَتَيْنِ فَقَالَ: **«إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ ثُمَّ لِيُرِحْ ذَبِيحَتَهُ».**

4421 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ابْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا خَالِدٌ ح. وَأَنْبَأَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ خَالِدٍ عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الأَشْعَثِ عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: ثِنْتَانِ حَفِظْتُهُمَا مِنْ رَسُولِ اللَّهِ ﷺ: **«إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ لِيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ».**

(28) ـ وَضْعُ الرِّجْلِ على صَفْحَةِ الضَّحِيَّةِ

4422 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ أَنَساً قَالَ: ضَحَّى رَسُولُ اللَّهِ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ يُكَبِّرُ وَيُسَمِّي وَلَقَدْ رَأَيْتُهُ يَذْبَحُهُمَا بِيَدِهِ وَاضِعاً عَلَى صِفَاحِهِمَا قَدَمَهُ قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْهُ؟ قَالَ: نَعَمْ.

(29) ـ تَسْمِيَةُ الله عَزَّ وجَلَّ على الضَّحِيَّةِ

4423 ـ أَخْبَرَنَا أَحْمَدُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ شُعْبَةَ عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُضَحِّي بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ وَكَانَ يُسَمِّي وَيُكَبِّرُ وَلَقَدْ رَأَيْتُهُ يَذْبَحُهُما بِيَدِهِ وَاضِعاً رِجْلَهُ عَلَى صِفَاحِهِمَا.

(30) ـ التَّكْبِيرُ عليها

4424 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ عَنِ الْحَسَنِ يَعْنِي ابْنَ صَالِحٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: لَقَدْ رَأَيْتُهُ يَعْنِي النَّبِيَّ ﷺ يَذْبَحُهُمَا بِيَدِهِ وَاضِعاً عَلَى صِفَاحِهِمَا قَدَمَهُ يُسَمِّي وَيُكَبِّرُ كَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ.

[31] One Slaughters His Sacrifice With His Own Hand

4425- It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" offered as sacrifice two two-horned white-and-black rams: he placed his foot on the side of their necks while slaughtering them with his own hand, mentioning Allah's Name, and magnifying Allah (on slaughtering them).

[32] One Slaughters The Sacrifice Of Another

4426- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" slaughtered with his own hand some of his sacrificial camels, and another person (i.e. Ali) slaughtered some of them.

[33] Slaying What Is Slaughtered

4427- It is narrated on the authority of Asma' Bint Abu Bakr that she said: We slew a horse and ate its flesh during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

4428- It is narrated on the authority of Asma' Bint Abu Bakr that she said: We slew a horse and ate its flesh while we were in Medina during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

[34] When One Slaughters For Anything Other Than Allah Almighty

4429- It is narrated on the authority of Amir Ibn Wathilah that he said: A man asked Ali: Did the Messenger of Allah "Allah's blessing and peace be upon him" tell you of anything in secrecy apart from the people? Ali grew angry so much that his cheeks turned red. He said: the Messenger of Allah "Allah's blessing and peace be upon him" never told me anything apart from the people. But he told me of four things, while both he and I were (alone) in the house: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty sends His Curses upon such as curses his father; Allah Almighty sends His Curses upon such as slaughters for anything other than Allah Almighty; Allah Almighty sends His Curses upon such as gives shelter to a criminal; and Allah Almighty sends His Curses upon such as changes the signs of the land's borders."

[35] It Is Forbidden To Eat Or Keep The Meat Of Sacrifice more than Three Days

4430- It is narrated on the authority of Salim from Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the meat of sacrifice more than three days (as of the day of Sacrifice).

(31) ـ ذَبْحُ الرَّجُلِ أُضْحِيَتَهُ بِيَدِهِ

4425 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ يَعْنِي ٱبْنَ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ نَبِيَّ ٱللَّهِ ﷺ ضَحَّى بِكَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ يَطَأُ عَلَى صِفَاحِهِمَا وَيَذْبَحُهُمَا وَيُسَمِّي وَيُكَبِّرُ.

(32) ـ بابُ ذَبْحِ الرَّجُلِ غَيْرَ أُضْحِيَتِهِ

4426 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ نَحَرَ بَعْضَ بُدْنِهِ بِيَدِهِ وَنَحَرَ بَعْضَهَا غَيْرُهُ.

(33) ـ نَحْرُ ما يُذْبَحُ

4427 ـ أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ يَزِيدَ قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ عَنْ أَسْمَاءَ قَالَتْ: نَحَرْنَا فَرَساً عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ فَأَكَلْنَاهُ. وَقَالَ قُتَيْبَةُ فِي حَدِيثِهِ فَأَكَلْنَا لَحْمَهُ خَالَفَهُ عَبْدَةُ بْنُ سُلَيْمَانَ.

4428 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ فَاطِمَةَ عَنْ أَسْمَاءَ قَالَتْ: ذَبَحْنَا عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ فَرَساً وَنَحْنُ بِالْمَدِينَةِ فَأَكَلْنَاهُ.

(34) ـ مَنْ ذَبَحَ لغَيْرِ الله عزّ وجلّ

4429 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ٱبْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنِ ٱبْنِ حَبَّانَ يَعْنِي مَنْصُوراً عَنْ عَامِرِ بْنِ وَاثِلَةَ قَالَ: سَأَلَ رَجُلٌ عَلِيّاً: هَلْ كَانَ رَسُولُ ٱللَّهِ ﷺ يُسِرُّ إِلَيْكَ بِشَيْءٍ دُونَ النَّاسِ؟ فَغَضِبَ عَلِيٌّ حَتَّى ٱحْمَرَّ وَجْهُهُ وَقَالَ: مَا كَانَ يُسِرُّ إِلَيَّ شَيْئاً دُونَ النَّاسِ غَيْرَ أَنَّهُ حَدَّثَنِي بِأَرْبَعِ كَلِمَاتٍ وَأَنَا وَهُوَ فِي الْبَيْتِ فَقَالَ: **«لَعَنَ ٱللَّهُ مَنْ لَعَنَ وَالِدَهُ وَلَعَنَ ٱللَّهُ مَنْ ذَبَحَ لِغَيْرِ ٱللَّهِ وَلَعَنَ ٱللَّهُ مَنْ آوَى مُحْدِثاً وَلَعَنَ ٱللَّهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ»**.

(35) ـ النَّهْيُ عَنِ الأَكْلِ من لُحُومِ الأَضَاحِي بعد ثَلاثٍ وعن إِمْسَاكِهِ

4430 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى أَنْ تُؤْكَلَ لُحُومُ الأَضَاحِي بَعْدَ ثَلاَثٍ».

4431- It is narrated on the authority of Abu Ubaid, the freed slave of Ibn Awf that he said: I witnessed Ali Ibn Abu Talib, might Allah honour him, on the day of Sacrifice. He began with offering prayer before delivering the sermon, and he offered prayer with neither Adhan nor Iqamah. Then he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden that anyone should keep anything of his sacrifice more than three days.

4432- It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to eat anything of your sacrifice more than three days.

[36] The Permission To Do So

4433- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" (at first) forbade eating the meat of sacrifice more than three days (as of the day of Sacrifice), and later on he said: "You might eat of it (as long as you can), take your provisions (for your journey of return) and save (of it as much as you like)."

4434- It is narrated on the authority of Abdullah Ibn Khabbab that Abu Sa'id Al-Khudri came back from journey, and his family presented meat of sacrifice to him, thereupon he said: "I'm not to eat it until I ask (and seek the religious verdict about it)." He went direct to his half-brother from the side of his mother, Qatadah Ibn An-Nu'man, and he was of those who attended the holy battle of Badr, and asked him about that, and he said: "After you had left, there was a change which abrogated the forbiddance of eating the meat of sacrifice more than three days."

4435- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" (at first) forbade eating the meat of sacrifice more than three days (as of the day of slaughtering sacrifice). His half-brother from the side of his mother, Qatadah Ibn An-Nu'man, and he was of those who attended the holy battle of Badr, came and they served him with meat of sacrifice, thereupon he said: "Has not the Messenger of Allah "Allah's blessing and peace be upon him" forbidden that (i.e. eating the meat of sacrifice over three days beginning from the day of Sacrifice)?" on that Abu Sa'id said: "A change came (to abrogate) that. the Messenger of Allah "Allah's blessing and peace be upon him" (at first) forbade us to eat it over three days, and then he gave us concession to eat (as long as we like) and save out of it (as much as we like)."

4431 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ غُنْدَرٍ قَالَ: حَدَّثَنَا مَعْمَرٌ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى ٱبْنِ عَوْفٍ قَالَ: شَهِدْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ كَرَّمَ ٱللَّهُ وَجْهَهُ فِي يَوْمِ عِيدٍ بَدَأَ بِالصَّلاَةِ قَبْلَ الْخُطْبَةِ ثُمَّ صَلَّى بِلاَ أَذَانٍ وَلاَ إِقَامَةٍ ثُمَّ قَالَ: «سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَنْهَى أَنْ يُمْسِكَ أَحَدٌ مِنْ نُسُكِهِ شَيْئاً فَوْقَ ثَلاَثَةِ أَيَّامٍ».

4432 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ٱبْنِ شِهَابٍ أَنَّ أَبَا عُبَيْدٍ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: «إِنَّ رَسُولَ ٱللَّهِ ﷺ قَدْ نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلاَثٍ».

(36) ـ الإِذْنُ فِي ذَلِكَ

4433 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَٱللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلاَثٍ، ثُمَّ قَالَ: **«كُلُوا وَتَزَوَّدُوا وَادَّخِرُوا»**.

4434 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ زُغْبَةُ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ ٱبْنِ خَبَّابٍ هُوَ عَبْدُ ٱللَّهِ بْنُ خَبَّابٍ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَدِمَ مِنْ سَفَرٍ فَقَدَّمَ إِلَيْهِ أَهْلُهُ لَحْماً مِنْ لُحُومِ الأَضَاحِي فَقَالَ: مَا أَنَا بِآكِلِهِ حَتَّى أَسْأَلَ فَٱنْطَلَقَ إِلَى أَخِيهِ لأُمِّهِ قَتَادَةَ بْنِ النُّعْمَانِ وَكَانَ بَدْرِيّاً فَسَأَلَهُ عَنْ ذٰلِكَ فَقَالَ: إِنَّهُ قَدْ حَدَثَ بَعْدَكَ أَمْرٌ نَقْضاً لِمَا كَانُوا نُهُوا عَنْهُ مِنْ أَكْلِ لُحُومِ الأَضَاحِي بَعْدَ ثَلاَثَةِ أَيَّامٍ.

4435 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سَعْدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَتْنِي زَيْنَبُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ لُحُومِ الأَضَاحِي فَوْقَ ثَلاَثَةِ أَيَّامٍ» فَقَدِمَ قَتَادَةُ بْنُ النُّعْمَانِ وَكَانَ أَخَا أَبِي سَعِيدٍ لأُمِّهِ وَكَانَ بَدْرِيّاً فَقَدَّمُوا إِلَيْهِ فَقَالَ: أَلَيْسَ قَدْ نَهَى عَنْهُ رَسُولُ ٱللَّهِ ﷺ؟ قَالَ أَبُو سَعِيدٍ: «إِنَّهُ قَدْ حَدَثَ فِيهِ أَمْرٌ إِنَّ رَسُولَ ٱللَّهِ ﷺ نَهَانَا أَنْ نَأْكُلَهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ ثُمَّ رَخَّصَ لَنَا أَنْ نَأْكُلَهُ وَنَدَّخِرَهُ».

4436- It is narrated on the authority of Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you (at first) to visit the graves, but (now) you may visit them, and let visiting them increase you in goodness. I also had forbidden you (at first to eat) the meat of sacrificial animals more than three days, but now you might eat (as long as you like) and keep it as much as you wish. I had forbidden you (at first) to drink in any utensil (except (that prepared in dry water-skins), but now you might drink (whatever is prepared) in any utensil as you like, and do not drink what is intoxicant."

4437- It is narrated on the authority of Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you to eat the meat of sacrifice more than three days, to brew fruits but in a dry water-skin, and to visit the graves. But now, you might eat, take provisions for your journey and save out of the meat of sacrifice as much as it seems to you. Whoever likes to visit the grave (he might do) for it reminds of the hereafter. Furthermore, you might drink (such of drinks as is prepared in any utensil) and safeguard yourselves from any intoxicant."

[37] Saving Out Of The Meat Of Sacrifice

4438- It is narrated on the authority of A'ishah that she said: The poor among the people of the desert flocked (to the towns) on the occasion of Id Al-Adha during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", whereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep with you (the meat) which is sufficient for three (days, and give in charity whatever is left out of it)." After this, they (the Muslims) said: "O Messenger of Allah! The people used to get benefit from their sacrifices. They used to melt fat and make water-skins from them." the Messenger of Allah "Allah's blessing and peace be upon him" said: "What is the matter?" they said: "You forbade (them) to eat the meat of sacrificial animals beyond three (days)." He said: "I forbade you for those (poor persons) who flocked (to the towns on this occasion for meat) but now when this occasion has improved you may eat, preserve and give in charity."

4439- It is narrated on the authority of Abd Ar-Rahman Ibn Abis from his father that he said: I entered upon A'ishah and asked her: "Did The Prophet

4436 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ مُحَمَّدٍ وَهُوَ النُّفَيْلِيُّ قَالَ: حَدَّثَنَا زُهَيْرٌ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا زُبَيْدُ بْنُ الْحَارِثِ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنِ ٱبْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ ثَلاَثٍ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَلِتَزِدْكُمْ زِيَارَتُهَا خَيْراً وَنَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِي بَعْدَ ثَلاَثٍ فَكُلُوا مِنْهَا وَأَمْسِكُوا مَا شِئْتُمْ وَنَهَيْتُكُمْ عَنِ الأَشْرِبَةِ فِي الأَوْعِيَةِ فَٱشْرَبُوا فِي أَيِّ وَعَاءٍ شِئْتُمْ وَلاَ تَشْرَبُوا مُسْكِراً»** وَلَمْ يَذْكُرْ مُحَمَّدٌ: وَأَمْسِكُوا.

4437 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ عَنِ الأَحْوَصِ بْنِ جَوَّابٍ عَنْ عَمَّارِ بْنِ زُرَيْقٍ عَنْ أَبِي إِسْحَاقَ بْنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنِ ٱبْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِي بَعْدَ ثَلاَثٍ وَعَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ وَعَنْ زِيَارَةِ الْقُبُورِ فَكُلُوا مِنْ لُحُومِ الأَضَاحِي مَا بَدَا لَكُمْ وَتَزَوَّدُوا وَٱدَّخِرُوا وَمَنْ أَرَادَ زِيَارَةَ الْقُبُورِ فَإِنَّهَا تُذَكِّرُ الآخِرَةَ وَٱشْرَبُوا وَٱتَّقُوا كُلَّ مُسْكِرٍ»**.

(37) ـ الادِّخَارُ مِنَ الأَضَاحِي

4438 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ قَالَ: حَدَّثَنِي عَبْدُ ٱللَّهِ بْنُ أَبِي بَكْرٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: دَفَّتْ دَافَّةٌ مِنْ أَهْلِ الْبَادِيَةِ حَضْرَةَ الأَضْحَى فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«كُلُوا وَٱدَّخِرُوا ثَلاَثاً»** فَلَمَّا كَانَ بَعْدَ ذٰلِكَ قَالُوا: يَا رَسُولَ ٱللَّهِ إِنَّ النَّاسَ كَانُوا يَنْتَفِعُونَ مِنْ أَضَاحِيهِمْ يَجْمِلُونَ مِنْهَا الْوَدَكَ وَيَتَّخِذُونَ مِنْهَا الأَسْقِيَةَ قَالَ: **«وَمَا ذَاكَ؟»** قَالَ: الَّذِي نَهَيْتَ مِنْ إِمْسَاكِ لُحُومِ الأَضَاحِي قَالَ: **«إِنَّمَا نَهَيْتُ لِلدَّافَّةِ الَّتِي دَفَّتْ كُلُوا وَٱدَّخِرُوا وَتَصَدَّقُوا»**.

4439 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَكَانَ

"Allah's blessing and peace be upon him" forbid eating the meat of sacrifice beyond three days (as of the day of slaughtering sacrifice)?" She said: "Yes. One year the people were put to starvation, so The Prophet "Allah's blessing and peace be upon him" wanted the rich to feed the poor." She further said: "But later I saw the family of Muhammad "Peace be upon him" having used to store even the trotter of a sheep to eat beyond fifteen days." He asked her: "What is the reason for that?" A'ishah smiled and said: "The family of Mohammad did not eat to their satisfaction white bread with meat soup for three successive days till he (died and) met Allah Almighty."

4440- It is narrated on the authority of Abd Ar-Rahman Ibn Abis from his father that he said: I asked A'ishah about the meat of sacrifice, thereupon she said: We used to keep the trotter of a sheep for The Prophet "Allah's blessing and peace be upon him" for even a month, after which he ate it.

4441- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Prophet "Allah's blessing and peace be upon him" forbade keeping the meat of sacrifice beyond three days. But later he said: "You might eat and feed others (as much as you like)."

[38] The Animals Slaughtered By The Jews

4442- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: On the day of (the holy battle of) Khaibar, a leather container of fat was made to hang down (from a castle), to which I stuck and said: "I will never give anyone out of it." I turned and behold! The Messenger of Allah "Allah's blessing and peace be upon him" was smiling.

[39] The Slaughtered Animal For Such As Does Not Know (Whether Allah's Name Has Been Mentioned On It)

4443- It is narrated on the authority of A'ishah that she said: Some desert Arabs used to bring us meat of slaughtered animals, and we did not know whether they had mentioned Allah's Name on (slaughtering) that). The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mention the Name of Allah Almighty on it, and then you might eat of it."

[40] The Interpretation Of Allah's Statement: " Eat Not Of (Meats) On Which Allah's Name Has Not Been Pronounced"

4444- It is narrated on the authority of Ibn Abbas, concerning Allah's statement: " Eat not of (meats) on which Allah's name has not been pronounced": The pagans argued the Muslims saying: "You do not eat what Allah slaughters (i.e. that which dies), even though you eat what you slaughter by yourselves." (The reply is that they eat what they slaughter

رَسُولُ ٱللَّهِ ﷺ يَنْهَى عَنْ لُحُومِ الأَضَاحِي بَعْدَ ثَلاَثٍ؟ قَالَتْ: نَعَمْ أَصَابَ النَّاسَ شِدَّةٌ فَأَحَبَّ رَسُولُ ٱللَّهِ ﷺ أَنْ يُطْعِمَ الْغَنِيُّ الْفَقِيرَ ثُمَّ قَالَ: لَقَدْ رَأَيْتُ آلَ مُحَمَّدٍ ﷺ يَأْكُلُونَ الْكُرَاعَ بَعْدَ خَمسَ عَشْرَةَ قُلْتُ: مِمَّ ذَاكَ؟ فَضَحِكَتْ فَقَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزٍ مَأْدُومٍ ثَلاَثَةَ أَيَّامٍ حَتَّى لَحِقَ بِٱللَّهِ عَزَّ وَجَلَّ.

4440 ـ أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ٱبْنُ زِيَادِ بْنِ أَبِي الْجَعْدِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ لُحُومِ الأَضَاحِي قَالَتْ: «كُنَّا نَخْبَأُ الْكُرَاعَ لِرَسُولِ ٱللَّهِ ﷺ شَهْراً ثُمَّ يَأْكُلُهُ».

4441 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ ٱبْنِ عَوْنٍ عَنِ ٱبْنِ سِيرِينَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ إِمْسَاكِ الأُضْحِيَةِ فَوْقَ ثَلاَثَةِ أَيَّامٍ ثُمَّ قَالَ: **«كُلُوا وَأَطْعِمُوا»**.

(38) ـ بَابُ ذَبَائِحِ الْيَهُودِ

4442 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ مُغِيرَةَ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلاَلٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ مُغَفَّلٍ قَالَ: دُلِّيَ جِرَابٌ مِنْ شَحْمٍ يَوْمَ خَيْبَرَ فَٱلْتَزَمْتُهُ قُلْتُ: لاَ أُعْطِي أَحَداً مِنْهُ شَيْئاً فَٱلْتَفَتُّ فَإِذَا رَسُولُ ٱللَّهِ ﷺ يَتَبَسَّمُ.

(39) ـ ذَبِيحَةُ مَنْ لم يُعْرَفْ

4443 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ نَاساً مِنَ الأَعْرَابِ كَانُوا يَأْتُونَا بِلَحْمٍ وَلاَ نَدْرِي أَذَكَرُوا ٱسْمَ ٱللَّهِ عَلَيْهِ أَمْ لاَ؟ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«ٱذْكُرُوا ٱسْمَ ٱللَّهِ عَزَّ وَجَلَّ وَكُلُوا»**.

(40) ـ تَأْوِيلُ قَوْلِ الله عزّ وجلّ ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ﴾

4444 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي هَارُونُ بْنُ أَبِي وَكِيعٍ وَهُوَ هَارُونُ بْنُ عَنْتَرَةَ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ﴾ [الأنعام، الآية: 121] قَالَ:

because they mention Allah's Name on it, and they do not eat that which dies because Allah's Name is not mentioned on it).

[41] It Is Forbidden To Eat A Mutilated Animal

4445- It is narrated on the authority of Abu Tha'labah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Mutilated (animal) is not lawful (for you to eat)."

4446- It is narrated on the authority of Hisham Ibn Zaid that he said: I entered in the company of Anas the house of Al-Hakam Ibn Ayyub, and behold! There were many people throwing a hen (with arrows) in the house of the chief. On that he (Anas) said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade tying the animal and making it a target for shots.

4447- It is narrated on the authority of Abdullah Ibn Ja'far that The Messenger of Allah "Allah's blessing and peace be upon him" came upon many people who were throwing a ram with arrows, thereupon he disliked that and said: "Do not mutilate the (bodies of) animals."

4448- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such as took a living being as target (for shots).

4449- It is narrated on the authority of Ibn Umar that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah sends His Curse upon such as mutilates the (body of an) animal."

4450- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take not a living being as target (for shots)."

4451- It is narrated on the authority of Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take not a living being as target (for shots)."

[42] When One Kills A Swallow With No Just Cause

4452- It is narrated on the authority of Abdullah Ibn Amr, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who kills (a bird even as little as) a swallow and what is above it with no just cause, Allah Almighty will question him about it on the Day of Judgement." It was said: "What is its just cause O Messenger of Allah?" he said: "It is to slaughter and eat it, and not to cut its head and throw it."

خَاصَمَهُمُ الْمُشْرِكُونَ فَقَالُوا: مَا ذَبَحَ ٱللَّهُ فَلاَ تَأْكُلُوهُ وَمَا ذَبَحْتُمْ أَنْتُمْ أَكَلْتُمُوهُ.

(41) ـ النَّهْيُ عَنِ الْمُجَثَّمَةِ

4445 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ عَنْ خَالِدٍ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِي ثَعْلَبَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لاَ تَحِلُّ الْمُجَثَّمَةُ»**.

4446 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: دَخَلْتُ مَعَ أَنَسٍ عَلَى الْحَكَمِ يَعْنِي ٱبْنَ أَيُّوبَ فَإِذَا أُنَاسٌ يَرْمُونَ دَجَاجَةً فِي دَارِ الأَمِيرِ فَقَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ أَنْ تُصْبَرَ الْبَهَائِمُ».

4447 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ زُنْبُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ وَهُوَ ٱبْنُ الْهَادِ عَنْ مُعَاوِيَةَ بْنِ عَبْدِ ٱللَّهِ بْنِ جَعْفَرٍ عَنْ عَبْدِ ٱللَّهِ بْنِ جَعْفَرٍ قَالَ: مَرَّ رَسُولُ ٱللَّهِ ﷺ عَلَى أُنَاسٍ وَهُمْ يَرْمُونَ كَبْشاً بِالنَّبْلِ فَكَرِهَ ذٰلِكَ وَقَالَ: **«لاَ تُمَثِّلُوا بِالْبَهَائِمِ»**.

4448 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «لَعَنَ رَسُولُ ٱللَّهِ ﷺ مَنِ ٱتَّخَذَ شَيْئاً فِيهِ الرُّوحُ غَرَضاً».

4449 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي الْمِنْهَالُ بْنُ عَمْرٍو عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«لَعَنَ ٱللَّهُ مَنْ مَثَّلَ بِالْحَيَوَانِ»**.

4450 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ شُعْبَةَ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لاَ تَتَّخِذُوا شَيْئاً فِيهِ الرُّوحُ غَرَضاً»**.

4451 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْكُوفِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنِ الْعَلاَءِ بْنِ صَالِحٍ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لاَ تَتَّخِذُوا شَيْئاً فِيهِ الرُّوحُ غَرَضاً»**.

(42) ـ مَنْ قَتَلَ عُصْفُوراً بِغَيْرِ حَقِّهَا

4452 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ صُهَيْبٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو يَرْفَعُهُ قَالَ: **«مَنْ قَتَلَ عُصْفُوراً فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا سَأَلَ ٱللَّهُ عَزَّ وَجَلَّ عَنْهَا يَوْمَ الْقِيَامَةِ»** قِيلَ: يَا رَسُولَ ٱللَّهِ فَمَا حَقُّهَا؟ قَالَ: **«حَقُّهَا أَنْ تَذْبَحَهَا فَتَأْكُلَهَا وَلاَ تَقْطَعْ رَأْسَهَا فَيُرْمَى بِهَا»**.

4453- It is narrated on the authority of Ash-Sharid that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who kills (a bird even as little as) a swallow jestingly, it will raise its voice to its Lord on the Day of Judgement, saying: 'O Lord! So and so killed me jestingly, and not to get benefit from me.'"

[43] It Is Forbidden To Eat The Flesh Of The Dung Eater From Amongst The Animals

4454- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" forbade, on the day of (the holy battle of) Khaibar, (to eat) the flesh of donkeys, as well as to eat the flesh of, and ride such of animals as eats dung.

[44] It Is Forbidden To Drink The Milk Of The Dung Eaters From Amongst The Animals

4455- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (eating the flesh of) the mutilated animal, (drinking) the milk of such of animals as eats dung, and drinking direct from the mouth of the water-skin.

4453 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ دَاوُدَ الْمِصِّيصِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلَ قَالَ: حَدَّثَنَا أَبُو عُبَيْدَةَ عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ عَنْ خَلَفٍ يَعْنِي ٱبْنَ مِهْرَانَ قَالَ: حَدَّثَنَا عَامِرٌ الأَحْوَلُ عَنْ صَالِحِ بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ الشَّرِيدِ قَالَ: سَمِعْتُ الشَّرِيدَ يَقول: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«مَنْ قَتَلَ عُصْفُوراً عَبَثاً عَجَّ إِلَى ٱللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَقُولُ: يَا رَبِّ إِنَّ فُلاَناً قَتَلَنِي عَبَثاً وَلَمْ يَقْتُلْنِي لِمَنْفَعَةٍ»**.

(43) ـ النَّهْيُ عَنْ أَكْلِ لُحُومِ الجَلَّالَةِ

4454 ـ أَخْبَرَنِي عُثْمَانُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنِي سُهَيْلُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ عَنِ ٱبْنِ طَاوُسٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو قَالَ مَرَّةً عَنْ أَبِيهِ وَقَالَ مَرَّةً عَنْ جَدِّهِ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ وَعَنِ الْجَلاَّلَةِ وَعَنْ رُكُوبِهَا وَعَنْ أَكْلِ لَحْمِهَا».

(44) ـ النَّهْيُ عَنْ لَبَنِ الجَلَّالَةِ

4455 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْمُجَثَّمَةِ وَلَبَنِ الْجَلاَّلَةِ وَالشُّرْبِ مِنْ فِي السِّقَاءِ».

(45) THE BOOK OF TRANSACTIONS

[1] Exhortation To Earn

4456- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (and most lawful) thing one ever eats is that which he gains out of his earnings (resulting from his labour with his own hand); and one's child (along with his property) is out of such earnings of him."

4457- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, your offspring are out of the best and lawful of your earnings. So, (there is no harm upon) you to eat of the earnings of your offspring."

4458- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (and most lawful) thing one ever eats is that which he gains out of his earnings (resulting from his labour with his own hand); and one's child (along with his property) is out of such earnings of him."

4459- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best (and most lawful) thing one ever eats is that which he gains out of his earnings (resulting from his labour with his own hand); and one's child (along with his property) is out of such earnings of him."

[2] Avoiding What Is Suspicious In Earnings

4460- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him", and by Allah, I will never hear anyone after him (like him), I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "What is legal is clearly evident, and what is illegal is clearly evident, and in between them there are doubtful matters (of which lots of people have no knowledge); and let me set forth an example to you pertaining to that: Verily, Allah Almighty has made a protected zone, and indeed, Allah's protected zone is what He Almighty has forbidden; and whoever pastures animals round the protected zone is about to mix with it; and whoever mixes with what is suspicious is about to dare (to do what is unlawful)."

4461- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come upon the people, in which it will be of no matter for anyone of them legal or illegal the resources of his money might be."

(45) ـ كِتَابُ البُيُوعِ

(1) ـ بابُ الحَثِّ على الكَسْبِ

4456 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ أَبُو قُدَامَةَ السَّرْخَسِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَمَّتِهِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ وَإِنَّ وَلَدَ الرَّجُلِ مِنْ كَسْبِهِ»**.

4457 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ عَمَّةٍ لَهُ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«إِنَّ أَوْلاَدَكُمْ مِنْ أَطْيَبِ كَسْبِكُمْ فَكُلُوا مِنْ كَسْبِ أَوْلاَدِكُمْ»**.

4458 ـ أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَنْبَأَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ وَوَلَدُهُ مِنْ كَسْبِهِ»**.

4459 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ ٱللَّهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ وَإِنَّ وَلَدَهُ مِنْ كَسْبِهِ»**.

(2) ـ بابُ اجْتِنَابِ الشُّبُهَاتِ في الكَسْبِ

4460 ـ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ وَهُوَ ٱبْنُ الْحَارِثِ قَالَ: حَدَّثَنَا ٱبْنُ عَوْنٍ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ فَوَٱللَّهِ لاَ أَسْمَعُ بَعْدَهُ أَحَداً يَقُولُ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«إِنَّ الْحَلاَلَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَإِنَّ بَيْنَ ذٰلِكَ أُمُوراً مُشْتَبِهَاتٍ»** وَرُبَّمَا قَالَ: **«وَإِنَّ بَيْنَ ذٰلِكَ أُمُوراً مُشْتَبِهَةً»** قَالَ: **«وَسَأَضْرِبُ لَكُمْ فِي ذٰلِكَ مَثَلاً إِنَّ ٱللَّهَ عَزَّ وَجَلَّ حَمَى حِمًى وَإِنَّ حِمَى ٱللَّهِ عَزَّ وَجَلَّ مَا حَرَّمَ وَإِنَّهُ مَنْ يَرْتَعُ حَوْلَ الْحِمَى يُوشِكُ أَنْ يُخَالِطَ الْحِمَى»** وَرُبَّمَا قَالَ: **«إِنَّهُ مَنْ يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُرْتِعَ فِيهِ وَإِنَّ مَنْ يُخَالِطِ الرِّيبَةَ يُوشِكُ أَنْ يَجْسُرَ»**.

4461 ـ حَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«يَأْتِي عَلَى النَّاسِ زَمَانٌ مَا يُبَالِي الرَّجُلُ مِنْ أَيْنَ أَصَابَ الْمَالَ مِنْ حَلاَلٍ أَوْ حَرَامٍ»**.

4462- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come upon the people, in which (the most part of) the people will devour usury: whoever does not eat of it, will be affected by its dust."

[3] Practicing Trade

4463- It is narrated on the authority of Amr Ibn Taghlib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst the portents of the Hour (of Judgement) are that the wealth will grow so much widespread (among the people), practicing trade will be in circulation, knowledge will disappear, and when a man will enter into a transaction, he will (not confirm it until he will) say: 'No till I consult so and so, the trader belonging to the tribe of Banu so and so', and even a single scribe will be sought for (to write with justice) among (the people of) a big district, but he will not be found."

[4] Traders Should Safeguard Themselves (From Allah's Punishment) In Their Transactions

4464- It is narrated on the authority of Hakim Ibn Hizam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in the transaction have the freedom of choice (to confirm or cancel the bargain) as long as they do not depart from each other: if both prove truthful (to one another), and show (both qualities and defects), their transaction will be blessed; and if both prove untruthful and conceal (the defects), their transaction will be deprived of the blessing."

[5] Such As Propagates His Commodities By False Oaths

4465- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never speak with on the Day of Judgement, nor will He look at, nor will He purify and theirs shall be a severe punishment." the Messenger of Allah "Allah's blessing and peace be upon him" recited (the Holy Verse pertaining to) that. Abu Dharr said: "Let them fail and lose (the right way)!" Allah's Apostle "Allah's blessing and peace be upon him" said: "(Those are) such as lets his lower garment hang down and drag on the ground (out of arrogance); such as popularizes his commodities by false oaths; and such as gives gifts, and then makes reminder of generosity."

4466- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never look at on the Day of Judgement, nor will He purify and theirs shall be a severe punishment." Those are such as gives no

4462 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ سَعِيدِ بْنِ أَبِي خَيْرَةَ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«يَأْتِي عَلَى النَّاسِ زَمَانٌ يَأْكُلُونَ الرِّبَا فَمَنْ لَمْ يَأْكُلْهُ أَصَابَهُ مِنْ غُبَارِهِ»**.

(3) ـ بَابُ التِّجَارَةِ

4463 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يُونُسَ عَنِ الحَسَنِ عَنْ عَمْرِو بْنِ تَغْلِبَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَفْشُوَ الْمَالُ وَيَكْثُرَ وَتَفْشُوَ التِّجَارَةُ وَيَظْهَرَ الْعِلْمُ وَيَبِيعَ الرَّجُلُ الْبَيْعَ فَيَقُولُ لاَ حَتَّى أَسْتَأْمِرَ تَاجِرَ بَنِي فُلاَنٍ وَيُلْتَمَسَ فِي الْحَيِّ الْعَظِيمِ الْكَاتِبُ فَلاَ يُوجَدُ»**.

(4) ـ ما يَجِبُ على التُّجَّارِ من التَّوْقِيَةِ في مُبَايَعَتِهِمْ

4464 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ يَحيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ أَبِي الْخَلِيلِ عَنْ عَبْدِ ٱللَّهِ بْنِ الْحَارِثِ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكَتَمَا مُحِقَ بَرَكَةُ بَيْعِهِمَا»**.

(5) ـ المُنْفِقُ سِلْعَتَهُ بالحَلِفِ الكَاذِبِ

4465 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ عَنْ خَرَشَةَ بْنِ الْحُرِّ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: **«ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ الْقِيَامَةِ وَلاَ يَنْظُرُ إِلَيْهِمْ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ»** فَقَرَأَهَا رَسُولُ ٱللَّهِ ﷺ قَالَ أَبو ذَرٍّ: خَابُوا وَخَسِرُوا قَالَ: **«الْمُسْبِلُ إِزَارَهُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ وَالْمَنَّانُ عَطَاءَهُ»**.

4466 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي سُلَيْمَانُ الأَعْمَشُ عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ عَنْ خَرَشَةَ بْنِ الْحُرِّ عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: **«ثَلاَثَةٌ لاَ يَنْظُرُ ٱللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ**

gift but that he makes reminder of generosity; such as lets his lower garment hang down and drag on the ground (out of arrogance); and such as popularizes his commodities by telling lies."

4467- It is narrated on the authority of Abu Qatadah Al-Ansari that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Beware of taking oaths so much in your transactions, for it is true that it helps popularize the commodities, it blights (its blessing)."

4468- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is true that taking oath (in transaction) helps popularize the commodity, it blights the (blessing of the) profit."

[6] The Deception-Causing Oath In Transaction

4469- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three with whom Allah would neither speak, nor would He look at on the day of judgement nor would He purify (of their sins), and for them is a grievous torment. They are: a person who had surplus water (more than his needs)on the way, which he refused to give to the wayfarer, a person who gave a pledge of allegiance to an Imam only for the sake of the world (benefits). If the Imam gave him (something) of those (benefits) he would stick to his allegiance, and if he did not give him, he would not fulfill his allegiance, and a person who sold a commodity to another in the afternoon, and took an oath by Allah that he had bought it at such and such price and he (the buyer) admitted it as true though it was not so."

[7] The Command That Such As Has No True Faith In His Oath At The Time Of Taking It In Transaction, Should Give In Charity

4470- It is narrated on the authority of Qais Ibn Abu Gharzah that he said: we (the assembly of traders) used to (practice traffic and) sell and purchase Wasaqs (of dates) in Medina, and we named ourselves the brokers, and so did the people . once, The Messenger of Allah "Allah's blessing and peace be upon him" came to us and gave us a name much better than that, when he said: "O community of traders! No doubt, both false oaths and telling lies prevail in the transaction: so, you should (stop from that, or at least) mix it with charity (in order to remove the evil traces)."

أَلِيمٌ الَّذِي لاَ يُعْطِي شَيْئاً إِلاَّ مِنَّةً وَالْمَسْبِلُ إِزَارَهُ وَالْمُنَفِّقُ سِلْعَتَهُ بِالْكَذِبِ».

4467 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: أَخْبَرَنِي الْوَلِيدُ يَعْنِي ٱبْنَ كَثِيرٍ عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ: أَنَّهُ سَمِعَ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«إِيَّاكُمْ وَكَثْرَةَ الْحَلِفِ فِي الْبَيْعِ فَإِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ».**

4468 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ عَنْ يُونُسَ عَنِ ٱبْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«الْحَلِفُ مَنْفَقَةٌ لِلسِّلْعَةِ مَمْحَقَةٌ لِلْكَسْبِ».**

(6) ـ الحَلْفُ الوَاجِبُ للخَدِيعَةِ في البَيْعِ

4469 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ ٱللَّهُ عَزَّ وَجَلَّ وَلاَ يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالطَّرِيقِ يَمْنَعُ ٱبْنَ السَّبِيلِ مِنْهُ وَرَجُلٌ بَايَعَ إِمَاماً لِدُنْيَا إِنْ أَعْطَاهُ مَا يُرِيدُ وَفَى لَهُ وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَهُ وَرَجُلٌ سَاوَمَ رَجُلاً عَلَى سِلْعَةٍ بَعْدَ الْعَصْرِ فَحَلَفَ لَهُ بِاللَّهِ لَقَدْ أُعْطِيَ بِهَا كَذَا وَكَذَا فَصَدَّقَهُ الآخَرُ».**

(7) ـ الأَمْرُ بالصَّدَقَةِ لمنْ لم يَعْتَقِدِ اليَمِينَ بقلبه في حَالِ بَيْعِهِ

4470 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ قَالَ: كُنَّا بِالْمَدِينَةِ نَبِيعُ الأَوْسَاقَ وَنَبْتَاعُهَا وَنُسَمِّي أَنْفُسَنَا السَّمَاسِرَةَ وَيُسَمِّينَا النَّاسُ فَخَرَجَ إِلَيْنَا رَسُولُ ٱللَّهِ ﷺ فَسَمَّانَا بِٱسْمٍ هُوَ خَيْرٌ لَنَا مِنَ الَّذِي سَمَّيْنَا بِهِ أَنْفُسَنَا فَقَالَ: **«يَا مَعْشَرَ التُّجَّارِ إِنَّهُ يَشْهَدُ بَيْعَكُمُ الْحَلِفُ وَٱللَّغْوُ فَشُوبُوهُ بِالصَّدَقَةِ».**

[8] The Freedom Of Choice (To Confirm Or Cancel The Bargain) Is Due To Both Parties Of Transaction Before Their Departure

4471- It is narrated on the authority of Hakim Ibn Hizam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in the transaction have the freedom of choice (to cancel the bargain) as long as they do not depart from each other: if both prove truthful (to one another), and show (both qualities and defects), their transaction will be blessed; and if both prove untruthful and conceal (the defects), their transaction will be deprived of the blessing."

[9] The Different Citation-Forms Of The Narration Of Nafi'

4472- It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction have the freedom to choose (to cancel the bargain) so long as they do not separate from one another except the bargain based on giving the freedom of choice (to cancel it within a specific time)."

4473- It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction have the freedom to choose (to cancel the bargain) so long as they do not separate from one another or the bargain is not based on giving the freedom of choice (to cancel it within a specific time)."

4474- It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction have the freedom to choose (to cancel the bargain) so long as they do not separate from one another except the bargain based on giving the freedom of choice (to cancel it within a specific time): if the bargain is based upon giving the freedom of choice (to cancel the bargain within a specific time), then, the bargain should be affirmed (after the specific time comes to an end)."

4475- It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two persons enter into transaction, then each of them has the freedom to choose to confirm or cancel the bargain so long as they do not separate from one another or the bargain is not based on giving the freedom of choice (to cancel it within a specific time): if the bargain is based upon giving the freedom of choice (to cancel the bargain within a specific time), then, the bargain should be affirmed (after the specific time comes to an end)."

(8) ـ وُجُوبُ الخِيَارِ للمُتَبَايِعَيْنِ قبل افْتِرَاقِهِمَا

4471 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدٌ وَهُوَ ٱبْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ صَالِحٍ أَبِي الْخَلِيلِ عَنْ عَبْدِ ٱللَّهِ بْنِ الْحَارِثِ عَنْ حَكِيمِ بْنِ حِزَامٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا فَإِنْ بَيَّنَا وَصَدَقَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكَتَمَا مُحِقَ بَرَكَةُ بَيْعِهِمَا»**.

(9) ـ ذِكْرُ الاخْتِلافِ على نَافِعٍ في لَفْظِ حَدِيثِهِ

4472 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«الْمُتَبَايِعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَفْتَرِقَا إِلاَّ بَيْعَ الْخِيَارِ»**.

4473 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ ٱللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا أَوْ يَكُونَ خِيَاراً»**.

4474 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا مُحْرِزٌ الْوَضَّاحُ عَنْ إِسْمَاعِيلَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«الْمُتَبَايِعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا إِلاَّ أَنْ يَكُونَ الْبَيْعُ كَانَ عَنْ خِيَارٍ فَإِنْ كَانَ الْبَيْعُ عَنْ خِيَارٍ فَقَدْ وَجَبَ الْبَيْعُ»**.

4475 ـ أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَمْلَى عَلَيَّ نَافِعٌ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِذَا تَبَايَعَ الْبَيِّعَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مِنْ بَيْعِهِ مَا لَمْ يَفْتَرِقَا أَوْ يَكُونَ بَيْعُهُمَا عَنْ خِيَارٍ فَإِنْ كَانَ عَنْ خِيَارٍ فَقَدْ وَجَبَ الْبَيْعُ»**.

4476- It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction have the freedom to choose (to cancel the bargain) so long as they do not separate from one another, unless one of them gives the other the freedom to choose (to cancel the bargain within a specific time)."

4477- It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction have the freedom to choose (to cancel the bargain) until they separate from one another, unless the bargain is based upon giving the freedom of choice (to cancel it within a specific time), or (according to another narration transmitted by Nafi') until one gives the other the freedom to choose (to cancel the bargain within a specific time)."

4478- It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction have the freedom to choose (to cancel the bargain) until they separate from one another, unless the bargain is based upon giving the freedom of choice (to cancel it within a specific time), or (according to another narration transmitted by Nafi') until one gives the other the freedom to choose (to cancel the bargain within a specific time)."

4479- It is narrated on the authority of Nafi' from Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two men entered into (a process of) transaction, they would have the option (to cancel such a transaction) as long as they did not separate from one another, and they were together, or anyone of them did not give the other the (freedom of) choice (to cancel the bargain within a specific time). But, if anyone of them gave the other the (freedom of) choice (to cancel the bargain within a specific time), and the transaction was based upon that condition, then the bargain should be affirmed. Moreover, if they separated from one another after fulfilling the bargain, and none of them cancelled it, then, the bargain should be affirmed."

4480- It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction, have the freedom to choose to cancel the bargain so long as they do not separate from one another unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)." Nafi' added in his narration: Whenever Ibn Umar entered

4476 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا أَوْ يَقُولَ أَحَدُهُمَا لِلآخَرِ ٱخْتَرْ**».

4477 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ قَالَ: أَنْبَأَنَا أَيُّوبُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**الْبَيِّعَانِ بِالْخِيَارِ حَتَّى يَفْتَرِقَا أَوْ يَكُونَ بَيْعَ خِيَارٍ**» وَرُبَّمَا قَالَ نَافِعٌ: «**أَوْ يَقُولَ أَحَدُهُمَا لِلآخَرِ: ٱخْتَرْ**».

4478 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**الْبَيِّعَانِ بِالْخِيَارِ حَتَّى يَفْتَرِقَا أَوْ يَكُونَ بَيْعَ خِيَارٍ**» وَرُبَّمَا قَالَ نَافِعٌ: «**أَوْ يَقُولَ أَحَدُهُمَا لِلآخَرِ: ٱخْتَرْ**».

4479 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «**إِذَا تَبَايَعَ الرَّجُلاَنِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ حَتَّى يَفْتَرِقا**» وَقَالَ مَرَّةً أُخْرَى: «**مَا لَمْ يَتَفَرَّقَا وَكَانَا جَمِيعاً أَوْ يُخَيِّرَ أَحَدُهُمَا الآخَرَ فَإِنْ خَيَّرَ أَحَدُهُمَا الآخَرَ فَتَبَايَعَا عَلَى ذٰلِكَ فَقَدْ وَجَبَ الْبَيْعُ فَإِنْ تَفَرَّقَا بَعْدَ أَنْ تَبَايَعَا وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ فَقَدْ وَجَبَ الْبَيْعُ**».

4480 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ نَافِعاً يُحَدِّثُ عَنِ ٱبْنِ عُمَرَ:

into a transaction which appealed him, he would hasten to leave his companion soon (for fear that his companion (the other party in transaction) might retract from the bargain).

4481- It is narrated on the authority of Nafi' from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)."

[10] The Citation-Forms Of Abdullah Ibn Dinar's Narration

4482- It is narrated on the authority of Abdullah Ibn Dinar from Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)."

4483- It is narrated on the authority of Abdullah Ibn Dinar from Abdullah Ibn Umar that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)."

4484- It is narrated on the authority of Amr Ibn Dinar from Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)."

4485- It is narrated on the authority of Abdullah Ibn Dinar from Abdullah Ibn Umar that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)."

4486- It is narrated on the authority of Abdullah Ibn Dinar from Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)."

عَنْ رَسُولِ ٱللَّهِ ﷺ: «**إِنَّ الْمُتَبَايِعَيْنِ بِالْخِيَارِ فِي بَيْعِهِمَا مَا لَمْ يَفْتَرِقَا إِلاَّ أَنْ يَكُونَ الْبَيْعُ خِيَاراً**» قَالَ نَافِعٌ: فَكَانَ عَبْدُ ٱللَّهِ إِذَا ٱشْتَرَى شَيْئاً يُعْجِبُهُ فَارَقَ صَاحِبَهُ.

4481 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا نَافِعٌ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**الْمُتَبَايِعَانِ لاَ بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلاَّ بَيْعَ الْخِيَارِ**».

(10) ـ ذِكْرُ الاخْتِلافِ على عَبْدِ الله بْنِ دِينَارٍ في لَفْظِ هذا الحَدِيثِ

4482 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**كُلُّ بَيِّعَيْنِ لاَ بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلاَّ بَيْعَ الْخِيَارِ**».

4483 ـ أَخْبَرَنَا مُحَمَّدُ بنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ عَنِ ٱبْنِ الْهَادِ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ: أَنَّهُ سَمِعَ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**كُلُّ بَيِّعَيْنِ فَلاَ بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلاَّ بَيْعَ الْخِيَارِ**».

4484 ـ أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**كُلُّ بَيِّعَيْنِ لاَ بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلاَّ بَيْعَ الْخِيَارِ**».

4485 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَزِيدَ بْنِ عَبْدِ ٱللَّهِ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ: أَنَّهُ سَمِعَ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**كُلُّ بَيِّعَيْنِ لاَ بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلاَّ بَيْعَ الْخِيَارِ**».

4486 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ عَنْ بَهْزِ بْنِ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ دِينَارٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**كُلُّ بَيِّعَيْنِ فَلاَ بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلاَّ بَيْعَ الْخِيَارِ**».

4487- It is narrated on the authority of Abdullah Ibn Dinar from Abdullah Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "No bargain should be affirmed between both parties involved in transaction until they leave one another, unless the bargain is based on giving the freedom of choice (to cancel it within a specific time)."

4488- It is narrated on the authority of Samurah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction, have the freedom to choose to confirm or cancel the bargain until they leave one another, and each of them takes from the transaction what he likes and wishes, and both give one another the freedom of choice (to cancel the bargain if he so likes)."

4489- It is narrated on the authority of Samurah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction, have the freedom to choose (to confirm or cancel the bargain) as long as they do not leave one another, until each of them takes from his companion what he likes and wishes."

[11] The Freedom Of Choice (To Cancel The Bargain) Is Requisite For Both Parties Of Transaction Before Their Departure

4490- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in transaction, have the freedom to choose (to confirm or cancel the bargain) as long as they do not leave one another, unless the bargain is based upon giving the right of choice (to cancel it within a specific time); and it is unlawful for anyone of them to (hasten to) leave the other for fear he might cancel it."

[12] Deception In Transaction

4491- It is narrated on the authority of Ibn Umar that a man mentioned to the Messenger of Allah "Allah's blessing and peace be upon him" that he was always cheated in transactions, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "When you enter into transaction with anyone, say: 'On the condition that there should be no cheating'." accordingly, whenever the man entered into transaction, he would say: "On the condition that there should be no cheating."

4492- It is narrated on the authority of Anas Ibn Malik that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", there was a weak-minded man, and he used to engage himself in transactions, and he was always cheated by others, thereupon his family came to the Messenger of Allah "Allah's blessing and peace be upon him"

4487 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: **«الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا أَوْ يَكُونَ بَيْعُهُمَا عَنْ خِيَارٍ»**.

4488 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ: أَنَّ نَبِيَّ ٱللَّهِ ﷺ قَالَ: **«الْبَيِّعَانِ بِالْخِيَارِ حَتَّى يَتَفَرَّقَا أَوْ يَأْخُذَ كُلّ وَاحِدٍ مِنْهُمَا مِنَ الْبَيْعِ مَا هَوِيَ وَيَتَخَايَرَانِ ثَلاَثَ مَرَّاتٍ»**.

4489 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا وَيَأْخُذُ أَحَدُهُمَا مَا رَضِيَ مِنْ صَاحِبِهِ أَوْ هَوِيَ»**.

(11) ـ وُجُوبُ الخِيَارِ للمُتَبَايِعَيْنِ قبل افْتِرَاقِهِمَا بأَبْدَانِهِمَا

4490 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنِ ٱبْنِ عَجْلاَنَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: **«الْمُتَبَايِعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا إِلاَّ أَنْ يَكُونَ صَفْقَةَ خِيَارٍ وَلاَ يَحِلُّ لَهُ أَنْ يُفَارِقَ صَاحِبَهُ خَشْيَةَ أَنْ يَسْتَقِيلَهُ»**.

(12) ـ الخَدِيعَةُ في البَيْعِ

4491 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَجُلاً ذَكَرَ لِرَسُولِ ٱللَّهِ ﷺ أَنَّهُ يُخْدَعُ فِي الْبَيْعِ فَقَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: **«إِذَا بِعْتَ فَقُلْ لاَ خِلاَبَةَ»** فَكَانَ الرَّجُلُ إِذَا بَاعَ يَقُولُ لاَ خِلاَبَةَ.

4492 ـ أَخْبَرَنَا يُوسُفُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ رَجُلاً كَانَ فِي عُقْدَتِهِ ضَعْفٌ كَانَ يُبَايِعُ وَأَنَّ أَهْلَهُ أَتَوُا النَّبِيَّ ﷺ

and asked him to limit his legal competence. The Messenger of Allah "Allah's blessing and peace be upon him" invited him, and tried to forbid him, but the man said to him: "O Messenger of Allah! I could not help enter into transaction." On that he said to him: "If you could not leave transaction, then, when you enter into transaction (with others) say: 'Here it is, on the condition that there should be no cheating'."

[13] Such Of Animals As Is Left For A Long Time Without Milking

4493- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sells a sheep or a milch she-camel, let not him leave it for a long time without being milked (before selling it to deceive others)."

[14] Tying The Udders Of A Milch Animal For A Long Time Without Being Milked Before Selling It

4494- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not go forward to meet the (desert) riders (to buy from them on the way with cheaper prices before they reach the town and know the real prices of their goods). Do not tie the udders of she-camels or sheep without being milked for a long time, when they are on sale, and whoever buys such an animal has the freedom of choice (after milking it) either to keep it, in case of being satisfied with it, or to return it, in case of being displeased with it, along with a Sa of dates."

4495- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever buys such of animals as whose udders are tied without being milked for a long time (before sale) then, if he is satisfied with it after milking it let him keep it, and if he is displeased with it, let him return it, along with a Sa of dates."

4496- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever buys a milch animal whose udder have been tied up (and left without being milked for a long time), has a three-day freedom of choice (either to keep it or to return it); and if he returns it, he should return it with a Sa of food (in case he milked it), without (the condition of being) wheat."

فَقَالُوا: يَا نَبِيَّ ٱللَّهِ ٱحْجُرْ عَلَيْهِ فَدَعَاهُ نَبِيُّ ٱللَّهِ ﷺ فَنَهَاهُ فَقَالَ: يَا نَبِيَّ ٱللَّهِ إِنِّي لا أَصْبِرُ عَنِ الْبَيْعِ قَالَ: «**إِذَا بِعْتَ فَقُلْ: لاَ خِلاَبَةَ**».

(13) ـ المُحَفَّلَةُ

4493 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِذَا بَاعَ أَحَدُكُمُ الشَّاةَ أَوِ اللَّقْحَةَ فَلاَ يُحَفِّلْهَا**».

(14) ـ النَّهْيُ عن المُصَرَّاةِ وهو أن يَرْبُطَ أخلافَ النَّاقَةِ أو الشَّاةِ وتُتْرَكَ من الحَلْبِ يومين والثَّلاثة حتى يَجْتَمِعَ لها لَبَنٌ فيَزِيدَ مُشْتَرِيها في قِيمَتِها لما يَرَى مِنْ كَثْرَةِ لَبَنِهَا

4494 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ تَلَقَّوُا الرُّكْبَانَ لِلْبَيْعِ وَلاَ تُصَرُّوا الإِبِلَ وَالْغَنَمَ مَنِ ٱبْتَاعَ مِنْ ذٰلِكَ شَيْئاً فَهُوَ بِخَيْرِ النَّظَرَيْنِ فَإِنْ شَاءَ أَمْسَكَهَا وَإِنْ شَاءَ أَنْ يَرُدَّهَا رَدَّهَا وَمَعَهَا صَاعُ تَمْرٍ**».

4495 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ الْحَارِثِ قَالَ: حَدَّثَنِي دَاوُدُ بْنُ قَيْسٍ عَنِ ٱبْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «**مَنِ ٱشْتَرَى مُصَرَّاةً فَإِنْ رَضِيَهَا إِذَا حَلَبَهَا فَلْيُمْسِكْهَا وَإِنْ كَرِهَهَا فَلْيَرُدَّهَا وَمَعَهَا صَاعٌ مِنْ تَمْرٍ**».

4496 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «**مَنِ ٱبْتَاعَ مُحَفَّلَةً أَوْ مُصَرَّاةً فَهُوَ بِالْخِيَارِ ثَلاَثَةَ أَيَّامٍ إِنْ شَاءَ أَنْ يُمْسِكَهَا أَمْسَكَهَا، وَإِنْ شَاءَ أَنْ يَرُدَّهَا رَدَّهَا وَصَاعاً مِنْ تَمْرٍ لاَ سَمْرَاءَ**».

[15] The Benefits One Gets (From What He Buys) Is Due To Him In Return For His Surety (For It As Long As It Is In His Hand)

4497- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" passed the judgement that "Whatever benefits (a purchaser gets from anything he buys) is due (to the purchaser) because of his surety (for the purchased thing in the period it remains in his possession)."

[16] A Muhajir Should Not Sell On Behalf Of A Desert Dweller

4498- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should meet the (desert) riders (so as to buy from them with cheaper prices), that a town dweller (Muhajir) should sell (goods) on behalf of a desert dweller,. (He also forbade) keeping milk for a long time in the udder of the animal, which is on sale, outbidding (against one another), that one should purchase in opposition to his brother, and that a woman should ask the divorce of her sister (in order to deprive her of her belongings).

[17] A Town Dweller Should Not Sell On Behalf Of A Desert Dweller

4499- It is narrated on the authority of Anas Ibn Malik that The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a town dweller should sell anything on behalf of a desert dweller, even though he was his father or brother.

4500- It is narrated on the authority of Anas Ibn Malik that he said: We were forbidden (by The Prophet) to have a town dweller sell anything on behalf of a desert dweller, even though he was his father or brother.

4501- It is narrated on the authority of Anas Ibn Malik that he said: We were forbidden (by The Prophet) to have a town dweller sell anything on behalf of a desert dweller.

4502- It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no town dweller sell on behalf of a desert dweller, and rather, let the people (do by themselves, perchance) Allah would provide some of them with sustenance from (practicing transaction with) others."

4503- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not go forward to meet the (desert) riders (to buy from them on the way with cheaper prices before they reach the town and know the real prices of their goods). Do not sell anything in opposition to each other, and do not practice

(15) ـ الخَرَاجُ بالضَّمَانِ

4497 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ وَوَكِيعٌ قَالاَ: حَدَّثَنَا ٱبْنُ أَبِي ذِئْبٍ عَنْ مَخْلَدِ بْنِ خُفَافٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: «قَضَى رَسُولُ ٱللَّهِ ﷺ أَنَّ الْخَرَاجَ بِالضَّمَانِ».

(16) ـ بَيْعُ المُهَاجِرِ للأَعْرَابِيِّ

4498 ـ أَخْبَرَنِي عَبْدُ ٱللَّهِ بْنُ مُحَمَّدِ بْنِ تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ التَّلَقِّي وَأَنْ يَبِيعَ مُهَاجِرٌ لِلأَعْرَابِيِّ وَعَنِ التَّصْرِيَةِ وَالنَّجْشِ وَأَنْ يَسْتَامَ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ وَأَنْ تَسْأَلَ الْمَرْأَةُ طَلاَقَ أُخْتِهَا».

(17) ـ بَيْعُ الحَاضِرِ للبَادِي

4499 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الزِّبْرِقَانِ قَالَ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنِ الْحَسَنِ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَبَاهُ أَوْ أَخَاهُ».

4500 ـ أَخْبَرَنَا مُحَمَّدُ بنُ الْمُثَنَّى قَالَ: حَدَّثَنِي سَالِمُ بْنُ نُوحٍ قَالَ: أَنْبَأَنَا يُونُسُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «نُهِينَا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَخَاهُ أَوْ أَبَاهُ».

4501 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ٱبْنُ عَوْنٍ عَنْ مُحَمَّدٍ عَنْ أَنَسٍ قَالَ: «نُهِينَا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ».

4502 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِراً يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لاَ يَبِيعُ حَاضِرٌ لِبَادٍ دَعُوا النَّاسَ يَرْزُقُ ٱللَّهُ بَعْضَهُمْ مِنْ بَعْضٍ»**.

4503 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لاَ تلقُّوا الرُّكْبَانَ لِلْبَيْعِ وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلاَ**

outbidding (against each other). Let no town dweller sell the goods on behalf of a desert dweller."

4504- It is narrated on the authority of Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade outbidding, meeting the riders (on the way to purchase their goods before they reach the markets), and (he also forbade) that a town dweller should sell anything on behalf of a desert dweller.

[18] Meeting Caravans (Of Commodities On The Way)

4505- It is narrated on the authority of Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" forbade meeting the riders (on the way to purchase their commodities for cheaper price before they reach the markets).

4506- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade meeting the caravans which bring goods (on the way to purchase their goods) until they reach the markets. Abu Usamah confirmed it saying: Yes.

4507- It is narrated on the authority of Tawus from Ibn Abbas that The Prophet "Allah's blessing and peace be upon him" forbade that the (traders of the) goods should be met (on the way before they reach the markets in order to buy from them), and that a town dweller should sell on behalf of a desert dweller. I (a sub-narrator) said: I asked Ibn Abbas: "What does his saying 'a town dweller (should not sell) on behalf of a desert dweller' mean?" he said: "It means that he should not act as a broker for him."

4508- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not meet the (caravans which bring about the) imports (on the way to purchase the commodities before they reach the markets); and if one meets them and buys from them, and the owner (of the goods) comes to the market (and find the price different from that for which he sold the goods), he has the right to choose (to cancel the bargain)."

[19] No Man Should Enter Into A Transaction Only In Opposition To His Brother

4509- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No town dweller should sell on behalf of a desert dweller. Do not engage yourselves in outbidding (against each other). No man should enter into a transaction in opposition to his brother, nor should he demand the hand of a

تَنَاجَشُوا وَلاَ يَبِيعُ حَاضِرٌ لِبَادٍ».

4504 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الْحَكَمِ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ عَنْ كَثِيرِ بْنِ فَرْقَدٍ عَنْ نَافِعٍ عَنْ عَبْدِ ٱللَّهِ عَنْ رَسُولِ ٱللَّهِ ﷺ: «أَنَّهُ نَهَى عَنِ النَّجْشِ وَالتَّلَقِّي وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ».

(18) ـ التَّلَقِّي

4505 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ ٱللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ التَّلَقِّي».

4506 ـ أَخْبَرَنَا إِسْحَاقُ بنُ إِبْرَاهِيمَ قَالَ: قُلْتُ لأَبِي أُسَامَةَ أَحَدَّثَكُمْ عُبَيْدُ ٱللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ تَلَقِّي الْجَلَبِ حَتَّى يَدْخُلَ بِهَا السُّوقَ» فَأَقَرَّ بِهِ أَبُو أُسَامَةَ وَقَالَ: نَعَمْ.

4507 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ ٱبْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ أَنْ يُتَلَقَّى الرُّكْبَانُ وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ» قُلْتُ لابْنِ عَبَّاسٍ: مَا قَوْلُهُ؟ حَاضِرٌ لِبَادٍ قَالَ: لاَ يَكُونُ لَهُ سِمْسَارٍ.

4508 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَنْبَأَنَا هِشَامُ بْنُ حَسَّانٍ الْفَرْدَوْسِيُّ: أَنَّهُ سَمِعَ ٱبْنَ سِيرِينَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لاَ تَلَقَّوُا الْجَلَبَ فَمَنْ تَلَقَّاهُ فَٱشْتَرَى مِنْهُ فَإِذَا أَتَى سَيِّدُهُ السُّوقَ فَهُوَ بِالْخِيَارِ».**

(19) ـ سَوْمُ الرَّجُلِ على سَوْمِ أَخِيهِ

4509 ـ أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لاَ يَبِيعَنَّ حَاضِرٌ لِبَادٍ وَلاَ تَنَاجَشُوا وَلاَ يُسَاوِمِ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ وَلاَ يَخْطُبْ عَلَى خِطْبَةِ أَخِيهِ**

woman when his brother has done so earlier (than him). No woman should seek the divorce of her sister in order to deprive her of her belongings, but she should marry, because she will have what Allah has ordained for her."

[20] No Man Should Sell A Thing In Opposition To His Brother

4510- It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "No man should sell a thing in opposition to his brother."

4511- It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "No man should sell anything in opposition to his brother until he (the latter) confirms or leaves the bargain."

[21] What About Outbidding?

4512- It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" forbade outbidding.

4513- It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "No man should sell anything in opposition to his brother; and no town dweller should sell on behalf of a desert dweller; and do not practice outbidding; and no man should offer to sell the same thing for a price less than what his brother has set; and no woman should ask the divorce of her sister to deprive her of her belongings."

4514- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: " no town dweller should sell on behalf of a desert dweller; and do not practice outbidding; No man should offer to sell the same thing for a price less than what his brother has set; and no woman should ask the divorce of her sister to deprive her of her belongings."

[22] Selling To Such As Offers More Price

4515- It is narrated on the authority of Anas Ibn Malik that The Messenger of Allah "Allah's blessing and peace be upon him" sold a vessel and a covering to be spread over the back of the riding mount to such as offered more price.

[23] Selling By Way Of Touching

4516- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling by way of touching and throwing.

وَلاَ تَسْأَلِ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَكْتَفِيءَ مَا فِي إِنَائِهَا وَلِتُنْكَحَ فَإِنَّمَا لَهَا مَا كَتَبَ ٱللَّهُ لَهَا».

(20) ـ بَيْعُ الرَّجُلِ على بَيْعِ أَخِيهِ

4510 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ وَاللَّيْثُ وَاللَّفْظُ لَهُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لاَ يَبِيعُ أَحَدُكُمْ عَلَى بَيْعِ أَخِيهِ».

4511 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «لاَ يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ حَتَّى يَبْتَاعَ أَوْ يَذَرَ».

(21) ـ النَّجْشُ

4512 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ: «نَهَى عَنِ النَّجْشِ».

4513 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنَا أَبِي عَنِ الزُّهْرِيِّ أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «لاَ يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلاَ يَبِيعُ حَاضِرٌ لِبَادٍ وَلاَ تَنَاجَشُوا وَلاَ يَزِيدُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلاَ تَسْأَلُ الْمَرْأَةُ طَلاَقَ الأُخْرَى لِتَكْتَفِيءَ مَا فِي إِنَائِهَا».

4514 ـ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَبِيعُ حَاضِرٌ لِبَادٍ وَلاَ تَنَاجَشُوا وَلاَ يَزِيدُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ وَلاَ تَسْأَلُ الْمَرْأَةُ طَلاَقَ أُخْتِهَا لِتَسْتَكْفِيءَ بِهِ مَا فِي صَحْفَتِهَا».

(22) ـ البَيْعُ فيمنْ يَزِيدُ

4515 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ وَعِيسَى بْنُ يُونُسَ قَالاَ: حَدَّثَنَا الأَخْضَرُ بْنُ عَجْلاَنَ عَنْ أَبِي بَكْرٍ الْحَنَفِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ بَاعَ قَدَحاً وَحِلْساً فِيمَنْ يَزِيدُ».

(23) ـ بَيْعُ المُلاَمَسَةِ

4516 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حِبَّانَ وَأَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ».

[24] The Interpretation Of That

4517- It is narrated on the authority of Abu Sa'id Al-Khudri that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling by way of touching, i.e. to touch the garment (and thus the transaction is confirmed) without checking it, and throwing, i.e. that the seller throws the garment to the buyer (and thus the bargain is confirmed) before turning or checking it.

[25] Selling By Way Of Throwing

4518- It is narrated on the authority of Abu Sa'id Al-Khudri that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling by way of touching and throwing.

4519- It is narrated on the authority of Abu Sa'id Al-Khudri that The Messenger of Allah "Allah's blessing and peace be upon him" forbade two kinds of transaction: (he forbade selling by way of) touching and throwing.

[26] The Interpretation Of That

4520- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling by way of touching and throwing. As for the selling by way of touching, it is that two men enter into a bargain upon two garments at night, and each of them touches the garment of his companion with his own hand (therewith the bargain is confirmed). As for selling by way of throwing, it is that a man throws a garment to the other, who, in turn, throws another garment to him, therewith the bargain is confirmed between them.

4521- It is narrated on the authority of Abu Sa'id Al-Khudri that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling by way of touching, i.e. to touch the garment (and thus the transaction is confirmed) without checking it, and throwing, i.e. that the seller throws the garment to the buyer (and thus the bargain is confirmed) before turning or checking it.

4522- It is narrated on the authority of Abu Sa'id Al-Khudri that The Messenger of Allah "Allah's blessing and peace be upon him" forbade two kinds of clothes, as well as he forbade two kinds of transaction. As for the two kinds of transaction, they are to sell by way of touching and throwing. As to selling by way of throwing, it is that he (the seller) says (to the buyer): 'Once I throw this garment, the bargain becomes binding'. As for selling by way of touching, it is that he only touches the garment with his hand, without spreading or turning it, and once he touches it, the bargain is affirmed.

(24) ـ تَفْسِيرُ ذلك

4517 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيلٍ عَنِ ٱبْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الْمُلاَمَسَةِ لَمْسِ الثَّوْبِ لاَ يَنْظُرُ إِلَيْهِ وَعَنِ الْمُنَابَذَةِ وَهِيَ طَرْحُ الرَّجُلِ ثَوْبَهُ إِلَى الرَّجُلِ بِالْبَيْعِ قَبْلَ أَنْ يُقَلِّبَهُ أَوْ يَنْظُرَ إِلَيْهِ».

(25) ـ بَيْعُ الْمُنَابَذَةِ

4518 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ».

4519 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ بَيْعَتَيْنِ عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ».

(26) ـ تَفْسِيرُ ذلك

4520 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُصَفَّى بْنِ بَهْلُولٍ عَنْ مُحَمَّدِ بْنِ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُ سَعِيداً يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْمُلاَمَسَةِ وَالْمُنَابَذَةِ وَالْمُلاَمَسَةُ أَنْ يَتَبَايَعَ الرَّجُلاَنِ بِالثَّوْبَيْنِ تَحْتَ اللَّيْلِ يَلْمُسُ كُلُّ رَجُلٍ مِنْهُمَا ثَوْبَ صَاحِبِهِ بِيَدِهِ وَالْمُنَابَذَةُ أَنْ يَنْبُذَ الرَّجُلُ إِلَى الرَّجُلِ الثَّوْبَ وَيَنْبُذَ الآخَرُ إِلَيْهِ الثَّوْبَ فَيَتَبَايَعَا عَلَى ذٰلِكَ».

4521 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ٱبْنِ شِهَابٍ أَنَّ عَامِرَ بْنَ سَعْدٍ أَخْبَرَهُ: أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْمُلاَمَسَةِ وَالْمُلاَمَسَةُ لَمْسُ الثَّوْبِ لاَ يَنْظُرُ إِلَيْهِ وَعَنِ الْمُنَابَذَةِ وَالْمُنَابَذَةُ طَرْحُ الرَّجُلِ ثَوْبَهُ إِلَى الرَّجُلِ قَبْلَ أَنْ يُقَلِّبَهُ».

4522 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ لِبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ أَمَّا الْبَيْعَتَانِ فَالْمُلاَمَسَةُ وَالْمُنَابَذَةُ وَالْمُنَابَذَةُ أَنْ يَقُولَ إِذَا نَبَذْتُ هٰذَا الثَّوْبَ فَقَدْ وَجَبَ يَعْنِي الْبَيْعَ وَالْمُلاَمَسَةُ أَنْ يَمَسَّهُ بِيَدِهِ وَلاَ يَنْشُرَهُ وَلاَ يُقَلِّبَهُ إِذَا مَسَّهُ فَقَدْ وَجَبَ الْبَيْعُ».

4523- It is narrated on the authority of Abu Sa'id Al-Khudri that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (us to practice) two kinds of clothes, as well as The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to practice two kinds of transaction. As for the two kinds of transaction, they are to sell by way of touching and throwing. Those were two kinds of transaction which they used to practice during the pre-Islamic period of ignorance.

4524- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade two kinds of transaction. As for those kinds of transaction, they are the selling by way of touching and throwing. He pretended that selling by way of touching means that a man says to the other: 'Let me sell to you my garment for yours', even though none of them should look at the garment of the other, but he only touches it. As for the selling by way of throwing, it means that a man says to the other: 'Let me throw what I have, and you throw what you have', with the intention that each should purchase what the other has, even though none of them knows how much the other has, and the like of that.

[27] Selling With The Help Of Pebbles

(It is that a contract between both parties of transaction is based upon the fact that one of them says to the other: 'Once I throw the pebbles to you, the bargain then has been affirmed'; according to another interpretation, the contract is based upon the condition that one of them throws a pebble at a flock of sheep, and what it affects should be the sold one).

4525- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling with the help of pebbles, as well as he forbade selling that whose nature is unknown (even though its appearance might seem evident).

[28] Selling Fruits Before Their Benefit Seems Evident

4526- It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell the fruits until their benefit seems evident." He forbade both the seller and the purchaser.

4527- It is narrated on the authority of Salim from his father (Ibn Umar) that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the fruits until their benefit would seem evident.

4528- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell the

4523 ـ أَخْبَرَنَا هَارُونُ بْنُ يَزِيدَ بْنَ أَبِي الزَّرْقَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ بَرْقَانَ قَالَ: بَلَغَنِي عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ لِبْسَتَيْنِ وَنَهَانَا رَسُولُ ٱللَّهِ ﷺ عَنْ بَيْعَتَيْنِ عَنِ الْمُنَابَذَةِ وَالْمُلاَمَسَةِ وَهِيَ بُيُوعٌ كَانُوا يَتَبَايَعُونَ بِهَا فِي الْجَاهِلِيَّةِ».

4524 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ ٱللَّهِ عَنْ خَبِيبٍ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ نَهَى عَنْ بَيْعَتَيْنِ أَمَّا الْبَيْعَتَانِ فَالْمُنَابَذَةُ وَالْمُلاَمَسَةُ وَزَعَمَ أَنَّ الْمُلاَمَسَةَ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ أَبِيعُكَ ثَوْبِي بِثَوْبِكَ وَلاَ يَنْظُرَ وَاحِدٌ مِنْهُمَا إِلَى ثَوْبِ الآخَرِ وَلٰكِنْ يَلْمِسُهُ لَمْساً وَأَمَّا الْمُنَابَذَةُ أَنْ يَقُولَ أَنْبُذُ مَا مَعِي وَتَنْبُذُ مَا مَعَكَ لِيَشْتَرِيَ أَحَدُهُمَا مِنَ الآخَرِ وَلاَ يَدْرِي كُلُّ وَاحِدٍ مِنْهُمَا كَمْ مَعَ الآخَرِ وَنَحْواً مِنْ هٰذَا الْوَصْفِ».

(27) ـ بَيْعُ الحَصَاةِ

4525 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ ٱللَّهِ قَالَ: أَخْبَرَنِي أَبُو الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ بَيْعِ الْحَصَاةِ وَعَنْ بَيْعِ الْغَرَرِ».

(28) ـ بَيْعُ الثَّمَرِ قبل أنْ يَبْدُوَ صَلاحُهُ

4526 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«لاَ تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهُ»** نَهَى الْبَائِعَ وَالْمُشْتَرِيَ.

4527 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلاَحُهُ».

4528 ـ أَخْبَرَنِي يُونُسُ بْنُ عَبْدِ الأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدٌ وَأَبُو سَلَمَةَ أَنَّ

fruits until their benefit seems evident, and do not purchase fresh fruits (of dates on the date-palm trees) by (measured amount of) dates."

4529- It is narrated on the authority of Salim from his father (Ibn Umar) that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the fruits until their benefit would seem evident.

4530- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stood among us, and addressed us saying: "Do not sell the fruits until their benefit seems evident."

4531- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Mukhabarah (renting the land for a fixed amount of the crops), Muzabanah (selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), Muhaqalah (selling the wheat in the ears for a specific amount of pure wheat or standing crops for measured grains), and selling fresh fruits until their benefit would become evident, and that they should not be sold except for Dinars and Dirhams, barring the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).

4532- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Mukhabarah (renting the land for a fixed amount of the crops), Muzabanah (selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), Muhaqalah (selling the wheat in the ears for a specific amount of pure wheat, or the standing crops for measured grains), and selling date-palm trees until (their fruits) have become ripe and fit for eating, except for the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).

4533- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling date-palms trees until (their fruits should become ripe and) fit for eating.

[29] Buying Fruits Before Their Benefit Seems Evident On The Condition That They Should Be Plucked And Not Left

4534- It is narrated on the authority of Anas Ibn Malik that he said: Allah's Apostle "Allah's blessing and peace be upon him" forbade the sale of fruits till they would be almost ripe. He was asked what is meant by almost ripe. He replied: "Till they would become red (and fit for eating)." Allah's Apostle "Allah's blessing and peace be upon him" further said: "If Allah

أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**لاَ تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهُ وَلاَ تَبْتَاعُوا الثَّمَرَ بِالتَّمْرِ**».

4529 ـ قَالَ ٱبْنُ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ ٱللَّهِ عَنْ أَبِيهِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ مِثْلِهِ سَوَاءً.

4530 ـ أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ طَاوُساً يَقُولُ: سَمِعْتُ عَبْدَ ٱللَّهِ بْنَ عُمَرَ يَقُولُ: قَامَ فِينَا رَسُولُ ٱللَّهِ ﷺ فَقَالَ: «**لاَ تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلاَحُهُ**».

4531 ـ حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ٱبْنِ جُرَيْجٍ عَنْ عَطَاءٍ سَمِعتُ جَابِرَ بْنَ عَبْدِ ٱللَّهِ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ نَهَى عَنِ الْمُخَابَرَةِ وَالْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَأَنْ يُبَاعَ الثَّمَرُ حَتَّى يَبْدُوَ صَلاَحُهُ وَأَنْ لاَ يُبَاعَ إِلاَّ بِالدَّنَانِيرِ وَالدَّرَاهِمِ وَرَخَّصَ فِي الْعَرَايَا».

4532 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْمُفَضَّلُ عَنِ ٱبْنِ جُرَيْجٍ عَنْ عَطَاءٍ وَأَبِي الزُّبَيْرِ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُخَابَرَةِ وَالْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَبَيْعِ الثَّمَرِ حَتَّى يَطْعَمَ إِلاَّ الْعَرَايَا».

4533 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّى يُطْعَمَ».

(29) ـ شِرَاءُ الثِّمَارِ قبل أَنْ يَبْدُوَ صَلاحُها على أَنْ يَقْطَعَها ولا يَتْرُكَها إلى أَوَانِ إِدْرَاكِها

4534 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ بَيْعِ الثِّمَارِ حَتَّى تُزْهِيَ» قِيلَ: يَا رَسُولَ ٱللَّهِ وَمَا تُزْهِيَ قَالَ: «**حَتَّى تَحْمَرَّ**» وَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**أَرَأَيْتَ إِنْ مَنَعَ ٱللَّهُ**

spoiled the fruits, what claim would one have to take the money of his brother with no just cause?"

[30] Plotting Out (The Price Of What Is Damaged By) Blights

4535- It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When you sell fruits to your brother, and they are affected by a blight, it is unlawful for you to take anything from him (for what is damaged): What claim should you have to take the money of your brother with no just cause?"

4536- It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When anyone of you sells fruits to another, and they are affected by blight, let him take nothing from him: what claim should anyone of you have to devour the money of his Muslim brother with no just cause?"

4537- It is narrated on the authority of Jabir that Allah's Apostle "Allah's blessing and peace be upon him" plotted out (the price of whatever is damaged by) blights.

4538- It is narrated on the authority of Abu Sa'id that he said: during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", a man was befallen (by a blight that damaged) the fruits he sold, which caused his debts to grow so much. Allah's Apostle "Allah's blessing and peace be upon him" ordered the people to give him in charity. The people gave him in charity, but this did not cover the whole of his debt. On that Allah's Apostle "Allah's blessing and peace be upon him" said (to the purchaser): "Take only what you find with him, and you have no claim to take more than that."

[31] Selling The Fruits Of The Years To Come (In Advance)

4539- It is narrated on the authority of Jabir that Allah's Apostle "Allah's blessing and peace be upon him" forbade selling the fruits of the years to come (since they are not existing at the time of contracting).

[32] Selling Fruits (On The Trees) By Measured Amount Of Dates

4540- It is narrated on the authority of Salim from his father that Allah's Apostle "Allah's blessing and peace be upon him" forbade selling the fresh fruits (on the trees) by a measured amount of dates.

4541- It is narrated on the authority of Ibn Umar that he said: Zaid Ibn Thabit told me that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).

الثَّمَرَةَ فَبِمَ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ؟».

(30) ـ وَضْعُ الجَوَائِحِ

4535 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِراً يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنْ بِعْتَ مِنْ أَخِيكَ ثَمَراً فَأَصَابَتْهُ جَائِحَةٌ فَلاَ يَحِلُّ لَكَ أَنْ تَأْخُذَ مِنْهُ شَيْئاً بِمَ تَأْخُذُ مَالَ أَخِيكَ بِغَيْرِ حَقٍّ؟».**

4536 ـ أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ أَنَّهُ سَمِعَ ٱبْنَ جُرَيْجٍ يُحَدِّثُ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«مَنْ بَاعَ ثَمَراً فَأَصَابَتْهُ جَائِحَةٌ فَلاَ يَأْخُذْ مِنْ أَخِيهِ»** وَذَكَرَ شَيْئاً: **«عَلاَمَ يَأْكُلُ أَحَدُكُمْ مَالَ أَخِيهِ الْمُسْلِمِ؟».**

4537 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُمَيْدٍ وَهُوَ الأَعْرَجُ عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ وَضَعَ الْجَوَائِحَ».

4538 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ عَنْ عِيَاضِ بْنِ عَبْدِ ٱللَّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ ٱللَّهِ ﷺ فِي ثِمَارٍ ٱبْتَاعَهَا فَكَثُرَ دَيْنُهُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«تَصَدَّقُوا عَلَيْهِ»** فَتَصَدَّقَ النَّاسُ عَلَيْهِ فَلَمْ يَبْلُغْ ذٰلِكَ وَفَاءَ دَيْنِهِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلاَّ ذٰلِكَ».**

(31) ـ بَيْعُ الثَّمَرِ سِنِينَ

4539 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُمَيْدٍ الأَعْرَجِ عَنْ سُلَيْمَانَ بْنِ عَتِيكٍ قَالَ قُتَيْبَةُ: عَتِيكٌ بِالْكَافِ وَالصَّوَابُ عَتِيقٌ عَنْ جَابِرٍ: عَنِ النَّبِيِّ ﷺ: «نَهَى عَنْ بَيْعِ الثَّمَرِ سِنِينَ».

(32) ـ بَيْعُ الثَّمَرِ بِالتَّمْرِ

4540 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ».

4541 ـ وَقَالَ ٱبْنُ عُمَرَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ رَخَّصَ فِي الْعَرَايَا».

4542- It is narrated on the authority of Salim from his father that Allah's Apostle "Allah's blessing and peace be upon him" forbade Muzabanah; and Muzabanah is to sell the fresh fruits on the trees by a measured amount of dates, on the condition that what increases should be for me, and what decreases should be upon me.

[33] Selling Vine By Raisins

4543- It is narrated on the authority of Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" forbade Muzabanah; and Muzabanah is to sell the fresh fruits on the trees by a measured amount of dates, as well as to sell vine by a measured amount of raisins.

4544- It is narrated on the authority of Rafi' Ibn Khadij that he said: Allah's Apostle "Allah's blessing and peace be upon him" forbade Muhaqalah (i.e. to sell the wheat in the ears for a specific amount of pure wheat or to sell the standing crops for measured grains) and Muzabanah (i.e. to sell the fresh fruits on the trees by a measured amount of dates, as well as to sell vine by a measured amount of raisins).

4545- It is narrated on the authority of Ibn Umar that he said: Zaid Ibn Thabit told me that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).

4546- It is narrated on the authority of Kharijah Ibn Zaid Ibn Thabit from his father that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people) by measured amount of fresh or dry dates.

[34] Selling The Fresh Fruits On The Trees (Granted To The Indigent) By Dates Similar In Quantity To Their Guessed Fruits

4547- It is narrated on the authority of Abdullah Ibn Umar that he said: Zaid Ibn Thabit told me that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people): they might be sold, by a quantity similar to their guessed fruits.

4548- It is narrated on the authority of Abdullah Ibn Umar that he said: Zaid Ibn Thabit told me that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people): they might be sold, by a quantity similar to their guessed fruits.

4542 ـ أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الْمُزَابَنَةِ وَالْمُزَابَنَةُ أَنْ يُبَاعَ مَا فِي رُؤُوسِ النَّخْلِ بِتَمْرٍ بِكَيْلٍ مُسَمًّى إِنْ زَادَ لِي وَإِنْ نَقَصَ فَعَلَيَّ».

(33) ـ بَيْعُ الكَرْمِ بالزَّبِيبِ

4543 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الْمُزَابَنَةِ وَالْمُزَابَنَةُ بَيْعُ الثَّمَرِ بِالتَّمْرِ كَيْلاً وَبَيْعُ الْكَرْمِ بِالزَّبِيبِ كَيْلاً».

4544 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ طَارِقٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ».

4545 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ رَخَّصَ فِي الْعَرَايَا».

4546 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ قَالَ: حَدَّثَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ عَنْ أَبِيهِ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ رَخَّصَ فِي الْعَرَايَا بِالتَّمْرِ وَالرُّطَبِ».

(34) ـ بابُ بَيْعِ العَرَايَا بِخَرْصِهَا تَمْراً

4547 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ ٱللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ ٱللَّهِ عَنْ زَيْدِ بْنِ ثَابِتٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا تُبَاعُ بِخَرْصِهَا».

4548 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ. قَالَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْراً».

[35] Selling The Fruits On The Trees (Granted To The Indigent) By Fresh dates

4549- It is narrated on the authority of Abdullah Ibn Umar that Zaid Ibn Thabit told him that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people) by fresh or dry dates, and he gave no permission to anything other than that.

4550- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people): they might be sold, by as much dates as what is similar in quantity to their guessed fruits, i.e. five or less than five Wasaqs.

4551- It is narrated on the authority of Sahl Ibn Abu Hathmah that Allah's Apostle "Allah's blessing and peace be upon him" forbade selling fresh fruits until their benefit would seem evident; and he gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people): they might be sold, by a quantity similar to their guessed fruits, so long as their owners might eat them in the form of fresh dates.

4552- It is narrated on the authority of both Rafi' Ibn Khadij and Sahl Ibn Abu Hathmah that Allah's Apostle "Allah's blessing and peace be upon him" forbade Muzabanah i.e. selling fresh fruits (on the trees) by measured amount of dates with the exclusion of the owners of the palm-trees (granted to the poor and indigent), to whom he gave permission (to sell their fruits on the trees by measured amount of dates).

4553- It is narrated on the authority of Bushair Ibn Yasar from some companions of Allah's Apostle "Allah's blessing and peace be upon him" that they said: Allah's Apostle "Allah's blessing and peace be upon him" gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people) by a quantity similar to their guessed fruits.

[36] Buying Dry Dates By Fresh dates

4554- It is narrated on the authority of Sa'd that Allah's Apostle "Allah's blessing and peace be upon him" was asked about buying dry dates by fresh dates. He said to those who were sitting around him: "Do the fresh dates decrease when they grow dried?" they answered in the affirmative, thereupon he forbade that.

(35) ـ بَيْعُ العَرَايَا بالرُّطَبِ

4549 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ٱبْنِ شِهَابٍ أَنَّ سَالِماً أَخْبَرَهُ: أَنَّهُ سَمِعَ عَبْدَ ٱللَّهِ بْنَ عُمَرَ يَقُولُ: إِنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا بِالرُّطَبِ وَبِالتَّمْرِ وَلَمْ يُرَخِّصْ فِي غَيْرِ ذٰلِكَ».

4550 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ وَاللَّفْظُ لَهُ عَنْ عَبْدِ الرَّحْمٰنِ عَنْ مَالِكٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي سُفْيَانَ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرْصِهَا فِي خَمْسَةِ أَوْسُقٍ أَوْ مَا دُونَ خَمْسَةِ أَوْسُقٍ».

4551 ـ أَخْبَرَنَا عَبْدُ ٱللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلاَحُهُ وَرَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرْصِهَا يَأْكُلُهَا أَهْلُهَا رُطَباً».

4552 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ أَنَّ رَافِعَ بْنَ خَدِيجٍ وَسَهْلَ بْنَ أَبِي حَثْمَةَ حَدَّثَاهُ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الْمُزَابَنَةِ بَيْعُ الثَّمَرِ بِالتَّمْرِ إِلاَّ لأَصْحَابِ الْعَرَايَا فَإِنَّهُ أَذِنَ لَهُمْ».

4553 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ أَصْحَابِ رَسُولِ ٱللَّهِ ﷺ أَنَّهُمْ قَالُوا: «رَخَّصَ رَسُولُ ٱللَّهِ ﷺ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا».

(36) ـ اشْتِرَاءُ التَّمْرِ بالرُّطَبِ

4554 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مَالِكٌ قَالَ: حَدَّثَنِي عَبْدُ ٱللَّهِ بْنُ يَزِيدَ عَنْ زَيْدِ بْنِ أَبِي عَيَّاشٍ عَنْ سَعْدٍ قَالَ: سُئِلَ رَسُولُ ٱللَّهِ ﷺ عَنِ التَّمْرِ بِالرُّطَبِ فَقَالَ لِمَنْ حَوْلَهُ: «**أَيَنْقُصُ الرُّطَبُ إِذَا يَبِسَ؟**» قَالُوا: نَعَمْ. فَنَهَى عَنْهُ.

4555- It is narrated on the authority of Sa'd Ibn Malik that Allah's Apostle "Allah's blessing and peace be upon him" was asked about buying dry dates by fresh dates. He said to those who were sitting around him: "Do the fresh dates decrease when they grow dried?" they answered in the affirmative, thereupon he forbade that.

[37] Selling A Heap Of Dates Whose Measure Is Unknown By A Measured Amount (Of Dates)

4556- It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" forbade selling a heap of dates whose measure is unknown by a measured amount of dates

[38] Selling A Heap Of Food By A Heap Of Food

4557- It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "No heap of food should be sold by a heap of food (whose measure is unknown), and no heap of food (whose measure is unknown)should be sold by a measured amount of food."

[39] Selling Plants By Food

4558- It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" forbade Muzabanah: it is to sell the fruits of one's garden by measured amount of dates in case of date-palms, or to sell grapes by a measured amount of raisins in case of vine, or to sell crops by a measured amount of food (of the same kind) in case of plants.

4559- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade Mukhabarah (renting the land for a fixed amount of the crops), Muzabanah (selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), Muhaqalah (selling the wheat in the ears for a specific amount of pure wheat, or selling standing crops for measured grains), and selling fresh fruits until the fruits would (become ripe and) fit for eating, and that they should not be sold except for Dinars and Dirhams.

[40] Do Not Sell Ears Until They Grow White

4560- It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" forbade selling (the fresh fruits on) date-palms until they would become ripe, as well as he forbade selling the ears until they would grow white and safe from disease.

4555 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ عَبْدِ ٱللَّهِ بْنِ يَزِيدَ عَنْ زَيْدٍ عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: سُئِلَ رَسُولُ ٱللَّهِ ﷺ عَنِ الرُّطَبِ بِالتَّمْرِ فَقَالَ: «**أَيَنْقُصُ إِذَا يَبِسَ؟**» قَالُوا: نَعَمْ فَنَهَى عَنْهُ.

(37) ـ بَيْعُ الصُّبْرَةِ من التَّمْرِ لا يُعْلَمُ مَكِيلُها بالكَيْلِ المُسَمَّى من التَّمْرِ

4556 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ٱبْنُ جُرَيْجٍ أَخْبَرَنِي أَبو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ ٱللَّهِ يَقُولُ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ بَيْعِ الصُّبْرَةِ مِنَ التَّمْرِ لاَ يُعْلَمُ مَكِيلُهَا بِالْكَيْلِ الْمُسَمَّى مِنَ التَّمْرِ».

(38) ـ بَيْعُ الصُّبْرَةِ من الطَّعَامِ بالصُّبْرَةِ من الطَّعَامِ

4557 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ ٱللَّهِ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «**لاَ تُبَاعُ الصُّبْرَةُ مِنَ الطَّعَامِ بِالصُّبْرَةِ مِنَ الطَّعَامِ وَلاَ الصُّبْرَةُ مِنَ الطَّعَامِ بِالْكَيْلِ الْمُسَمَّى مِنَ الطَّعَامِ**».

(39) ـ بَيْعُ الزَّرْعِ بالطَّعَامِ

4558 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْمُزَابَنَةِ أَنْ يَبِيعَ ثَمَرَ حَائِطِهِ وَإِنْ كَانَ نَخْلاً بِتَمْرٍ كَيْلاً وَإِنْ كَانَ كَرْماً أَنْ يَبِيعَهُ بِزَبِيبٍ كَيْلاً وَإِنْ كَانَ زَرْعاً أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ نَهَى عَنْ ذٰلِكَ كُلِّهِ».

4559 ـ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا ٱبْنُ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الْمُخَابَرَةِ وَالْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَعَنْ بَيْعِ الثَّمَرِ قَبْلَ أَنْ يَطْعَمَ وَعَنْ بَيْعِ ذٰلِكَ إِلاَّ بِالدَّنَانِيرِ وَالدَّرَاهِمِ».

(40) ـ بَيْعُ السُّنْبُلِ حَتَّى يَبْيَضَّ

4560 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ بَيْعِ النَّخْلَةِ حَتَّى تَزْهُوَ وَعَنِ السُّنْبُلِ حَتَّى يَبْيَضَّ وَيَأْمَنَ الْعَاهَةَ نَهَى الْبَائِعَ وَالْمُشْتَرِيَ».

4561- It is narrated on the authority of Abu Salih that a companion of Allah's Apostle "Allah's blessing and peace be upon him" told him that he said: "O Messenger of Allah! We could not get the best kind of dates (from its owners) by (our bad kind of dates consisting of) mixture of dates until we increase (from ours) to them." Allah's Apostle "Allah's blessing and peace be upon him" said: "Sell yours by silver (i.e. by money), therewith you could buy (what you like)."

[41] Selling Dates For Dates From Different Kinds

4562- It is narrated on the authority of both Abu Sa'id Al-Khudri and Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" appointed somebody as a governor of Khaibar. That governor brought to him an excellent kind of dates (from Khaibar). The Prophet "Allah's blessing and peace be upon him" asked: "Are all the dates of Khaibar like this?" He replied: "By Allah, no, O Allah's Apostle! But we barter one Sa of this (type of dates) for two Sas of dates of ours and two Sas of it for three of ours." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so (as that is a kind of usury) but sell the mixed dates (of inferior quality) for money, with which you could buy the excellent kind of dates."

4563- It is narrated on the authority of Abu Sa'id that once, very soft dates (whose trees were watered by irrigation) were brought to Allah's Apostle "Allah's blessing and peace be upon him", and the date-palms belonging to Allah's Apostle "Allah's blessing and peace be upon him" were watered by no irrigation, whose fruits were hard. Allah's Apostle "Allah's blessing and peace be upon him" asked: "From where have you brought that?" they said: "We've bought a single Sa' of that for two from ours." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so, since this is not right. But rather sell your dates (for money) therewith buy as much of that as you need."

4564- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: During the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", we used to be provided by dates of mixed kinds, which we used to sell for a better kind as two Sa's by one. When the news of that reached Allah's Apostle "Allah's blessing and peace be upon him" he said: "No pair of Sa's of dates should be sold by one, nor pair of Sa's of wheat by one, nor Dirham (should be exchanged) by two."

4565- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We used to sell two Sa's of dates of mixed kinds for a single Sa' of a better kind. Allah's Apostle "Allah's blessing and peace be upon him" said: "No

4561 ـ حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنِ الأَعْمَشِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ أَبِي صَالِحٍ: أَنَّ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَخْبَرَهُ، قَالَ: يَا رَسُولَ ٱللَّهِ إِنَّا لاَ نَجِدُ الصَّيْحَانِيَّ وَلاَ الْعِذْقَ بِجَمْعِ التَّمْرِ حَتَّى نَزِيدَهُمْ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«بِعْهُ بِالْوَرِقِ ثُمَّ ٱشْتَرِ بِهِ»**.

(41) ـ بَيْعُ التَّمْرِ بِالتَّمْرِ مُتَفَاضِلاً

4562 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ ٱسْتَعْمَلَ رَجُلاً عَلَى خَيْبَرَ فَجَاءَ بِتَمْرٍ جَنِيبٍ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«أَكُلُّ تَمْرِ خَيْبَرَ هٰكَذَا؟»** قَالَ: لاَ وَٱللَّهِ يَا رَسُولَ ٱللَّهِ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هٰذَا بِصَاعَيْنِ وَالصَّاعَيْنِ بِالثَّلاَثِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«لاَ تَفْعَلْ بِعِ الْجَمْعَ بِالدَّرَاهِمِ ثُمَّ ٱبْتَعْ بِالدَّرَاهِمِ جَنِيباً»**.

4563 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ وَاللَّفْظُ لَهُ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ ٱللَّهِ ﷺ أُتِيَ بِتَمْرٍ رَيَّانٍ وَكَانَ تَمْرُ رَسُولِ ٱللَّهِ ﷺ بَعْلاً فِيهِ يُبْسٌ فَقَالَ: **«أَنَّى لَكُمْ هٰذَا؟»** قَالُوا: ٱبْتَعْنَاهُ صَاعاً بِصَاعَيْنِ مِنْ تَمْرِنَا فَقَالَ: **«لاَ تَفْعَلْ فَإِنَّ هٰذَا لاَ يَصِحُّ وَلٰكِنْ بِعْ تَمْرَكَ وَٱشْتَرِ مِنْ هٰذَا حَاجَتَكَ»**.

4564 ـ حَدَّثَنِي إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: كُنَّا نُرْزَقُ تَمْرَ الْجَمْعِ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ فَنَبِيعُ الصَّاعَيْنِ بِالصَّاعِ فَبَلَغَ ذٰلِكَ رَسُولَ ٱللَّهِ ﷺ فَقَالَ: **«لاَ صَاعَيْ تَمْرٍ بِصَاعٍ وَلاَ صَاعَيْ حِنْطَةٍ بِصَاعٍ وَلاَ دِرْهَماً بِدِرْهَمَيْنِ»**.

4565 ـ أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ يَحْيَى وَهُوَ ٱبْنُ حَمْزَةَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ قَالَ: كُنَّا نَبِيعُ تَمْرَ الْجَمْعِ صَاعَيْنِ بِصَاعٍ فَقَالَ النَّبِيُّ ﷺ: **«لاَصَاعَيْ تَمْرٍ بِصَاعٍ وَلاَ صَاعَيْ**

two Sa's of dates should be sold by one, nor two Sa's of wheat by one, nor Dirham (should be exchanged) by two."

4566- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Bilal brought Barni dates (an excellent kind of dates) to Allah's Apostle "Allah's blessing and peace be upon him", who asked him: "What is that?" he said: "I've bought one Sa' of that by two Sa's (of dates of inferior kind)." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Oh! This is the true usury. Do not approach it."

4567- It is narrated on the authority of Umar Ibn Al-Khattab that he heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "(The barter of) gold by silver (i.e. the exchange of Dinars by Dirhams) is (a kind of) usury unless it is this by that (i.e. on the spot, from hand to hand); (selling) dates for dates is (a kind of) usury unless it is this by that (i.e. on the spot, from hand to hand); (selling) wheat for wheat is (a kind of) usury unless it is this by that (i.e. on the spot, from hand to hand) and (selling) parley for parley is (a kind of) usury unless it is this by that (i.e. on the spot, from hand to hand)."

[42] Selling Dates For Dates

4568- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "(It is permissible to sell) dates for (similar amount of) dates, wheat for (similar amount of) wheat, parley for (similar amount of) parley, and salt for (similar amount of) salt, (on the spot) from hand to hand. Whoever increases or accepts such increase has indeed practiced usury, unless the bargain is based upon different kinds (of goods)."

[43] Selling Wheat For Wheat

4569- It is narrated on the authority of both Muslim Ibn Yasar and Abdullah Ibn Atik that they said: Both Ubadah Ibn As-Samit and Mu'awiyah gathered in the same city, and Ubadah told them: Allah's Apostle "Allah's blessing and peace be upon him" forbade us to barter gold for gold, silver for silver, wheat for wheat, parley for parley, dates for dates, and (one of the narrators added) salt for salt (but the other did not mention it), unless it is like by like, from hand to hand (on the spot); and he rather told us to sell gold for silver, silver for gold, wheat for parley, parley for wheat, from hand to hand, as much as we liked. (One of the narrators added) Whoever increases or accepts such increase has indeed practiced usury.

4570- It is narrated on the authority of both Muslim Ibn Yasar and Abdullah Ibn Ubaid that they said: Both Ubadah Ibn As-Samit and

حِنْطَةٍ بِصَاعٍ وَلاَ دِرْهَمَيْنِ بِدِرْهَمٍ».

4566 ـ أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ يَحْيَى وَهُوَ ٱبْنُ حَمْزَةَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي عُقْبَةُ بْنُ عَبْدِ الْغَافِرِ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ قَالَ: أَتَى بِلاَلٌ رَسُولَ ٱللَّهِ ﷺ بِتَمْرٍ بَرْنِيٍّ فَقَالَ: «مَا هٰذَا؟» قَالَ: ٱشْتَرَيْتُهُ صَاعاً بِصَاعَيْنِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «أَوَّهْ عَيْنُ الرِّبَا لاَ تَقْرَبْهُ».

4567 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «الذَّهَبُ بِالْوَرِقِ رِباً إِلاَّ هَاءَ وَهَاءَ وَالتَّمْرُ بِالتَّمْرِ رِباً إِلاَّ هَاءَ وَهَاءَ وَالْبُرُّ بِالْبُرِّ رِباً إِلاَّ هَاءَ وَهَاءَ وَالشَّعِيرُ بِالشَّعِيرِ رِباً إِلاَّ هَاءَ وَهَاءَ».

(42) ـ بَيْعُ التَّمْرِ بِالتَّمْرِ

4568 ـ أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ٱبْنُ فُضَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «التَّمْرُ بِالتَّمْرِ وَالْحِنْطَةُ بِالْحِنْطَةِ وَالشَّعِيرُ بِالشَّعِيرِ وَالْمِلْحُ بِالْمِلْحِ يَداً بِيَدٍ فَمَنْ زَادَ أَوِ ٱزْدَادَ فَقَدْ أَرْبَى إِلاَّ مَا ٱخْتَلَفَتْ أَلْوَانُهُ».

(43) ـ بَيْعُ البُرِّ بِالبُرِّ

4569 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا سَلَمَةُ وَهُوَ ٱبْنُ عَلْقَمَةَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ مُسْلِمِ بْنِ يَسَارٍ وَعَبْدِ ٱللَّهِ بْنِ عَتِيكٍ قَالاَ: جَمَعَ الْمَنْزِلُ بَيْنَ عُبَادَةَ بْنِ الصَّامِتِ وَمُعَاوِيَةَ حَدَّثَهُمْ عُبَادَةُ قَالَ: «نَهَانَا رَسُولُ ٱللَّهِ ﷺ عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ وَالْوَرِقِ بِالْوَرِقِ وَالْبُرِّ بِالْبُرِّ وَالشَّعِيرِ بِالشَّعِيرِ وَالتَّمْرِ بِالتَّمْرِ قَالَ أَحَدُهُمَا: وَالْمِلْحِ بِالْمِلْحِ» وَلَمْ يَقُلْهُ الآخَرُ إِلاَّ مَثَلاً بِمِثْلٍ يَداً بِيَدٍ. «وَأَمَرَنَا أَنْ نَبِيعَ الذَّهَبَ بِالْوَرِقِ وَالْوَرِقَ بِالذَّهَبِ وَالْبُرَّ بِالشَّعِيرِ وَالشَّعِيرَ بِالْبُرِّ يَداً بِيَدٍ كَيْفَ شِئْنَا» قَالَ أَحَدُهُمَا: «فَمَنْ زَادَ أَوِ ٱزْدَادَ فَقَدْ أَرْبَى».

4570 ـ أَخْبَرَنَا الْمُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ٱبْنُ عُلَيَّةَ عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ عَنِ ٱبْنِ سِيرِينَ قَالَ: حَدَّثَنِي مُسْلِمُ بْنُ يَسَارٍ وَعَبْدُ ٱللَّهِ بْنُ عُبَيْدٍ وَقَدْ كَانَ يُدْعَى ٱبْنَ هُرْمُزَ قَالَ: جَمَعَ الْمَنْزِلُ بَيْنَ عُبَادَةَ بْنِ الصَّامِتِ وَبَيْنَ مُعَاوِيَةَ حَدَّثَهُمْ

Mu'awiyah gathered in the same city, and Ubadah told them: Allah's Apostle "Allah's blessing and peace be upon him" forbade us to barter gold for gold, silver for silver, wheat for wheat, parley for parley, dates for dates, and (one of the narrators added) salt for salt (but the other did not mention it), unless it is similar by similar, like by like, (on the spot), (One of the narrators added, even though the other did not mention it) Whoever increases or accepts such increase has indeed practiced usury. He rather told us to sell gold for silver, silver for gold, wheat for parley, parley for wheat, (etc) from hand to hand, as much as we liked.

[44] Selling Parley For Parley

4571- It is narrated on the authority of both Muslim Ibn Yasar and Abdullah Ibn Ubaid that they said: Both Ubadah Ibn As-Samit and Mu'awiyah gathered in the same city, and Ubadah said: Allah's Apostle "Allah's blessing and peace be upon him" forbade us to barter gold for gold, silver for silver, wheat for wheat, parley for parley, dates for dates, and (one of the narrators added) salt for salt (but the other did not mention it), unless it is similar by similar, like by like, (on the spot), (One of the narrators added, even though the other did not mention it) Whoever increases or accepts such increase has indeed practiced usury. He rather told us to sell gold for silver, silver for gold, wheat for parley, parley for wheat, (etc) from hand to hand, as much as we liked. When the news of that reached Mu'awiyah he stood and addressed the people saying: "What is the matter with some men who relate narrations from Allah's Apostle "Allah's blessing and peace be upon him"? we've accompanied him, but we did not hear that from him." When the news of that reached Ubadah, he stood and repeated the same narration, and said: "We shall relate what we heard from Allah's Apostle "Allah's blessing and peace be upon him" even though against the will of Mu'awiyah."

4572- It is narrated on the authority of Ubadah Ibn As-Samit, and he was of those who attended the holy battle of Badr, and he gave the pledge of allegiance to Allah's Apostle "Allah's blessing and peace be upon him" not to fear, in (the religion of) Allah the blame of the blamer, that he stood and addressed the people saying: "O people! You've innovated kinds of transactions, and I do not know what they are. Behold! (Selling) gold for gold should be weight by weight, like by like, and similar by similar; silver for silver should be weight by weight, like by like, and similar by similar, and there is no harm to sell gold for silver from hand to hand even though the silver should be more, and (selling any on) credit is invalid. Behold! (Selling) wheat for wheat, parley for parley should be Mudd by Mudd, (i.e. measure by measure), and there is no harm to sell parley for wheat, even

عُبَادَةُ قَالَ: «نَهَانَا رَسُولُ ٱللَّهِ ﷺ عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ وَالْفِضَّةِ بِالْفِضَّةِ وَالتَّمْرِ بِالتَّمْرِ وَالْبُرِّ بِالْبُرِّ وَالشَّعِيرِ بِالشَّعِيرِ قَالَ أَحَدُهُمَا وَالْمِلْحِ بِالْمِلْحِ وَلَمْ يَقُلْهُ الآخَرُ إلاَّ سَوَاءً بِسَوَاءٍ مِثْلاً بِمِثْلٍ» قَالَ أَحَدُهُمَا: «مَنْ زَادَ أَوِ ٱزْدَادَ فَقَدْ أَرْبَى» وَلَمْ يَقُلْهُ الآخَرُ «وَأَمَرَنَا أَنْ نَبِيعَ الذَّهَبَ بِالْفِضَّةِ وَالْفِضَّةَ بِالذَّهَبِ وَالْبُرَّ بِالشَّعِيرِ وَالشَّعِيرَ بِالْبُرِّ يَداً بِيَدٍ كَيْفَ شِئْنَا».

(44) ـ بَيْعُ الشَّعِيرِ بِالشَّعِيرِ

4571 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنِي مُسْلِمُ بْنُ يَسَارٍ وَعَبْدُ ٱللَّهِ بْنُ عُبَيْدٍ قَالاَ: جَمَعَ الْمَنْزِلُ بَيْنَ عُبَادَةَ بْنِ الصَّامِتِ وَبَيْنَ مُعَاوِيَةَ فَقَالَ عُبَادَةُ: «نَهَى رَسُولُ ٱللَّهِ ﷺ أَنْ نَبِيعَ الذَّهَبَ بِالذَّهَبِ وَالْوَرِقِ بِالْوَرِقِ وَالْبُرَّ بِالْبُرِّ وَالشَّعِيرَ بِالشَّعِيرِ وَالتَّمْرَ بِالتَّمْرِ» قَالَ أَحَدُهُمَا: «وَالْمِلْحَ بِالْمِلْحِ» وَلَمْ يَقُلْ الآخَرُ إلاَّ: «سَوَاءً بِسَوَاءٍ مِثْلاً بِمِثْلٍ» قَالَ أَحَدُهُمَا: «مَنْ زَادَ أَوِ ٱزْدَادَ فَقَدْ أَرْبَى» وَلَمْ يَقُلِ الآخَرُ «وَأَمَرَنَا أَنْ نَبِيعَ الذَّهَبَ بِالْوَرِقِ وَالْوَرِقَ بِالذَّهَبِ وَالْبُرَّ بِالشَّعِيرِ وَالشَّعِيرِ بِالْبُرِّ يَداً بِيَدٍ كَيْفَ شِئْنَا» فَبَلَغَ هٰذَا الْحَدِيثُ مُعَاوِيَةَ فَقَامَ فَقَالَ: مَا بَالُ رِجَالٍ يُحَدِّثُونَ أَحَادِيثَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَدْ صَحِبْنَاهُ وَلَمْ نَسْمَعْهُ مِنْهُ فَبَلَغَ ذٰلِكَ عُبَادَةَ بْنَ الصَّامِتِ فَقَامَ فَأَعَادَ الْحَدِيثَ فَقَالَ: لَنُحَدِّثَنَّ بِمَا سَمِعْنَاهُ مِنْ رَسُولِ ٱللَّهِ ﷺ وَإِنْ رُغِمَ مُعَاوِيَةُ. خَالَفَهُ قَتَادَةُ رَوَاهُ عَنْ مُسْلِمِ بْنِ يَسَارٍ عَنْ أَبِي الأَشْعَثِ عَنْ عُبَادَةَ.

4572 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدَةَ عَنِ ٱبْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ مُسْلِمِ بْنِ يَسَارٍ عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ وَكَانَ بَدْرِيّاً وَكَانَ بَايَعَ النَّبِيَّ ﷺ أَنْ لاَ يَخَافَ فِي ٱللهِ لَوْمَةَ لاَئِمٍ أَنَّ عُبَادَةَ قَامَ خَطِيباً فَقَالَ: «أَيُّهَا النَّاسُ إِنَّكُمْ قَدْ أَحْدَثْتُمْ بُيُوعاً لاَ أَدْرِي مَا هِيَ أَلا إِنَّ الذَّهَبَ بِالذَّهَبِ وَزْناً بِوَزْنٍ تِبْرُهَا وَعَيْنُهَا وَإِنَّ الْفِضَّةَ بِالْفِضَّةِ وَزْناً بِوَزْنٍ تِبْرُهَا وَعَيْنُهَا وَلاَ بَأْسَ بِبَيْعِ الْفِضَّةِ بِالذَّهَبِ يَداً بِيَدٍ وَالْفِضَّةُ أَكْثَرُهُمَا وَلاَ تَصْلُحُ النَّسِيئَةُ أَلاَ إِنَّ الْبُرَّ بِالْبُرِّ وَالشَّعِيرَ بِالشَّعِيرِ

though parley should be more, and (selling any on) credit is invalid. Behold! (Selling) dates for dates should be Mudd by Mudd..."and so on until he mentioned the salt as Mudd by Mudd and added: "Whoever increases or accepts such increase has indeed practiced usury."

4573- It is narrated on the authority of Ubadah Ibn As-Samit that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "(Selling) gold for gold should be weight by weight, like by like, and similar by similar; (selling) silver for silver should be weight by weight, like by like, and similar by similar; (selling) salt for salt should be (like by like, weight by weight and measure by measure); (selling) dates for dates should be (like by like, weight by weight and measure by measure);(selling) wheat for wheat should be (like by like, weight by weight and measure by measure);and (selling) parley for parley should be (weight by weight, measure by measure and) similar by similar, and like by like: whoever increases or accepts such increase has indeed practiced usury."

4574- It is narrated on the authority of Sulaiman Ibn Ali that Abu Al-Mutawakkil came upon them while they were in the market and some people -and I was one of them- stood and went to him and said: We've come to you in order to ask you about exchange (of goods). He said: I heard Abu Sa'id Al-Khudri... a man asked him: Who was standing (as transmitter) between you and Allah's Apostle "Allah's blessing and peace be upon him" other than Abu Sa'id Al-Khudri? he said: No one was between me and him other than Abu Sa'id. He said: "(Selling) gold for gold should be weight by weight, like by like, and similar by similar; (selling) silver for silver should be weight by weight, like by like, and similar by similar; (selling) wheat for wheat should be (like by like, weight by weight and measure by measure); (selling) parley for parley should be (weight by weight, measure by measure and similar by similar); (selling) dates for dates should be (like by like, weight by weight and measure by measure); (selling) salt for salt should be (like by like, weight by weight, measure by measure and) similar by similar: whoever increases or accepts such increase has indeed practiced usury."

4575- It is narrated on the authority of Ubadah Ibn As-Samit that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "(Selling) gold for gold should be scale for scale." Mu'awiyah said: "This says nothing (of significance)." Ubadah said: "By Allah, it does not matter to me not to live in a land in which Mu'awiyah lives. I bear witness that I heard Allah's Apostle "Allah's blessing and peace be upon him" having said so.

مذياً بِمُدْيٍ وَلاَ بَأْسَ بِبَيْعِ الشَّعِيرِ بِالْحِنْطَةِ يَداً بِيَدٍ وَالشَّعِيرُ أَكْثَرُهُمَا وَلاَ يَصْلُحُ نَسِيئَةً ألاَ وَإِنَّ التَّمْرَ بِالتَّمْرِ مُذياً بِمُدْيٍ حَتَّى ذَكَرَ الْمِلْحَ مُدّاً بِمُدٍّ فَمَنْ زَادَ أَوِ ٱسْتَزَادَ فَقَدْ أَرْبَى».

4573 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالاَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْخَلِيلِ عَنْ مُسْلِمٍ الْمَكِّيِّ عَنْ أَبِي الأَشْعَثِ الصَّنْعَانِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«الذَّهَبُ بِالذَّهَبِ تِبْرُهُ وَعَيْنُهُ وَزْناً بِوَزْنٍ وَالْفِضَّةُ بِالْفِضَّةِ تِبْرُهُ وَعَيْنُهُ وَزْناً بِوَزْنٍ وَالْمِلْحُ بِالْمِلْحِ وَالتَّمْرُ بِالتَّمْرِ وَالْبُرُّ بِالْبُرِّ والشَّعِيرُ بِالشَّعِيرِ سَوَاءً بِسَوَاءٍ مِثْلاً بِمِثْلٍ فَمَنْ زَادَ أَوِ ٱزْدَادَ فَقَدْ أَرْبَى»**وَاللَّفْظُ لِمُحَمَّدٍ لَمْ يَذْكُرْ يَعْقُوبُ: **«وَالشَّعِيرُ بِالشَّعِيرِ»**.

4574 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ سُلَيْمَانَ بْنِ عَلِيٍّ أَنَّ أَبَا الْمُتَوَكِّلِ مَرَّ بِهِمْ فِي السُّوقِ فَقَامَ إِلَيْهِ قَوْمٌ أَنَا مِنْهُمْ قَالَ: قُلْنَا أَتَيْنَاكَ لِنَسْأَلَكَ عَنِ الصَّرْفِ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ رَجُلٌ: مَا بَيْنَكَ وَبَيْنَ رَسُولِ ٱللَّهِ ﷺ غَيْرُ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَيْسَ بَيْنِي وَبَيْنَهُ غَيْرُهُ قَالَ: **«فَإِنَّ الذَّهَبَ بِالذَّهَبِ وَالْوَرِقَ بِالْوَرِقِ»** قَالَ سُلَيْمَانُ: أَوْ قَالَ: **«وَالْفِضَّةَ بِالْفِضَّةِ وَالْبُرَّ بِالْبُرِّ وَالشَّعِيرَ بِالشَّعِيرِ وَالتَّمْرَ بِالتَّمْرِ وَالْمِلْحَ بِالْمِلْحِ سَوَاءً بِسَوَاءٍ فَمَنْ زَادَ عَلَى ذٰلِكَ أَوِ ٱزْدَادَ فَقَدْ أَرْبَى وَالآخِذُ وَالْمُعْطِي فِيهِ سَوَاءٌ»**.

4575 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: قَالَ إِسْمَاعِيلُ: حَدَّثَنَا حَكِيمُ بْنُ جَابِرٍ ح. وَأَنْبَأَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَكِيمُ بْنُ جَابِرٍ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«الذَّهَبُ الْكِفَّةُ بِالْكِفَّةِ»** وَلَمْ يَذْكُرْ يَعْقُوبُ الْكِفَّةُ بِالْكِفَّةِ فَقَالَ مُعَاوِيَةُ: إِنَّ هٰذَا لاَ يَقُولُ شَيْئاً قَالَ عُبَادَةُ: إِنِّي وَٱللَّهِ مَا أُبَالِي أَنْ لاَ أَكُونَ بِأَرْضٍ يَكُونُ بِهَا مُعَاوِيَةُ إِنِّي أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ ذٰلِكَ.

[45] Selling Dinar For Dinar

4576- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "(The exchange of) a Dinar for a Dinar should be (like by like), and (the exchange of) a Dirham for a Dirham should be (like by like), with no addition to be made on any side of them."

[46] Selling Dirham For Dirham

4577- It is narrated on the authority of Mujahid that he said: Umar said: "(The exchange of) a Dinar for a Dinar should be (like by like), and (the exchange of) a Dirham for a Dirham should be (like by like), with no addition to be made on any side of them. This is the instruction given by Allah's Apostle "Allah's blessing and peace be upon him" to us."

4578- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said:"(Selling) gold for gold should be weight by weight, and like by like; (selling) silver for silver should be weight by weight, and like by like: whoever increases or accepts such increase has indeed practiced usury."

[47] Selling Gold For Gold

4579- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not sell gold for gold unless it is like by like, and do not add to or decrease from any of both sides, and do not sell silver for silver unless it is like by like, and do not sell anything of it that is out of hand for anything that is in hand."

4580- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I saw with my own eyes and heard with my own ears Allah's Apostle "Allah's blessing and peace be upon him" having said: "Do not sell gold for gold unless it is similar by similar, and like by like, and do not sell silver for silver unless it is like by like, and similar by similar, and do not sell anything of it that is out of hand for anything that is in hand, and do not add to or decrease from any of both sides."

4581- It is narrated on the authority of Ata' Ibn Yasar that Mu'awiyah sold a utensil of gold or silver for (gold or silver) more than its weight, thereupon Abu Ad-Darda' said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having forbidden such (kind of sale) unless it is like by like.

(45) ـ بَيْعُ الدِّينَارِ بِالدِّينَارِ

4576 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ مُوسَى بْنِ أَبِي تَمِيمٍ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**الدِّينَارُ بِالدِّينَارِ وَالدِّرْهَمُ بِالدِّرْهَمِ لاَ فَضْلَ بَيْنَهُمَا**».

(46) ـ بَيْعُ الدِّرْهَمِ بِالدِّرْهَمِ

4577 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ حُمَيْدِ بْنِ قَيْسٍ الْمَكِّيِّ عَنْ مُجَاهِدٍ قَالَ: قَالَ عُمَرُ: «الدِّينَارُ بِالدِّينَارِ وَالدِّرْهَمُ بِالدِّرْهَمِ لاَ فَضْلَ بَيْنَهُمَا هٰذَا عَهْدُ نَبِيِّنَا ﷺ إِلَيْنَا».

4578 ـ أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ عَنِ ٱبْنِ أَبِي نعمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**الذَّهَبُ بِالذَّهَبِ وَزْناً بِوَزْنٍ مِثْلاً بِمِثْلٍ وَالْفِضَّةُ بِالْفِضَّةِ وَزْناً بِوَزْنٍ مِثْلاً بِمِثْلٍ فَمَنْ زَادَ أَوِ ٱزْدَادَ فَقَدْ أَرْبَى**».

(47) ـ بَيْعُ الذَّهَبِ بِالذَّهَبِ

4579 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**لاَ تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلاَّ مِثْلاً بِمِثْلٍ وَلاَ تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ وَلاَ تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلاَّ مِثْلاً بِمِثْلٍ وَلاَ تَبِيعُوا مِنْهَا شَيْئاً غَائِباً بِنَاجِزٍ**».

4580 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالاَ: حَدَّثَنَا يَزِيدُ وَهُوَ ٱبْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا ٱبْنُ عَوْنٍ عَنْ نَافِعٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَصُرَ عَيْنِي وَسَمِعَ أُذُنِي مِنْ رَسُولِ ٱللَّهِ ﷺ: «**فَذَكَرَ النَّهْيَ عَنِ الذَّهَبِ بِالذَّهَبِ وَالْوَرِقِ بِالْوَرِقِ إِلاَّ سَوَاءً بِسَوَاءٍ مِثْلاً بِمِثْلٍ وَلاَ تَبِيعُوا غَائِباً بِنَاجِزٍ وَلاَ تُشِفُّوا أَحَدَهُمَا عَلَى الآخَرِ**».

4581 ـ حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ مُعَاوِيَةَ بَاعَ سِقَايَةً مِنْ ذَهَبٍ أَوْ وَرِقٍ بِأَكْثَرَ مِنْ وَزْنِهَا فَقَالَ أَبُو الدَّرْدَاءِ: «سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَنْهَى عَنْ مِثْلِ هٰذَا إِلاَّ مِثْلاً بِمِثْلٍ».

[48] Selling A Collar Having Beads And Gold For Gold

4582- It is narrated on the authority of Fadalah Ibn Ubaid that he said: On the day of (the holy battle of) Khaibar, I bought a collar having beads and gold for twelve Dinars. When I separated gold from beads, I found that it contained more than twelve Dinars. When a mention of that was made to Allah's Apostle "Allah's blessing and peace be upon him" he said: "Let not it be sold until its (gold and beads) would be separated."

4583- It is narrated on the authority of Fadalah Ibn Ubaid that he said: On the day of (the holy battle of) Khaibar, I got a collar (having beads and gold). I wanted to sell it, and a mention of that was made to Allah's Apostle "Allah's blessing and peace be upon him" who said: "Separate its parts (i.e. gold and beads) from each other and then sell it."

[49] Selling Silver For Gold On Credit

4584- It is narrated on the authority of Abu Al-Minhal that he said: A partner of mine sold silver on credit to the season. He came and told me. I said: "This is an invalid matter." He said: "I sold it in the market, and no one objected to what I had done." I came to Al-Bara Ibn Azib, whom I told about that. He said: The Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, and found us practicing such a sale. Upon this he said: "As for what is (to be sold) from hand to hand, there is no harm in it, and as for what is (to be sold) on credit, it is (a kind of) usury." Anyway, go to Zaid Ibn Arqam (and ask him about that)." I came and asked him, and he confirmed that.

4585- It is narrated on the authority of Abu Al-Minhal that he said: I asked both Al-Bara' Ibn Azib and Zaid Ibn Arqam (about exchange of currency) and they said: During the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", we were merchants. We asked Allah's Apostle "Allah's blessing and peace be upon him" about the exchange of currency, thereupon he said: "If it is (on the spot) from hand to hand, there is no harm, and if it is on credit, it is invalid."

4586- It is narrated on the authority of Shu'bah from Habib that he heard Abu Al-Minhal saying: I asked Al-Bara Ibn Azib about the exchange of currency, and he said: "Ask Zaid Ibn Arqam, for he has more knowledge than me (in this respect)." I asked Zaid who said: "Ask Al-Bara, for he has more knowledge (than me)." Then they said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade the exchange of silver for gold on credit."

(48) ـ بَيْعُ القِلَادَةِ فيها الخَرَزُ والذَّهَبِ بالذَّهَبِ

4582 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي شُجَاعٍ سَعِيدِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ عَنْ حَنَشٍ الصَّنْعَانِيِّ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: ٱشْتَرَيْتُ يَوْمَ خَيْبَرَ قِلَادَةً فِيهَا ذَهَبٌ وَخَرَزٌ بِٱثْنَيْ عَشَرَ دِينَاراً فَفَصَلْتُهَا فَوَجَدْتُ فِيهَا أَكْثَرَ مِنَ ٱثْنَيْ عَشَرَ دِينَاراً فَذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «**لاَ تُبَاعُ حَتَّى تُفْصَلَ**».

4583 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ عَنْ حَنَشٍ الصَّنْعَانِيِّ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: أَصَبْتُ يَوْمَ خَيْبَرَ قِلَادَةً فِيهَا ذَهَبٌ وَخَرَزٌ فَأَرَدْتُ أَنْ أَبِيعَهَا فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «**افْصِلْ بَعْضَهَا مِنْ بَعْضٍ ثُمَّ بِعْهَا**».

(49) ـ بَيْعُ الفِضَّةِ بالذَّهَبِ نَسِيئَةً

4584 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ أَبِي الْمِنْهَالِ قَالَ: بَاعَ شَرِيكٌ لِي وَرِقاً بِنَسِيئَةٍ فَجَاءَنِي فَأَخْبَرَنِي فَقُلْتُ: هٰذَا لاَ يَصْلُحُ فَقَالَ: قَدْ وَٱللَّهِ بِعْتُهُ فِي السُّوقِ وَمَا عَابَهُ عَلَيَّ أَحَدٌ فَأَتَيْتُ الْبَرَاءَ بْنَ عَازِبٍ فَسَأَلْتُهُ فَقَالَ: قَدِمَ عَلَيْنَا النَّبِيُّ ﷺ الْمَدِينَةَ وَنَحْنُ نَبِيعُ هٰذَا الْبَيْعَ فَقَالَ: «**مَا كَانَ يَداً بِيَدٍ فَلاَ بَأْسَ وَمَا كَانَ نَسِيئَةً فَهُوَ رِباً**» ثُمَّ قَالَ لِي: «ٱئْتِ زَيْدَ بْنَ أَرْقَمَ». فَأَتَيْتُهُ فَسَأَلْتُهُ فَقَالَ مِثْلَ ذٰلِكَ.

4585 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ وَعَامِرُ بْنُ مُصْعَبٍ أَنَّهُمَا سَمِعَا أَبَا الْمِنْهَالِ يَقُولُ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ وَزَيْدَ بْنَ أَرْقَمَ فَقَالاَ: كُنَّا تَاجِرَيْنِ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ فَسَأَلْنَا نَبِيَّ ٱللَّهِ ﷺ عَنِ الصَّرْفِ فَقَالَ: «**إِنْ كَانَ يَداً بِيَدٍ فَلاَ بَأْسَ وَإِنْ كَانَ نَسِيئَةً فَلاَ يَصْلُحُ**».

4586 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْحَكَمِ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ قَالَ: سَمِعْتُ أَبَا الْمِنْهَالِ قَالَ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ عَنِ الصَّرْفِ فَقَالَ: سَلْ زَيْدَ بْنَ أَرْقَمَ فَإِنَّهُ خَيْرٌ مِنِّي وَأَعْلَمُ فَسَأَلْتُ زَيْداً فَقَالَ: سَلِ الْبَرَاءَ فَإِنَّهُ خَيْرٌ مِنِّي وَأَعْلَمُ فَقَالاَ جَمِيعاً: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْوَرِقِ بِالذَّهَبِ دَيْناً».

[50] Selling Silver For Gold, And Gold For Silver

4587- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade (selling) silver for silver and gold for gold unless they are equal (in weight and quality), and he told us to buy silver for gold as we liked, and to buy gold for silver as we liked."

4588- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to sell silver for silver unless it is like by like, and equal by equal, and to sell gold for gold unless it is like by like, and equal by equal. The Messenger of Allah "Allah's blessing and peace be upon him" said: "You might sell and buy silver for gold as you like, and gold for silver as you like."

4589- It is narrated on the authority of Usamah Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no usury (in the barter of different kinds of goods) unless in what is done on credit."

4590- It is narrated on the authority of Abu Salih that he heard Abu Sa'id Al-Khudri having said: I said to Ibn Abbas: "Tell me about that which you say: Is it something you found in the Book of Allah "Exalted and Hallowed be He" or you heard from The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "I did neither find it in Allah's Book nor did I hear it from The Messenger of Allah "Allah's blessing and peace be upon him", But, Usamah Ibn Zaid told me that The Prophet "Allah's blessing and peace be upon him" said: 'Verily, usury results from (selling on) credit'."

4591- It is narrated on the authority of Ibn Umar that he said: I used to sell camels at Baqi for Dinars and take Dirhams (instead). I went to The Messenger of Allah "Allah's blessing and peace be upon him" in the house of Hafsah and said to him: "O Messenger of Allah! I want to ask you: I sell camels at Baqi for Dinars and take Dirhams (instead)." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm to take (Dirhams instead of Dinars) by their price on the very day, so long as you leave each other with nothing unpaid between you."

[51] Accepting (Dirhams Of) Silver Instead Of (Dinars Of) Gold (Of The Same Value), And Vice Versa

4592- It is narrated on the authority of Ibn Umar that he said: I used to sell gold for silver and silver for gold. I went to The Messenger of Allah "Allah's blessing and peace be upon him" and asked him about that,

(50) ـ بَيْعُ الفِضَّةِ بالذَّهَبِ وبَيْعُ الذَّهَبِ بالفِضَّةِ

4587 ـ وَفِيمَا قُرِىءَ عَلَيْنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ بَيْعِ الفِضَّةِ بالفِضَّةِ والذَّهَبِ بالذَّهَبِ إلاَّ سَوَاءً بِسَواءٍ. وَأَمَرَنَا أَنْ نَبْتَاعَ الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْنَا وَالْفِضَّةِ بِالذَّهَبِ كَيْفَ شِئْنَا».

4588 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدِ بْنِ كَثِيرٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا أَبُو تَوْبَةَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ عن يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: «نَهَانَا رَسُولُ ٱللَّهِ ﷺ أَنْ نَبِيعَ الْفِضَّةَ بِالْفِضَّةِ إلاَّ عَيْناً بِعَيْنٍ سَوَاءً بِسَوَاءٍ وَلاَ نَبِيعَ الذَّهَبَ بِالذَّهَبِ إلاَّ عَيْناً بِعَيْنٍ سَوَاءً بِسَوَاءٍ» قَالَ رَسُولُ ٱللَّهِ ﷺ: **«تَبَايَعُوا الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْتُمْ وَالْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْتُمْ»**.

4589 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ ٱللَّهِ بْنِ أَبِي يَزِيدَ سَمِعَ ٱبْنَ عَبَّاسٍ يَقُولُ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لاَ رِباً إلاَّ فِي النَّسِيئَةِ»**.

4590 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ أَبِي صَالِحٍ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قُلْتُ لابْنِ عَبَّاسٍ: أَرَأَيْتَ هٰذَا الَّذِي تَقُولُ؟ أَشَيْئاً وَجَدْتَهُ فِي كِتَابِ ٱللَّهِ عَزَّ وَجَلَّ؟ أَوْ شَيْئاً سَمِعْتَهُ مِنْ رَسُولِ ٱللَّهِ ﷺ؟ قَالَ: مَا وَجَدْتُهُ فِي كِتَابِ ٱللَّهِ عَزَّ وَجَلَّ وَلاَ سَمِعْتُهُ مِنْ رَسُولِ ٱللَّهِ ﷺ وَلٰكِنْ أُسَامَةُ بْنُ زَيْدٍ أَخْبَرَنِي أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«إِنَّمَا الرِّبَا فِي النَّسِيئَةِ»**.

4591 ـ أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى عَنْ أَبِي نُعَيْمٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عُمَرَ قَالَ: كُنْتُ أَبِيعُ الإِبِلَ بِالْبَقِيعِ فَأَبِيعُ بِالدَّنَانِيرِ وَآخُذُ الدَّرَاهِمَ فَأَتَيْتُ النَّبِيَّ ﷺ فِي بَيْتِ حَفْصَةَ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ إِنِّي أَبِيعُ الإِبِلَ بِالْبَقِيعِ فَأَبِيعُ بِالدَّنَانِيرِ وَآخُذُ الدَّرَاهِمَ قَالَ: **«لاَ بَأْسَ أَنْ تَأْخُذَهَا بِسِعْرِ يَوْمِهَا مَا لَمْ تَفْتَرِقَا وَبَيْنَكُمَا شَيْءٌ»**.

(51) ـ أَخْذُ الوَرِقِ من الذَّهَبِ والذَّهَبِ من الوَرِقِ وذِكْرُ اخْتلافِ ألْفَاظِ النَّاقلين لخبر ابْن عُمَرَ فيه

4592 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ سِمَاكٍ عَنِ ٱبْنِ جُبَيْرٍ عَنِ ٱبْنِ عُمَرَ قَالَ: كُنْتُ أَبِيعُ الذَّهَبَ بِالْفِضَّةِ أَوِ الْفِضَّةِ بِالذَّهَبِ فَأَتَيْتُ رَسُولَ ٱللَّهِ ﷺ فَأَخْبَرْتُهُ

thereupon he said: "If you enter into such a transaction with another one, do not leave him with anything unpaid between you."

4593- It is narrated on the authority of Sa'id Ibn Jubair that he disliked to accept Dinars instead of Dirhams (of the same value) and Dirhams instead of Dinars (of the same value).

4594- It is narrated on the authority of Sa'id Ibn Jubair from Ibn Umar that he saw no harm to accept Dirhams instead of Dinars (of the same value) and Dinars instead of Dirhams (of the same value).

4595- It is narrated on the authority of Ibrahim as regards taking Dinars instead of Dirhams (of the same value) that he disliked that particularly if it was out of loan.

4596- It is narrated on the authority of Sa'id Ibn Jubair as regards taking Dinars instead of Dirhams (of the same value) that he saw no harm in that even though it was out of loan.

4597- A Hadith like that is narrated on the authority of Sa'id Ibn Jubair.

[52] Taking Silver Instead Of Gold (Of The Same Value)

4598- It is narrated on the authority of Ibn Umar that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "O Messenger of Allah! Let me ask you: I sell camels at Baqi for Dinars and take Dirhams (instead)." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm to take (Dirhams instead of Dinars) by their price on the very day, so long as you leave each other with nothing unpaid between you."

[53] Giving Weight More Than What Is Due

4599- It is narrated on the authority of Jabir Ibn Abdullah that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, he asked for a balance, with which he weighed for me (an ounce of gold, which was the price of my camel that I sold to him), and gave me more than what was due.

4600- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" fulfilled my right to me and gave me more than what was due.

[54] Giving Full Weight

4601- It is narrated on the authority of Suwaid Ibn Qais that he said: I and Makhrafah Al-Abdi brought some silk from Hajar, and the Messenger of

بِذٰلِكَ فَقَالَ: «إِذَا بَايَعْتَ صَاحِبَكَ فَلاَ تُفَارِقْهُ وَبَيْنَكَ وَبَيْنَهُ لَبْسٌ».

4593 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: أَنْبَأَنَا مُوسَى بْنُ نَافِعٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَأْخُذَ الدَّنَانِيرَ مِنَ الدَّرَاهِمِ وَالدَّرَاهِمَ مِنَ الدَّنَانِيرِ.

4594 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: أَنْبَأَنَا مُؤَمَّلٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هَاشِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عُمَرَ: أَنَّهُ كَانَ لاَ يَرَى بَأْساً يَعْنِي فِي قَبْضِ الدَّرَاهِمِ مِنَ الدَّنَانِيرِ وَالدَّنَانِيرِ مِنَ الدَّرَاهِمِ.

4595 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الْهُذَيْلِ عَنْ إِبْرَاهِيمَ فِي قَبْضِ الدَّنَانِيرِ مِنَ الدَّرَاهِمِ: أَنَّهُ كَانَ يَكْرَهُهَا إِذَا كَانَ مِنْ قَرْضٍ.

4596 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُوسَى بْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُ كَانَ لاَ يَرَى بَأْساً وَإِنْ كَانَ مِنْ قَرْضٍ.

4597 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مُوسَى بْنُ نَافِعٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ بِمِثْلِهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: كَذَا وَجَدْتُهُ فِي هٰذَا الْمَوْضِعِ.

(52) ـ أَخْذُ الوَرِقِ مِنَ الذَّهَبِ

4598 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَافَى عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عُمَرَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: رُوَيْدَكَ أَسْأَلُكَ إِنِّي أَبِيعُ الإِبِلَ بِالْبَقِيعِ بِالدَّنَانِيرِ وَآخُذُ الدَّرَاهِمَ قَالَ: «لاَ بَأْسَ أَنْ تَأْخُذَ بِسِعْرِ يَوْمِهَا مَا لَمْ تَفْتَرِقَا وَبَيْنَكُمَا شَيْءٌ».

(53) ـ الزِّيَادَةُ فِي الوَزْنِ

4599 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مُحَارِبُ بْنُ دِثَارٍ عَنْ جَابِرٍ قَالَ: «لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ دَعَا بِمِيزَانٍ فَوَزَنَ لِي وَزَادَنِي».

4600 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ عَنْ مِسْعَرٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ جَابِرٍ قَالَ: «قَضَانِي رَسُولُ ٱللَّهِ ﷺ وَزَادَنِي».

(54) ـ الرُّجْحَانُ فِي الوَزْنِ

4601 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ سِمَاكٍ عَنْ سُوَيْدِ بْنِ قَيْسٍ قَالَ: جَلَبْتُ أَنَا وَمَخْرَفَةُ الْعَبْدِيُّ بَزّاً مِنْ هَجَرَ فَأَتَانَا رَسُولُ ٱللَّهِ ﷺ

Allah "Allah's blessing and peace be upon him" came to purchase from us some trousers; and we had a weigher, who did his job of weighing for charge thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to the weigher: "Weigh, and give full weight!" (It is a well-known fact that the silk was forbidden to men in the world, according to many authentic narrations from the Messenger of Allah "Allah's blessing and peace be upon him"; and the Messenger of Allah "Allah's blessing and peace be upon him" was not to oppose what was forbidden; and this supports the opinion of As-Suyuti in his footnote on Sunan Abu Dawud that although the Messenger of Allah "Allah's blessing and peace be upon him" bought the silk trousers, he did not wear them.)

4602- It is narrated on the authority of Abu Safwan that he said: Before the Migration, I purchased trousers from the Messenger of Allah "Allah's blessing and peace be upon him", who gave me full weight.

4603- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The unit of measure (Mudd and Sa') should be equal to that of the people of Medina, and the unit of weight (of gold and silver, i.e. of Dinars and Dirhams) should be equal to that of the people of Mecca."

[55] Selling Food Before Being Received In Full

4604- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchases food, let not him sell it until he receives it in full."

4605- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchases food, let not him sell it until he receives it in full."

4606- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchases food, let not him sell it until he (receives it and then) measures it in full."

4607- It is narrated on the authority of Ibn Abbas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same: "He, who buys food, let not him sell it until he receives it in full."

4608- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that food should be sold until it is received in full.

وَنَحْنُ بِمِنًى وَوَزَّانٌ يَزِنُ بِالأَجْرِ فَاشْتَرَى مِنَّا سَرَاوِيلَ فَقَالَ لِلْوَزَّانِ: «**زِنْ وَأَرْجِحْ**».

4602 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ أَبَا صَفْوَانَ قَالَ: «بِعْتُ مِنْ رَسُولِ ٱللَّهِ ﷺ سَرَاوِيلَ قَبْلَ الْهِجْرَةِ فَأَرْجَحَ لِي».

4603 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ الْمُلاَئِيِّ عَنْ سُفْيَانَ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو نُعَيْمٍ عَنْ سُفْيَانَ عَنْ حَنْظَلَةَ عَنْ طَاوُسٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**الْمِكْيَالُ عَلَى مِكْيَالِ أَهْلِ الْمَدِينَةِ وَالْوَزْنُ عَلَى وَزْنِ أَهْلِ مَكَّةَ**» وَاللَّفْظُ لإِسْحَاقَ.

(55) ـ بَيْعُ الطَّعَامِ قَبْلَ أَنْ يُسْتَوْفَى

4604 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**مَنِ ٱبْتَاعَ طَعَاماً فَلاَ يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ**».

4605 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ٱبْنُ الْقَاسِمِ عَنْ مَالِكٍ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**مَنِ ٱبْتَاعَ طَعَاماً فَلاَ يَبِعْهُ حَتَّى يَقْبِضَهُ**».

4606 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ عَنْ سُفْيَانَ عَنِ ٱبْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**مَنِ ٱبْتَاعَ طَعَاماً فَلاَ يَبِيعُهُ حَتَّى يَكْتَالَهُ**».

4607 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ طَاوُسٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ بِمِثْلِهِ، وَالَّذِي قَبْلَهُ «**حَتَّى يَقْبِضَهُ**».

4608 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ٱبْنِ طَاوُسٍ عَنْ طَاوُسٍ قَالَ: سَمِعْتُ ٱبْنَ عَبَّاسٍ يَقُولُ: «أَمَّا الَّذِي نَهَى عَنْهُ رَسُولُ ٱللَّهِ ﷺ أَنْ يُبَاعَ حَتَّى يُسْتَوْفَى الطَّعَامُ».

4609- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchases food, let not him sell it until he receives it in full." Ibn Abbas said: I think everything should have the same rule.

4610- It is narrated on the authority of Hakim Ibn Hizam that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell food until you purchase and then receive it in full."

4611- The same is narrated on the authority of Hakim Ibn Hizam from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Do not sell food until you purchase and then receive it in full."

4612- It is narrated on the authority of Hakim Ibn Hizam that he said: I purchased food from the food of charity, which I (sold and) thus I profited before I received it in full. I came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said: "Do not sell it until you receive it in full."

[56] It Is Forbidden To Sell Food That Is Purchased In Measure Until It Is Received And Measured In Full

4613- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade that anyone should sell food that he purchased in measure until he would receive (and measure) it in full.

[57] Selling Food That Is Purchased Without Being Measured Or Weighed Before It Is Transported From Its Place

4614- It is narrated on the authority of Abdullah Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to purchase food and he used to send somebody to order us to transport it from the place where we bought it to another place before we could sell it.

4615- It is narrated on the authority of Ibn Umar that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" they used to purchase food at the highest portion of the market with no measuring nor weighing, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" forbade them to sell it in its place (where they bought it) until they would transport it (to another place in order to measure and weigh it).

4616- It is narrated on the authority of Ibn Umar that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" they used to purchase food from the riders (with no measuring nor weighing),

4609 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ ٱبْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**مَنِ ابْتَاعَ طَعَاماً فَلاَ يَبِيعُهُ حَتى يَقْبَضَهُ**». قَالَ ابنُ عَبَّاسٍ: فَأَحْسَبُ أَنَّ كُلَّ شَيْءٍ بِمَنْزِلَةِ الطَّعَامِ.

4610 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجِ بْنِ مُحَمَّدٍ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ صَفْوَانَ بْنِ مَوْهِبٍ أَنَّهُ أَخْبَرَهُ عَنْ عَبْدِ ٱللَّهِ بْنِ مُحَمَّدِ بْنِ صَيْفِيٍّ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**لاَ تَبِعْ طَعَاماً حَتَّى تَشْتَرِيَهُ وَتَسْتَوْفِيَهُ**».

4611 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: وَأَخْبَرَنِي عَطَاءٌ ذٰلِكَ عَنْ عَبْدِ ٱللَّهِ بْنِ عِصْمَةَ الْجُشَمِيِّ عَنْ حَكِيمِ بْنِ حِزَامٍ عَنِ النَّبِيِّ ﷺ.

4612 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ عَبْدِ الْعَزِيزِ بْنِ رَفِيعٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ حِزَامِ بْنِ حَكِيمٍ قَالَ: قَالَ حَكِيمُ بْنُ حِزَامٍ: ٱبْتَعْتُ طَعَاماً مِنْ طَعَامِ الصَّدَقَةِ فَرَبِحْتُ فِيهِ قَبْلَ أَنْ أَقْبِضَهُ فَأَتَيْتُ رَسُولَ ٱللَّهِ ﷺ فَذَكَّرْتُ ذٰلِكَ لَهُ فَقَالَ: «**لاَ تَبِعْهُ حَتَّى تَقْبِضَهُ**».

(56) ـ النَّهْيُ عن بَيْعِ ما اشْتَرَى من الطَّعَامِ بِكَيْلٍ حَتَّى يُسْتَوْفَى

4613 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ الْمُنْذِرِ بْنِ عُبَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَبِيعَ أَحَدٌ طَعَاماً ٱشْتَرَاهُ بِكَيْلٍ حَتَّى يَسْتَوْفِيَهُ».

(57) ـ بَيْعُ ما يُشْتَرَى من الطَّعَامِ جُزَافاً قبل أَنْ يُنْقَلَ من مَكَانِهِ

4614 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَٱللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ قَالَ: «كُنَّا فِي زَمَانِ رَسُولِ ٱللَّهِ ﷺ نَبْتَاعُ الطَّعَامَ فَيَبْعَثُ عَلَيْنَا مَنْ يَأْمُرُنَا بِانْتِقَالِهِ مِنَ الْمَكَانِ الَّذِي ٱبْتَعْنَا فِيهِ إِلَى مَكَانٍ سِوَاهُ قَبْلَ أَنْ نَبِيعَهُ».

4615 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ ٱللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ٱبْنِ عُمَرَ: «أَنَّهُمْ كَانُوا يَبْتَاعُونَ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ فِي أَعْلَى السُّوقِ جِزَافاً فَنَهَاهُمْ رَسُولُ ٱللَّهِ ﷺ أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّى يَنْقُلُوهُ».

4616 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ ٱللَّيْثِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ نَافِعٍ أَنَّ ٱبْنَ عُمَرَ حَدَّثَهُمْ: «أَنَّهُمْ كَانُوا يَبْتَاعُونَ

thereupon the Messenger of Allah "Allah's blessing and peace be upon him" forbade them to sell it in its place (where they bought it) until they would transport it to the market of food (in order to measure and weigh it).

4617- It is narrated on the authority of Salim from his father (Ibn Umar) that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" I saw the people having been beaten whenever they bought food without weighing or measuring it, (and they were forbidden) to sell it until they would store it in their lodgings.

[58] One Purchases Food On Credit For Something To Be Mortgaged

4618- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" purchased food from a Jew on credit and mortgaged his armour with him.

[59] The Mortgage On Residence

4619- It is narrated on the authority of Anas Ibn Malik that he went to the Messenger of Allah "Allah's blessing and peace be upon him" having parley bread and fat whose smell changed; and he (the Prophet) had mortgaged an armour belonging to him with a Jew in Medina for parley which he took to his family.

[60] Selling What Is Not In One's Possession

4620- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to sell anything on the condition of getting (its price as) loan, to combine two conditions in one transaction (i.e. to say, 'I sell you this garment for a Dinar within a month and two Dinars within two months), and to sell what is not in your possession."

4621- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No selling is due upon anyone in what is not in his possession."

4622- It is narrated on the authority of Hakim Ibn Hizam that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! One might come to me and ask me to sell him what is not in my hand: should I sell it to him and (after taking the price) I buy it for him from the market?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell what is not in your possession."

الطَّعَامَ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ مِنَ الرُّكْبَانِ فَنَهَاهُمْ أَنْ يَبِيعُوا فِي مَكَانِهِمُ الَّذِي ٱبْتَاعُوا فِيهِ حَتَّى يَنْقُلُوهُ إِلَى سُوقِ الطَّعَامِ».

4617 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّاسَ يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ إِذَا ٱشْتَرَوُا الطَّعَامَ جِزَافاً أَنْ يَبِيعُوهُ حَتَّى يُؤْوُوهُ إِلَى رِحَالِهِمْ.

(58) ـ الرَّجُلُ يَشْتَرِي الطَّعَامَ إِلَى أَجَلٍ وَيَسْتَرْهِنُ البَائِعُ مِنْهُ بِالثَّمَنِ رَهْناً

4618 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «ٱشْتَرَى رَسُولُ ٱللَّهِ ﷺ مِنْ يَهُودِيٍّ طَعَاماً إِلَى أَجَلٍ وَرَهَنَهُ دِرْعَهُ».

(59) ـ الرَّهْنُ فِي الحَضَرِ

4619 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ مَشَى إِلَى رَسُولِ ٱللَّهِ ﷺ بِخُبْزِ شَعِيرٍ وَإِهَالَةٍ سَنِخَةٍ قَالَ: وَلَقَدْ رَهَنَ دِرْعاً لَهُ عِنْدَ يَهُودِيٍّ بِالْمَدِينَةِ وَأَخَذَ مِنْهُ شَعِيراً لأَهْلِهِ.

(60) ـ بَيْعُ مَا لَيْسَ عِنْدَ البَائِعِ

4620 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَحُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**لاَ يَحِلُّ سَلَفٌ وَبَيْعٌ وَلاَ شَرْطَانِ فِي بَيْعٍ وَلاَ بَيْعُ مَا لَيْسَ عِنْدَكَ**».

4621 ـ أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ عَنْ عَبَّادِ بْنِ الْعَوَّامِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ أَبِي رَجَاءٍ قَالَ: عُثْمَانُ هُوَ مُحَمَّدُ بْنُ سَيْفٍ عَنْ مَطَرٍ الْوَرَّاقِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**لَيْسَ عَلَى رَجُلٍ بَيْعٌ فِيمَا لاَ يَمْلِكُ**».

4622 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ يُوسُفَ بْنِ مَاهِكٍ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ يَأْتِينِي الرَّجُلُ فَيَسْأَلُنِي الْبَيْعَ لَيْسَ عِنْدِي أَبِيعُهُ مِنْهُ ثُمَّ أَبْتَاعُهُ لَهُ مِنَ السُّوقِ؟ قَالَ: «**لاَ تَبِعْ مَا لَيْسَ عِنْدَكَ**».

[61] Payment In Advance For Food

4623- It is narrated on the authority of Abdullah Ibn Abu Al-Mujalid that he said: I asked Abdullah Ibn Abu Awfa about payment in advance (for food), and he said: During the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", Abu Bakr and Umar, we used to pay in advance the prices of wheat, barley, and dates (to be delivered later) to a people even I did not know whether they had or had not such crops (at the time of payment). I asked Ibn Abza who said something similar.

[62] Payment In Advance For Raisins

4624- It is narrated on the authority of Abdullah or Muhammad Ibn Abu Al-Mujalid that he said: Both Abu Burdah and Abdullah Ibn Shaddad argued about the payment in advance (for food) and they sent me to Abdullah Ibn Abu Awfa whom I asked about payment in advance (for food), and he said: During the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", Abu Bakr and Umar, we used to pay in advance the prices of wheat, barley, raisins and dates (to be delivered later) to a people even I did not know for certain whether they had such crops (at the time of payment). I asked Ibn Abza who said something similar.

[63] Payment In Advance For Fruits

4625- It is narrated on the authority of Ibn Abbas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, it was their habit to pay in advance (for fruits) to be delivered after two or three years. the Messenger of Allah "Allah's blessing and peace be upon him" forbade them to do so, and said: "He, who pays in advance (for anything), let him pay in advance for something of concrete measure and weight, (to be delivered) within fixed date."

[64] Borrowing The Animal (For Use)

4626- It is narrated on the authority of Abu Rafi' that once, the Messenger of Allah "Allah's blessing and peace be upon him" borrowed a young strong camel from a man, and when he came to take his right the Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "Buy a camel for him." He came back and said: "I could find but a six-year-old camel, better than his." He said: "Give it to him, since the best of Muslims is he, who is the most ready to give back what is due upon him in full."

4627- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" owed somebody a camel. He came to demand his right, and he said (to his

(61) ـ السَّلَمُ في الطَّعَامِ

4623 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ أَبِي الْمُجَالِدِ قَالَ: سَأَلْتُ ٱبْنَ أَبِي أَوْفَى عَنِ السَّلَفِ قَالَ: كُنَّا نُسْلِفُ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ فِي الْبُرِّ وَالشَّعِيرِ وَالتَّمْرِ إِلَى قَوْمٍ لاَ أَدْرِي أَعِنْدَهُمْ أَمْ لاَ؟ وَٱبْنُ أَبْزَى قَالَ مِثْلَ ذٰلِكَ.

(62) ـ السَّلَمُ في الزَّبِيبِ

4624 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي الْمُجَالِدِ وَقَالَ مَرَّةً: عَبْدُ اللَّهِ، وَقَالَ مَرَّةً: مُحَمَّدٌ قَالَ: تَمَارَى أَبُو بُرْدَةَ وَعَبْدُ ٱللَّهِ بْنُ شَدَّادٍ فِي السَّلَمِ فَأَرْسَلُونِي إِلَى ٱبْنِ أَبِي أَوْفَى فَسَأَلْتُهُ فَقَالَ: كُنَّا نُسْلِمُ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ وَعَلَى عَهْدِ أَبِي بَكْرٍ وَعَلَى عَهْدِ عُمَرَ فِي الْبُرِّ وَالشَّعِيرِ وَالزَّبِيبِ وَالتَّمْرِ إِلَى قَوْمٍ مَا نُرَى عِنْدَهُمْ.

(63) ـ السَّلَفُ في الثِّمَارِ

4625 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ٱبْنِ أَبِي نَجِيحٍ عَنْ عَبْدِ ٱللَّهِ بْنِ كَثِيرٍ عَنْ أَبِي الْمِنْهَالِ قَالَ: سَمِعْتُ ٱبْنَ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ ٱللَّهِ ﷺ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ فِي التَّمْرِ السَّنَتَيْنِ وَالثَّلاَثَ فَنَهَاهُمْ وَقَالَ: **«مَنْ أَسْلَفَ سَلَفاً فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ»**.

(64) ـ اسْتِسْلاَفُ الحَيَوانِ واسْتِقْرَاضُهُ

4626 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي رَافِعٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ ٱسْتَسْلَفَ مِنْ رَجُلٍ بَكْراً فَأَتَاهُ يَتَقَاضَاهُ بَكْرَهُ فَقَالَ لِرَجُلٍ: **«ٱنْطَلِقْ فَابْتَعْ لَهُ بَكْراً»** فَأَتَاهُ فَقَالَ: مَا أَصَبْتُ إِلاَّ بَكْراً رَبَاعِيّاً خِيَاراً فَقَالَ: **«أَعْطِهِ فَإِنَّ خَيْرَ الْمُسْلِمِينَ أَحْسَنُهُمْ قَضَاءً»**.

4627 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ لِرَجُلٍ عَلَى النَّبِيِّ ﷺ سِنٌّ مِنَ الإِبِلِ

companions): "Give him (his due)." They found but a camel better than his. He said: "Give it to him." The man said: "No doubt, you've given me my right in full (and more)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Of a surety, the best among you is the most ready to give back what is due upon him in full."

4628- It is narrated on the authority of Irbad Ibn Sariyah that he said: I bought a camel from the Messenger of Allah "Allah's blessing and peace be upon him", and when I came to take it he said: "Yes, I will not give you but an excellent she-camel." He gave me my right in full. A desert Arab came to him, in order to take back his young camel, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give him a young camel." They gave him a camel and he said: "This is better than mine." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the best among you is the best to fulfill what is due upon him."

[65] Selling Animal For Animal On Credit

4629- It is narrated on the authority of Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling animal for animal on credit.

[66] Selling Animal For More Animals From Hand To Hand

4630- It is narrated on the authority of Jabir that he said: A slave came and gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" for Migration, even though the Messenger of Allah "Allah's blessing and peace be upon him" did not know that he was a slave. A while later, his owner came to take him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Sell him to me." He bought him for two black slaves. Afterwards, he did not accept the pledge of allegiance from anyone until he asked him whether he was a slave.

[67] Selling The Offspring Of A She-Animal's Offspring

4631- It is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The payment in advance for the offspring of a she-animal's offspring is (a kind of) usury."

4632- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the offspring of a she-animal's offspring.

4633- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the offspring of a she-animal's offspring.

فَجَاءَ يَتَقَاضَاهُ فَقَالَ: «**أَعْطُوهُ**» فَلَمْ يَجِدُوا إِلاَّ سِنّاً فَوْقَ سِنِّهِ قَالَ: «**أَعْطُوهُ**» فَقَالَ: أَوْفَيْتَنِي فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ قَضَاءً**».

4628 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِي قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ هَانِىءٍ يَقُولُ: سَمِعْتُ عِرْبَاضَ بْنَ سَارِيَةَ يَقُولُ: بِعْتُ مِنْ رَسُولِ ٱللَّهِ ﷺ بَكْراً فَأَتَيْتُهُ أَتَقَاضَاهُ فَقَالَ: «**أَجَلْ لاَ أَقْضِيكَهَا إِلاَّ نَجِيبَةً**» فَقَضَانِي فَأَحْسَنَ قَضَائِي وَجَاءَهُ أَعْرَابِيٌّ يَتَقَاضَاهُ سِنَّهُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**أَعْطُوهُ سِنّاً**» فَأَعْطَوْهُ يَوْمَئِذٍ جَمَلاً فَقَالَ: هٰذَا خَيْرٌ مِنْ سِنِّي فَقَالَ: «**خَيْرُكُمْ خَيْرُكُمْ قَضَاءً**».

(65) ـ بَيْعُ الحَيَوانِ بالحَيَوانِ نَسِيئَةً

4629 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَيَزِيدُ بْنُ زُرَيْعٍ وَخَالِدُ بْنُ الْحَارِثِ قَالُوا: حَدَّثَنَا شُعْبَةُ وَأَخْبَرَنِي أَحْمَدُ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ عَنِ ٱبْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً».

(66) ـ بَيْعُ الحَيَوانِ بالحَيَوانِ يَداً بِيَدٍ مُتَفَاضِلاً

4630 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «جَاءَ عَبْدٌ فَبَايَعَ رَسُولَ ٱللَّهِ ﷺ عَلَى الْهِجْرَةِ وَلاَ يَشْعُرُ النَّبِيَّ ﷺ أَنَّهُ عَبْدٌ فَجَاءَ سَيِّدُهُ يُرِيدُهُ فَقَالَ النَّبِيُّ ﷺ: «**بِعْنِيهِ**» فَٱشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ ثُمَّ لَمْ يُبَايِعْ أَحَداً بَعْدُ حَتَّى يَسْأَلَهُ أَعَبْدٌ هُوَ».

(67) ـ بَيْعُ حَبَلِ الحَبَلَةِ

4631 ـ أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**السَّلَفُ فِي حَبَلِ الْحَبَلَةِ رِباً**».

4632 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ».

4633 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ».

[68] The Interpretation Of That

4634- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the offspring of a she-animal's offspring. It was a kind of transaction practiced by the people of the pre-Islamic period of ignorance, according to which a man would purchase a she-camel, with what is in its womb, and that which the latter (which had not been born yet) would give birth.

[69] Selling (The Crops Or Fruits Of) Many Years To Come

4635- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling (the crops or fruits of the land of) many years to come.

4636- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling (the crops or fruits of the land of) many years to come.

[70] Selling Within A Fixed Date

4637- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" had two red coarse Burdahs with marks, and whenever he sweated while wearing them, it became difficult upon him. Some silk garments were brought from Sham to so and so, the Jew, and I said to him: "Would that you send to him (somebody) and buy from him two garments for a fixed time of convenience!" he sent to him, thereupon the Jew replied: "I know what Muhammad intends to do. He intends to take my property or my two garments." the Messenger of Allah "Allah's blessing and peace be upon him" said: "He has told a lie. He knows that I'm the most Allah-fearing, the most ready to give back the trust."

[71] What About Loan With Sale

(It is that a man sells something on the condition that the purchaser should give him its price or some of it as loan).

4638- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade to sell anything on the condition to take (its price as) loan, to combine two conditions in one transaction, and to (sell and) profit from anything which has no warranty (i.e. which has not yet come to be in one's possession).

(68) ـ تَفْسِيرُ ذلك

4634 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ وَكَانَ بَيْعاً يَتَبَايَعُهُ أَهْلُ الْجَاهِلِيَّةِ كَانَ الرَّجُلُ يَبْتَاعُ جَزُوراً إِلَى أَنْ تُنْتَجَ النَّاقَةُ ثُمَّ تُنْتَجُ الَّتِي فِي بَطْنِهَا».

(69) ـ بَيْعُ السِّنِينَ

4635 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ السِّنِينَ».

4636 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُمَيْدٍ الأَعْرَجِ عَنْ سُلَيْمَانَ وَهُوَ ابْنُ عَتِيقٍ عَنْ جَابِرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ السِّنِينَ».

(70) ـ البَيْعُ إلى الأَجَلِ المَعْلُومِ

4637 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ أَبِي حَفْصَةَ قَالَ: أَنْبَأَنَا عِكْرِمَةُ عَنْ عَائِشَةَ قَالَتْ: كَانَ عَلَى رَسُولِ اللَّهِ ﷺ بُرْدَيْنِ قِطْرِيَّيْنِ وَكَانَ إِذَا جَلَسَ فَعَرِقَ فِيهِمَا ثَقُلاَ عَلَيْهِ وَقَدِمَ لِفُلاَنٍ الْيَهُودِيِّ بِزٌّ مِنَ الشَّأْمِ فَقُلْتُ: لَوْ أَرْسَلْتَ إِلَيْهِ فَاشْتَرَيْتَ مِنْهُ ثَوْبَيْنِ إِلَى الْمَيْسَرَةِ فَأَرْسَلَ إِلَيْهِ فَقَالَ: قَدْ عَلِمْتُ مَا يُرِيدُ مُحَمَّدٌ إِنَّمَا يُرِيدُ أَنْ يَذْهَبَ بِمَالِي أَوْ يَذْهَبَ بِهِمَا فَقَالَ رَسُولُ اللَّهِ ﷺ: **«كَذَبَ قَدْ عَلِمَ أَنِّي مِنْ أَتْقَاهُمْ لِلَّهِ وَآدَاهُمْ لِلأَمَانَةِ»**.

(71) ـ سَلَفٌ وبَيْعٌ. وهو أنْ يَبِيعَ السِّلْعَةَ على أنْ يُسْلِفَهُ سَلَفاً

4638 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ سَلَفٍ وَبَيْعٍ وَشَرْطَيْنِ فِي بَيْعٍ وَرِبْحِ مَا لَمْ يُضْمَنْ».

[72] Combining Two Conditions In One Transaction

(It is that the seller says: 'Let me sell this commodity to you by such and such price within a month, and by such and such price within two months').

4639- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to sell anything on the condition to take (its price as) loan, to combine two conditions in one transaction, and to (sell and) profit from anything which has no warranty (i.e. which has not yet come to be in one's possession)."

4640- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade selling anything on the condition to take (its price as) loan, to combine two conditions in one transaction, to sell what is not in your possession, and to profit from anything which has no warranty (i.e. which has not yet been transferred from the surety of the original seller to be in your surety).

[73] Combining Two Transactions In One Sale

(It is that the seller says to the buyer: 'Let me sell this to you for one hundred Dirhams in cash, and two Hundred Dirhams on credit).

4641- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade combining two transactions in one sale.

[74] It Is Forbidden To Sell Anything, Making Exclusion (Of What Is Unknown) Until It Is Known

4642- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (selling standing crops for measured grains), Muzabanah (selling fresh fruits for dry fruits of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), Mukhabarah (renting the land for a definite share of its yield), and making exclusion (of an unknown part of the sold item) until it is known.

4643- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (selling standing crops for measured grains), Muzabanah (selling fresh fruits for dry fruits of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes), Mu'awamah (the sale of many years to come), Mukhabarah (renting the land

(72) ـ شَرْطَانِ فِي بَيْعٍ
وهو أن يَقُولَ أَبِيعُكَ هذه السِّلْعَةَ إلى شَهْرٍ بكذا وإلى شَهْرَيْنِ بكذا

4639 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ حَتَّى ذَكَرَ عَبْدَ ٱللَّهِ بْنَ عَمْرٍو قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**لاَ يَحِلّ سَلَفٌ وَبَيْعٌ وَلاَ شَرْطَانِ فِي بَيْعٍ وَلاَ رِبْحُ مَا لَمْ يُضْمَنْ**».

4640 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ سَلَفٍ وَبَيْعٍ وَعَنْ شَرْطَيْنِ فِي بَيْعٍ وَاحِدٍ وَعَنْ بَيْعِ مَا لَيْسَ عِنْدَكَ وَعَنْ رِبْحِ مَا لَمْ يُضْمَنْ».

(73) ـ بَيْعَتَانِ فِي بَيْعَةٍ
وهو أنْ يَقُولَ أَبِيعُكَ هذه السِّلْعَةَ بِمِائَةِ دِرْهَمٍ نَقْداً وبِمِائَتَيْ دِرْهَمٍ نَسِيئَةً

4641 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ بَيْعَتَيْنِ فِي بَيْعَةٍ».

(74) ـ النَّهْيُ عَنْ بَيْعِ الثُّنْيَا حتى تُعْلَمَ

4642 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ قَالَ: حَدَّثَنَا يُونُسُ عَنْ عَطَاءٍ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَعَنِ الثُّنْيَا إلاَّ أَنْ تُعْلَمَ».

4643 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ. وَأَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ قَالَ: أَنْبَأَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ

for a definite share of its yield), and making exclusion (of an unknown part of the sold item until it is known); and he gave permission to sell the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).

[75] Selling A Date-Palm's Origin With The Exclusion Of Its Fruits

4644- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man pollinates a date-palm and then he sells its origin, its fruits should be for the pollinator, unless the purchaser otherwise stipulates."

[76] Selling A Slave With The Exclusion Of His Property

4645- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who purchased date-palm trees after they had been pollinated, then their fruits would be for the seller, unless the purchaser otherwise stipulated; and he, who purchased a slave, who had property, his property should be for the seller, unless the purchaser otherwise stipulated."

[77] When A Transaction Has A Condition And Both Are Valid

4646- It is narrated on the authority of Jabir Ibn Abdullah that he said: I was on journey in the company of The Messenger of Allah "Allah's blessing and peace be upon him", and I was riding a camel which got exhausted. Then, I intended to let it off. The Prophet "Allah's blessing and peace be upon him" joined me and invoked good for me, and he poked it with the result that it turn to walk (so much fast) as it had never walked as such before. He said (to me): "Sell it to me for an ounce." I said: "No." he said once again: "Sell it to me." I sold it to him for an ounce, on the condition that I should ride it until I reach Medina. When I reached Medina, I brought the camel to him, and asked for its price. When I returned, he sent (somebody) behind me (so that I might come to him, and when I came back to him) he said: "Do you see that I asked you to reduce (the price) in order to deprive you of your camel? Take your camel and the Dirhams besides (for it is a gift for you)."

4647- It is narrated on the authority of Jabir Ibn Abdullah that he said: I attended a certain expedition with The Messenger of Allah "Allah's blessing and peace be upon him", and I was riding a camel used for carrying water which got so exhausted that it was hardly walking. He poked it and invoked good for it. It (turned to be so much fast to the extent that it) was walking ahead of (all the camels of) the army. He (The Prophet) said to me: "Now, O Jabir, I do not see but that your camel has become energetic." I said: "It is

وَالْمُعَاوَمَةِ وَالثُّنْيَا وَرَخَّصَ فِي الْعَرَايَا».

(75) ـ النَّخْلُ يُبَاعُ أَصْلُها ويَسْتَثْنِي المُشْتَري ثَمَرَهَا

4644 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«أَيُّمَا ٱمْرِىءٍ أَبَّرَ نَخْلاً ثُمَّ بَاعَ أَصْلَهَا فَلِلَّذِي أَبَّرَ ثَمَرُ النَّخْلِ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ»**.

(76) ـ العَبْدُ يُبَاعُ ويَسْتَثْنِي المُشْتَري مَالَهُ

4645 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنِ ٱبْتَاعَ نَخْلاً بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرَتُهَا لِلْبَائِعِ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ وَمَنْ بَاعَ عَبْداً وَلَهُ مَالٌ فَمَالُهُ لِلْبَائِعِ إِلاَّ أَنْ يَشْتَرِطَ الْمُبْتَاعُ»**.

(77) ـ البَيْعُ يَكُونُ فيه الشَّرْطُ فيَصِحُّ البَيْعُ والشَّرْطُ

4646 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا سَعْدٌ أَنَّ ٱبْنَ يَحْيَى عَنْ زَكَرِيَّا عَنْ عَامِرٍ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَأَعْيَا جَمَلِي فَأَرَدْتُ أَنْ أُسَيِّبَهُ فَلَحِقَنِي رَسُولُ ٱللَّهِ ﷺ وَدَعَا لَهُ فَضَرَبَهُ فَسَارَ سَيْراً لَمْ يَسِرْ مِثْلَهُ فَقَالَ: **«بِعْنِيهِ بِوُقِيَّةٍ»** قُلْتُ: لاَ قَالَ: **«بِعْنِيهِ»**. فَبِعْتُهُ بِوُقِيَّةٍ وَٱسْتَثْنَيْتُ حُمْلاَنَهُ إِلَى الْمَدِينَةِ فَلَمَّا بَلَغْنَا الْمَدِينَةَ أَتَيْتُهُ بِالْجَمَلِ وَٱبْتَغَيْتُ ثَمَنَهُ ثُمَّ رَجَعْتُ فَأَرْسَلَ إِلَيَّ فَقَالَ: **«أَتُرَانِي أَنَّمَا مَاكَسْتُكَ لآخُذَ جَمَلَكَ؟ خُذْ جَمَلَكَ وَدَرَاهِمَكَ»**.

4647 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ الطَّبَّاعِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُغِيرَةَ عَنِ الشَّعْبِيِّ عَنْ جَابِرٍ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ عَلَى نَاضِحٍ لَنَا ثُمَّ ذَكَرْتُ الْحَدِيثَ بِطُولِهِ ثُمَّ ذَكَرَ كَلاَماً مَعْنَاهُ: فَأُزْحِفَ الْجَمَلُ فَزَجَرَهُ النَّبِيُّ ﷺ فَٱنْتَشَطَ حَتَّى كَانَ أَمَامَ الْجَيْشِ فَقَالَ النَّبِيُّ ﷺ: **«يَا جَابِرُ مَا أَرَى جَمَلَكَ إِلاَّ قَدِ ٱنْتَشَطَ»** قُلْتُ: بِبَرَكَتِكَ يَا

so, by virtue of your blessing." He said to me: "Do you sell your camel to me on the condition that you should ride it to Medina?" I sold it to him, even though I was in need of it (since I had no other camel) but I felt shy (to refuse). When we finished our expedition and returned and approached (Medina), I excused him to let me hasten to proceed saying: "O Messenger of Allah! I'm a newly married." He asked me: "What have you married? A virgin or a previously married woman?" I said to him: "I've married a previously married woman. O Messenger of Allah! Abdullah Ibn Haram (My father) died and left young sisters of mine. So, I disliked to marry a girl like them, and I rather married a previously married woman so that she would look after and educate them." He gave me permission (to hasten to proceed and asked me to come to my family in the evening. When I reached Medina, I told my maternal uncle about selling the camel and he blamed me for it. When the Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, I brought the camel to him in the morning. He gave me its price and returned it (the camel) to me, in addition to a share (from the war booty) with the people.

4648- It is narrated on the authority of Jabir Ibn Abdullah that he said: I was with The Messenger of Allah "Allah's blessing and peace be upon him" on journey , and I was riding a camel (which became tired). He asked me: "What is the reason that you are lagging behind the people?" I said: "My camel has got exhausted." He caught hold of its tail and poked it, with the result that I came to be ahead of all the people, exerting great effort to keep control over its head. When we approached Medina he (The Prophet) said to me: "What has happened to your camel? Sell it to me." I said: "No, it is a gift for you, O Messenger of Allah." He said: "No, sell it to me." I said: "No, it is a gift for you." He said: "No, sell it to me. I've purchased it for an ounce and you could ride it to Medina, and once you reach Medina, bring it to us." When I arrived in Medina, I brought it to him, thereupon he said to Bilal: "O Bilal! Weigh an ounce of gold and a Qirat more to him." I said: "This addition made by The Messenger of Allah "Allah's blessing and peace be upon him" would lie with me forever." It was in a case of mine, which remained with me until the people of Sham came on the day of Harrah and took what they took (on which there was fighting and robbery by the people of Syria in Medina in the sixty-third year of Hegira).

4649- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" joined me while I was riding a bad camel belonging to us used for carrying water. I said: "We still have a bad camel used for carrying water: alas!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you

رَسُولَ ٱللَّهِ قَالَ: «**بِعْنِيهِ وَلَكَ ظَهْرُهُ حَتَّى تَقْدَمَ**». فَبِعْتُهُ وَكَانَتْ لِي إِلَيْهِ حَاجَةٌ شَدِيدَةٌ وَلَكِنِّي ٱسْتَحْيَيْتُ مِنْهُ فَلَمَّا قَضَيْنَا غَزَاتَنَا وَدَنَوْنَا ٱسْتَأْذَنْتُهُ بِالتَّعْجِيلِ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ قَالَ: «**أَبِكْراً تَزَوَّجْتَ أَمْ ثَيِّباً؟**» قُلْتُ: بَلْ ثَيِّباً يَا رَسُولَ ٱللَّهِ إِنَّ عَبْدَ ٱللَّهِ بْنَ عَمْرٍو أُصِيبَ وَتَرَكَ جَوَارِيَ أَبْكَاراً فَكَرِهْتُ أَنْ آتِيَهُنَّ بِمِثْلِهِنَّ فَتَزَوَّجْتُ ثَيِّباً تُعَلِّمُهُنَّ وَتُؤَدِّبُهُنَّ فَأَذِنَ لِي وَقَالَ لِي: «**أَتِّ أَهْلَكَ عِشَاءً**» فَلَمَّا قَدِمْتُ أَخْبَرْتُ خَالِي بِبَيْعِي الْجَمَلَ فَلاَمَنِي فَلَمَّا قَدِمَ رَسُولُ ٱللَّهِ ﷺ غَدَوْتُ بِالْجَمَلِ فَأَعْطَانِي ثَمَنَ الْجَمَلِ وَالْجَمَلَ وَسَهْماً مَعَ النَّاسِ.

4648 ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ قَالَ: كُنْتُ مَعَ رَسُولِ ٱللَّهِ ﷺ فِي سَفَرٍ وَكُنْتُ عَلَى جَمَلٍ فَقَالَ: «**مَا لَكَ فِي آخِرِ النَّاسِ؟**» قُلْتُ: أَعْيَا بَعِيرِي فَأَخَذَ بِذَنَبِهِ ثُمَّ زَجَرَهُ فَإِنْ كُنْتُ إِنَّمَا أَنَا فِي أَوَّلِ النَّاسِ يُهِمُّنِي رَأْسُهُ فَلَمَّا دَنَوْنَا مِنَ الْمَدِينَةِ قَالَ: «**مَا فَعَلَ الْجَمَلُ؟ بِعْنِيهِ**» قُلْتُ: لاَ بَلْ هُوَ لَكَ يَا رَسُولَ ٱللَّهِ قَالَ: «**لاَ بَلْ بِعْنِيهِ**» قُلْتُ: لاَ بَلْ هُوَ لَكَ قَالَ: «**لاَ بَلْ بِعْنِيهِ قَدْ أَخَذْتُهُ بِوُقِيَّةٍ، ٱرْكَبْهُ فَإِذَا قَدِمْتَ الْمَدِينَةَ فَأْتِنَا بِهِ**» فَلَمَّا قَدِمْتُ الْمَدِينَةَ جِئْتُهُ بِهِ فَقَالَ لِبِلاَلٍ: «**يَا بِلاَلُ زِنْ لَهُ أُوقِيَّةً وَزِدْهُ قِيرَاطاً**» قُلْتُ: هٰذَا شَيْءٌ زَادَنِي رَسُولُ ٱللَّهِ ﷺ فَلَمْ يُفَارِقْنِي فَجَعَلْتُهُ فِي كِيسٍ فَلَمْ يَزَلْ عِنْدِي حَتَّى جَاءَ أَهْلُ الشَّامِ يَوْمَ الْحَرَّةِ فَأَخَذُوا مِنَّا مَا أَخَذُوا.

4649 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَدْرَكَنِي رَسُولُ ٱللَّهِ ﷺ وَكُنْتُ عَلَى نَاضِحٍ لَنَا سَوْءٍ فَقُلْتُ: لاَ يَزَالُ نَاضِحُ سَوْءٍ يَا لَهْفَاهُ فَقَالَ النَّبِيُّ ﷺ: «**تَبِيعُنِيهِ يَا جَابِرُ؟**»

sell it to me O Jabir?" I said: "No, it is a gift for you O Messenger of Allah!" he said: "O Allah! Forgive him! O Allah! Bestow mercy upon him! I've taken it for such and such, on the condition that you should ride it to Medina." When I arrived in Medina, I prepared it and brought it to him, and he said: "O Bilal! Give him its price." When I turned away (to leave), he called me, and I feared he might return it (and cancel the bargain). He said: "It is a gift for you (in addition to its price)."

4650- It is narrated on the authority of Jabir Ibn Abdullah that he said: We were walking (on journey) with The Messenger of Allah "Allah's blessing and peace be upon him", and I was riding a camel used for carrying water, belonging to us. The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Do you sell it to me for such and such (price) might Allah forgive for you?" I said: "Yes, it is for you O Messenger of Allah." He said: "Do you sell it to me for such and such (price) might Allah forgive for you?" I said: "Yes, it is for you O Messenger of Allah." He said: "Do you sell it to me for such and such (price) might Allah forgive for you?" I said: "Yes, it is for you O Messenger of Allah." Abu Nadrah (a sub-narrator) said: This was a statement which the Muslims used to say: "Do such and such, might Allah forgive for you."

[78] When A Valid Transaction Has An Invalid Condition

4651- It is narrated on the authority of Al-Aswad from A'ishah that she said: I bought Barirah, but her masters put the condition that her allegiance (the right of inheriting her property) would be for them. I told The Prophet "Allah's blessing and peace be upon him" about it. He said (to me): "Manumit her since the allegiance (the right of inheriting the property) will be for the one who pays the price." So, I manumitted her. The Prophet "Allah's blessing and peace be upon him" called Barirah and gave her the option of either staying with her husband or leaving him. She preferred her freedom to her husband; and her husband was a free man.

4652- It is narrated on the authority of A'ishah that she intended to buy Barirah to emancipate her, but her masters put the condition that her allegiance (the right of inheriting her property) would be for them. She told The Prophet "Allah's blessing and peace be upon him" about it. The Prophet "Allah's blessing and peace be upon him" said (to her): "Buy and manumit her since the allegiance (the right of inheriting the property) will be for the manumitter." Some meat was brought to The Prophet "Allah's blessing and peace be upon him" and it was said: "This was given in charity to Barirah." The Prophet "Allah's blessing and peace be upon him" said: "It is an object of charity for her and (when she gives it to us, it is) a gift for us."

قُلْتُ: بَلْ هُوَ لَكَ يَا رَسُولَ ٱللَّهِ قَالَ: «**ٱللَّهُمَّ ٱغْفِرْ لَهُ اللَّهُمَّ ٱرْحَمْهُ قَدْ أَخَذْتُهُ بِكَذَا وَكَذَا وَقَدْ أَعَرْتُكَ ظَهْرَهُ إِلَى الْمَدِينَةِ**» فَلَمَّا قَدِمْتُ الْمَدِينَةَ هَيَّأْتُهُ فَذَهَبْتُ بِهِ إِلَيْهِ فَقَالَ: «**يَا بِلَالُ أَعْطِهِ ثَمَنَهُ**» فَلَمَّا أَدْبَرْتُ دَعَانِي فَخِفْتُ أَنْ يَرُدَّهُ فَقَالَ: «**هُوَ لَكَ**».

4650 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ قَالَ: كُنَّا نَسِيرُ مَعَ رَسُولِ ٱللَّهِ ﷺ وَأَنَا عَلَى نَاضِحٍ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**أَتَبِيعُنِيهِ بِكَذَا وَكَذَا وَاللَّهُ يَغْفِرُ لَكَ؟**» قُلْتُ: نَعَمْ هُوَ لَكَ يَا نَبِيَّ ٱللَّهِ قَالَ: «**أَتَبِيعُنِيهِ بِكَذَا وَكَذَا وَٱللَّهُ يَغْفِرُ لَكَ؟**» قُلْتُ: نَعَمْ هُوَ لَكَ يَا نَبِيَّ ٱللَّهِ قَالَ: «**أَتَبِيعُنِيهِ بِكَذَا وَكَذَا وَٱللَّهُ يَغْفِرُ لَكَ**» قُلْتُ: نَعَمْ هُوَ لَكَ. قَالَ أَبُو نَضْرَةَ وَكَانَتْ كَلِمَةً يَقُولُهَا الْمُسْلِمُونَ ٱفْعَلْ كَذَا وَكَذَا وَٱللَّهُ يَغْفِرُ لَكَ.

(78) ـ البَيْعُ يَكُونُ فِيهِ الشَّرْطُ الفَاسِدُ فَيَصِحُّ البَيْعُ وَيَبْطُلُ الشَّرْطُ

4651 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: ٱشْتَرَيْتُ بَرِيرَةَ فَٱشْتَرَطَ أَهْلُهَا وَلَاءَهَا فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «**أَعْتِقِيهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْطَى الْوَرِقَ**» قَالَتْ: فَأَعْتَقْتُهَا قَالَتْ: فَدَعَاهَا رَسُولُ ٱللَّهِ ﷺ فَخَيَّرَهَا مِنْ زَوْجِهَا فَٱخْتَارَتْ نَفْسَهَا وَكَانَ زَوْجُهَا حُرًّا.

4652 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ ٱلرَّحْمٰنِ بْنَ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ لِلْعِتْقِ وَأَنَّهُمْ ٱشْتَرَطُوا وَلَاءَهَا فَذَكَرَتْ ذٰلِكَ لِرَسُولِ ٱللَّهِ ﷺ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**ٱشْتَرِيهَا فَأَعْتِقِيهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ**» وَأُتِيَ رَسُولُ ٱللَّهِ ﷺ بِلَحْمٍ فَقِيلَ هٰذَا تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَقَالَ:

Furthermore, she was given the freedom to choose (whether to stay with her husband or to leave him; and she chose to leave him).

4653- It is narrated on the authority of Ibn Umar that A'ishah intended to buy a slave-girl to emancipate her, but her masters said: "We shall sell her to you on the condition that her allegiance (the right of inheriting her property) would be for us." She made a mention of that to The Prophet "Allah's blessing and peace be upon him" who said: "Let not their condition prevent you from (buying and emancipating her) since the allegiance (the right of inheriting the property) should be for the manumitter."

[79] Selling The Items Of The Booty Before Being Distributed

4654- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the items of the war booty until they have been distributed, having sexual relation with the pregnant (from amongst the female captives) until they have delivered what is in their wombs, eating the flesh of such of wild animals as has fangs.

[80] Selling The Common Property

4655- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The pre-emption is valid in every joint undivided property, dwelling or garden, in such a way that it is invalid for him (a partner) to sell (his share) until he takes permission from his partner. If he sold without taking permission from his partner, then, such a partner would have more right to take (and buy) that (which he sold) unless he gives him permission."

[81] It Is Not Necessary To Take Witnesses To Transaction

4656- It is narrated on the authority of Umarah Ibn Khuzaimah Al-Ansari that his uncle, who was one of the companions of the Prophet "Allah's blessing and peace be upon him", told him that the Messenger of Allah "Allah's blessing and peace be upon him" purchased a horse from a desert man, and he told him to follow him in order to take its price, and then the Messenger of Allah "Allah's blessing and peace be upon him" hastened to proceed, and the desert man delayed in his movement. Then, some people stood in the way of the desert man, and started to haggle him on the horse, without knowing that the Messenger of Allah "Allah's blessing and peace be upon him" had bought it, and as a result of outbidding, one of them offered a price for the horse more than that suggested by the Messenger of Allah "Allah's blessing and peace be upon him" with which he bought the horse. Upon this, the desert man called the Messenger of Allah "Allah's blessing

«هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ» وَخُيِّرَتْ.

4653 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ: أَنَّ عَائِشَةَ أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً تَعْتِقُهَا فَقَالَ أَهْلُهَا: نَبِيعُكِهَا عَلَى أَنَّ الْوَلاَءَ لَنَا فَذَكَرَتْ ذٰلِكَ لِرَسُولِ ٱللَّهِ ﷺ فَقَالَ: «لاَ يَمْنَعُكِ ذٰلِكَ فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ».

(79) ـ بَيْعُ المَغَانِمِ قَبْلَ أَنْ تُقْسَمَ

4654 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ عَبْدِ ٱللَّهِ بْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ بَيْعِ الْمَغَانِمِ حَتَّى تُقْسَمَ وَعَنِ الْحَبَالَى أَنْ يُوطَأْنَ حَتَّى يَضَعْنَ مَا فِي بُطُونِهِنَّ وَعَنْ لَحْمِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ».

(80) ـ بَيْعُ المُشَاعِ

4655 ـ أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «الشُّفْعَةُ فِي كُلِّ شِرْكٍ رَبْعَةٍ أَوْ حَائِطٍ لاَ يَصْلُحُ لَهُ أَنْ يَبِيعَ حَتَّى يُؤْذِنَ شَرِيكُهُ فَإِنْ بَاعَ فَهُوَ أَحَقُّ بِهِ حَتَّى يُؤْذِنَهُ».

(81) ـ التَّسْهِيلُ فِي تَرْكِ الإِشْهَادِ عَلَى البَيْعِ

4656 ـ أَخْبَرَنَا الْهَيْثَمُ بْنُ مَرْوَانَ بْنِ الْهَيْثَمِ بْنِ عِمْرَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ٱبْنُ حَمْزَةَ عَنِ الزُّبَيْدِيِّ أَنَّ الزُّهْرِيَّ أَخْبَرَهُ عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ أَنَّ عَمَّهُ حَدَّثَهُ وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ ٱبْتَاعَ فَرَساً مِنْ أَعْرَابِيٍّ وَٱسْتَتْبَعَهُ لِيَقْبِضَ ثَمَنَ فَرَسِهِ فَأَسْرَعَ النَّبِيُّ ﷺ وَأَبْطَأَ الأَعْرَابِيُّ وَطَفِقَ الرِّجَالُ يَتَعَرَّضُونَ لِلأَعْرَابِيِّ فَيَسُومُونَهُ بِالْفَرَسِ وَهُمْ لاَ يَشْعُرُونَ أَنَّ النَّبِيَّ ﷺ

and peace be upon him" saying: "If you want to buy this horse, then do it, otherwise, let me sell it (to another one else)." When the Messenger of Allah "Allah's blessing and peace be upon him" heard the call of the desert man, he got up and said: "Have I not purchased it from you?" the desert man said: "No, by Allah, I've not sold it to you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nay! No doubt, I've purchased it from you." Then, the people started to surround the Messenger of Allah "Allah's blessing and peace be upon him" and the desert man while they were arguing one another. The desert man said: "Then, bring a witness to bear testimony that I've sold it to you." Upon this Khuzaimah said: "I bear testimony that you've sold it to him." the Messenger of Allah "Allah's blessing and peace be upon him" turned to Khuzaimah and said: "On which thing do you depend in such a testimony given by you?" he said: "Depending upon my trust in you, O Messenger of Allah." upon this the Messenger of Allah "Allah's blessing and peace be upon him" made any testimony given by Khuzaimah equal to that of two witnesses.

[82] When Both Parties Of Transaction Differ About The Price

4657- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If both parties of transaction differ about the price of a commodity, and there is no evidence (to decide the matter) between them, then, it should be in accordance with what the owner of the commodity suggests, otherwise, let him (the buyer) leave (the sale in case of dissatisfaction)."

4658- It is narrated on the authority of Abd Al-Malik Ibn Ubaid that he said: We met Abu Ubaidah Ibn Abdullah Ibn Mas'ud when two men came to him, and they had entered into a transaction over a certain commodity. One of them said: "I've taken it by such and such price." The other said: "I've sold it by such and such price." Abu Ubaidah said: A similar case was brought to Abdullah Ibn Mas'ud, thereupon he said: I was present with The Messenger of Allah "Allah's blessing and peace be upon him" when a similar case was brought to him, and he ordered the seller to take oath, and the buyer to choose to take it if he so liked or leave it if he so liked.

[83] Making Transactions With The People Of Scripture

4659- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" bought food on credit from a Jew, and mortgaged his armour with him.

4660- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" died and his

ٱبْتَاعَهُ حَتَّى زَادَ بَعْضُهُمْ فِي السَّوْمِ عَلَى مَا ٱبْتَاعَهُ بِهِ مِنْهُ فَنَادَى الأَعْرَابِيُّ النَّبِيَّ ﷺ فَقَالَ: إِنْ كُنْتَ مُبْتَاعاً هٰذَا الْفَرَسَ وإِلاَّ بِعْتُهُ فَقَامَ النَّبِيُّ ﷺ حِينَ سَمِعَ نِدَاءَهُ فَقَالَ: **«أَلَيْسَ قَدِ ٱبْتَعْتُهُ مِنْكَ؟»** قَالَ: لاَ وَٱللَّهِ مَا بِعْتُكَهُ فَقَالَ النَّبِيُّ ﷺ: **«قَدِ ٱبْتَعْتُهُ مِنْكَ»** فَطَفِقَ النَّاسُ يَلُوذُونَ بِالنَّبِيِّ ﷺ وَبِالأَعْرَابِيِّ وَهُمَا يَتَرَاجَعَانِ وَطَفِقَ الأَعْرَابِيُّ يَقُولُ: هَلُمَّ شَاهِداً يَشْهَدُ أَنِّي قَدْ بِعْتُكَهُ قَالَ خُزَيْمَةُ بْنُ ثَابِتٍ: أَنَا أَشْهَدُ أَنَّكَ قَدْ بِعْتَهُ قَالَ: فَأَقْبَلَ النَّبِيُّ ﷺ عَلَى خُزَيْمَةَ فَقَالَ: **«لِمَ تَشْهَدُ؟»** قَالَ: بِتَصْدِيقِكَ يَا رَسُولَ ٱللَّهِ قَالَ: فَجَعَلَ رَسُولُ ٱللَّهِ ﷺ شَهَادَةَ خُزَيْمَةَ شَهَادَةَ رَجُلَيْنِ.

(82) ـ اخْتِلاَفُ المُتَبَايِعَيْنِ فِي الثَّمَنِ

4657 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ حَفْصِ بْنِ غِيَاثٍ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِي عُمَيْسٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الأَشْعَثِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ عَبْدُ ٱللَّهِ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«إِذَا ٱخْتَلَفَ الْبَيِّعَانِ وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ فَهُوَ مَا يَقُولُ رَبُّ السِّلْعَةِ أَوْ يَتْرُكَا»**.

4658 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ وعَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ وَاللَّفْظُ لإِبْرَاهِيمَ قَالُوا: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدٍ قَالَ: حَضَرْنَا أَبَا عُبَيْدَةَ بْنَ عَبْدِ ٱللَّهِ بْنِ مَسْعُودٍ أَتَاهُ رَجُلاَنِ تَبَايَعَا سِلْعَةً فَقَالَ أَحَدُهُمَا: أَخَذْتُهَا بِكَذَا وَبِكَذَا وَقَالَ هٰذَا: بِعْتُهَا بِكَذَا وَكَذَا فَقَالَ أَبُو عُبَيْدَةَ: أُتِيَ ٱبْنُ مَسْعُودٍ فِي مِثْلِ هٰذَا فَقَالَ: حَضَرْتُ رَسُولَ ٱللَّهِ ﷺ أُتِيَ بِمِثْلِ هٰذَا فَأَمَرَ الْبَائِعَ أَنْ يَسْتَحْلِفَ ثُمَّ يَخْتَارَ الْمُبْتَاعُ فَإِنْ شَاءَ أَخَذَ وَإِنْ شَاءَ تَرَكَ.

(83) ـ مُبَايَعَةُ أَهْلِ الكِتَابِ

4659 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «ٱشْتَرَى رَسُولُ ٱللَّهِ ﷺ مِنْ يَهُودِيٍّ طَعَاماً بِنَسِيئَةٍ وَأَعْطَاهُ دِرْعاً لَهُ رَهْناً».

4660 ـ أَخْبَرَنَا يُوسُفُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ هِشَامٍ عَنْ عِكْرِمَةَ

armour was mortgaged with a Jew for thirty Sa's of parley which he bought (on credit) for his family.

[84] Selling A Slave To Be Manumitted After The Owner's Death

4661- It is narrated on the authority of Jabir Ibn Abdullah that he said: A person from (the tribe of) Banu Udhrah emancipated a slave on the condition that this would come into force after his death. This news reached the Messenger of Allah "Allah's blessing and peace be upon him". Upon this he asked: "Do you have any property other than that?" He replied in the negative. He asked: "Who would buy (that slave) from me?" Nu'aim Ibn Abdullah Al-Adawi bought it for eight hundred Dirhams, which he brought to the Messenger of Allah "Allah's blessing and peace be upon him". He (The Prophet) gave the money to him (the owner) and said: "Start with yourself and spend on it. If anything is left, it should be spent on your family. If anything is left from your family it should be spent on your kith and kin. If anything is left from your kith and kin, it should be spent like this, and like this,, i.e. (on whomever you find) In front of you, on your right and on your left."

4662- It is narrated on the authority of Jabir that a man from the Ansar called Abu Madhkur manumitted a slave belonging to him called Ya'qub (on condition that it would come into force) after death; and he had no other property. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that he be brought to him, and he asked: "Who would buy (that slave)?" Nu'aim Ibn Abdullah An-Nahham bought him for eight hundred Dirhams, which he brought to him. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is short of property, let him start with himself and spend on it. If anything is left, it should be spent on his family. If anything is left from his family it should be spent on his kith and kin. If anything is left from his kith and kin, it should be spent like this, and like this, (on whomever he finds In front of him, on his right and on his left)."

4663- It is narrated on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him" sold a slave whose emancipation was supposed to come into force after the manumitter's death.

[85] Selling A Slave Having A Written Deed Of Freedom For Money

4664- It is narrated on the authority of A'ishah that Barirah came to seek her help in her writing of emancipation (for a certain sum and that time she had paid nothing of it). A'ishah said to her: "Go back to your masters, and if they agree that I pay the amount of your writing of emancipation and get the

عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «تُوُفِّيَ رَسُولُ ٱللَّهِ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِثَلاَثِينَ صَاعاً مِنْ شَعِيرٍ لأَهْلِهِ».

(84) ـ بَيْعُ المُدَبَّرِ

4661 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أَعْتَقَ رَجُلٌ مِنْ بَنِي عَذْرَةَ عَبْداً لَهُ عَنْ دُبُرٍ فَبَلَغَ ذٰلِكَ رَسُولَ ٱللَّهِ ﷺ فَقَالَ: «**أَلَكَ مَالٌ غَيْرُهُ؟**» قَالَ: لاَ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**مَنْ يَشْتَرِيهِ مِنِّي**» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ ٱللَّهِ الْعَدَوِيُّ بِثَمَانِمائَةِ دِرْهَمٍ فَجَاءَ بِهَا رَسُولُ ٱللَّهِ ﷺ فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ: «**ٱبْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا فَإِنْ فَضَلَ شَيْءٌ فَلأَهْلِكَ فَإِنْ فَضَلَ مِنْ أَهْلِكَ شَيْءٌ فَلِذِي قَرَابَتِكَ فَإِنْ فَضَلَ مِنْ ذِي قَرَابَتِكَ شَيْءٌ فَهٰكَذَا وَهٰكَذَا وَهٰكَذَا**» يَقُولُ: بَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ.

4662 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو مَذْكُورٍ أَعْتَقَ غُلاَماً لَهُ عَنْ دُبُرٍ يُقَالُ لَهُ يَعْقُوبُ لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ فَدَعَا بِهِ رَسُولُ ٱللَّهِ ﷺ فَقَالَ: «**مَنْ يَشْتَرِيهِ؟**» فَٱشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ ٱللَّهِ بِثَمَانِمِائَةِ دِرْهَمٍ فَدَفَعَهَا إِلَيْهِ وَقَالَ: «**إِذَا كَانَ أَحَدُكُمْ فَقِيراً فَلْيَبْدَأْ بِنَفْسِهِ فَإِنْ كَانَ فَضْلاً فَعَلَى عِيَالِهِ فَإِنْ كَانَ فَضْلاً فَعَلَى قَرَابَتِهِ أَوْ عَلَى ذِي رَحِمِهِ فَإِنْ كَانَ فَضْلاً فَهٰهُنَا وَهٰهُنَا**».

4663 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ وَٱبْنُ أَبِي خَالِدٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ بَاعَ الْمُدَبَّرَ».

(85) ـ بَيْعُ المُكَاتَبِ

4664 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَخْبَرَتْهُ أَنَّ بَرِيرَةَ جَاءَتْ عَائِشَةَ تَسْتَعِينُهَا فِي كِتَابَتِهَا شَيْئاً فَقَالَتْ لَهَا عَائِشَةُ: ٱرْجِعِي إِلَى أَهْلِكِ فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ وَيَكُونُ وَلاَؤُكِ

right of inheriting your property, I will do so." Barirah informed her masters of that but they refused and said: "If she (A'ishah) is seeking for Allah's reward, then she can do so, but the right of inheriting the property of you will be for us." A'ishah mentioned that to Allah's Apostle "Allah's blessing and peace be upon him" who said to her: "Buy and manumit her, since the right of inheriting the property of the slave is for the manumitter." Allah's Apostle "Allah's blessing and peace be upon him" then got up and said: "What about the people who stipulate conditions which are not present in Allah's Book? Whoever imposes conditions, which are not present in Allah's Book (i.e. Allah's Laws), then those conditions will be invalid, even if he imposed these conditions a hundred times. Allah's conditions (Laws) are more right and trustworthy."

[86] Selling A Slave Having A Written Deed Of Freedom For Money From Which He Paid Nothing

4665- It is narrated on the authority of A'ishah that she said: Barirah came to me and said: "O A'ishah! My masters gave me a written deed that I should be free in return for nine ounces (of gold) to be paid in installments along nine years. So, please, help me (pay it)." She had paid nothing of her deed. A'ishah said to her, and she had a desire for her: "Return to your masters and if they agree, I will pay them the sum at once (and free you) provided that your allegiance (the right of inheriting your property) will be for me." Barirah went to her masters and made a mention of that to them, but they refused that offer and said: "If she (A'ishah) is seeking for Allah's reward, then she can do so, but the right of inheriting the property of you will be for us." Then, A'ishah told the Messenger of Allah "Allah's blessing and peace be upon him" about that. On that he said: "Let not (their condition) prevent you from getting her. Buy and manumit her, since the allegiance (the right of inheriting the property) is for the manumitter." She did accordingly. The Messenger of Allah "Allah's blessing and peace be upon him" then got up amongst the people, Glorified and Praised Allah, and said: "What about some people who impose conditions which are not present in Allah's Book (Laws)? So, any condition, which is not present in Allah's Book (Laws), is invalid even if there were one hundred conditions. Allah's ordinance is the truth, Allah's condition is stronger and constantly firmer. To be sure, the allegiance (the right of inheriting the property of the freed slave) is for the manumitter."

لِي فَعَلْتُ فَذَكَرَتْ ذٰلِكَ بَرِيرَةُ لأَهْلِهَا فَأَبَوْا وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ وَيَكُونَ لَنَا وَلاَؤُكِ فَذَكَرَتْ ذٰلِكَ لِرَسُولِ ٱللَّهِ ﷺ فَقَالَ لَهَا رَسُولُ ٱللَّهِ ﷺ: «**ٱبْتَاعِي وَأَعْتِقِي فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ**». ثُمَّ قَالَ رَسُولُ ٱللَّهِ ﷺ: «**مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ فِي كِتَابِ ٱللَّهِ فَمَنِ ٱشْتَرَطَ شَيْئاً لَيْسَ فِي كِتَابِ ٱللَّهِ فَلَيْسَ لَهُ وَإِنِ ٱشْتَرَطَ مِائَةَ شَرْطٍ وَشَرْطُ ٱللَّهِ أَحَقُّ وَأَوْثَقُ**».

(86) ـ المُكَاتَبُ يُبَاعُ قَبْلَ أَنْ يَقْضِيَ مِن كِتَابَتِهِ شَيْئاً

4665 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي رِجَالٌ مِنْ أَهْلِ الْعِلْمِ مِنْهُمْ يُونُسُ وَاللَّيْثُ أَنَّ ٱبْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: جَاءَتْ بَرِيرَةُ إِلَيَّ فَقَالَتْ: يَا عَائِشَةُ إِنِّي كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ فِي كُلِّ عَامٍ أُوقِيَّةٌ فَأَعِينِينِي وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئاً فَقَالَتْ لَهَا عَائِشَةُ وَنَفِسَتْ فِيهَا: ٱرْجِعِي إِلَى أَهْلِكِ فَإِنْ أَحَبُّوا أَنْ أُعْطِيَهُمْ ذٰلِكَ جَمِيعاً وَيَكُونَ وَلاَؤُكِ لِي فَعَلْتُ فَذَهَبَتْ بَرِيرَةُ إِلَى أَهْلِهَا فَعَرَضَتْ ذٰلِكَ عَلَيْهِمْ فَأَبَوْا وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ وَيَكُونَ ذٰلِكَ لَنَا فَذَكَرَتْ ذٰلِكَ عَائِشَةُ لِرَسُولِ ٱللَّهِ ﷺ فَقَالَ: «**لاَ يَمْنَعُكِ ذٰلِكَ مِنْهَا ابْتَاعِي وَأَعْتِقِي فَإِنَّ الْوَلاَءَ لِمَنْ أَعْتَقَ**» فَفَعَلَتْ وَقَامَ رَسُولُ ٱللَّهِ ﷺ فِي النَّاسِ فَحَمِدَ ٱللَّهَ تَعَالَى ثُمَّ قَالَ: «**أَمَّا بَعْدُ فَمَا بَالُ النَّاسِ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ فِي كِتَابِ ٱللَّهِ مَنِ ٱشْتَرَطَ شَرْطاً لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِائَةَ شَرْطٍ قَضَاءُ ٱللَّهِ أَحَقُّ وَشَرْطُ ٱللَّهِ أَوْثَقُ وَإِنَّمَا الْوَلاَءُ لِمَنْ أَعْتَقَ**».

[87] Selling The Allegiance (The Right Of Inheriting The Property)

4666- It is narrated on the authority of Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling or even granting the allegiance (the right of inheriting the property of a freed slave).

4667- It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling or even granting the allegiance (the right of inheriting the property of a freed slave).

4668- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling or even granting the allegiance (the right of inheriting the property of a freed slave).

[88] Selling Water

4669- It is narrated on the authority of Jabir that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling water (of rain, wells, rivers, etc).

4670- It is narrated on the authority of Abu Al-Minhal that he said: I heard Iyas Ibn Abd (or Ibn Umar) having said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden selling water (of rain, wells, rivers, etc).

[89] Selling The Surplus Of Water

4671- It is narrated on the authority of Abu Al-Minhal from Iyas that The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the surplus of water. The caretaker of (the land of) Wahat sold the surplus of its water and Abdullah Ibn Amr disliked that.

4672- It is narrated on the authority of Iyas Ibn Abd, the companion of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: Do not sell the surplus of water, for The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the surplus of water.

[90] Selling Wine

4673- It is narrated on the authority of Ibn Wa'lah Al-Misri that he asked Ibn Abbas about the juice of grapes, thereupon Ibn Abbas said: A man presented a water-skin full of wine to The Messenger of Allah "Allah's blessing and peace be upon him", thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do you not know that Allah Almighty has prohibited wine?" a man told him something in secrecy, and I did not understand what he said as I liked to do, and I asked

(87) ـ بَيْعُ الوَلاءِ

4666 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ ٱللَّهِ رَضِيَ ٱللَّهُ عَنْهُ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْوَلاَءِ وَعَنْ هِبَتِهِ».

4667 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْوَلاَءِ وَعَنْ هِبَتِهِ».

4668 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ شُعْبَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ بَيْعِ الْوَلاَءِ وَعَنْ هِبَتِهِ».

(88) ـ بَيْعُ المَاءِ

4669 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى السِّينَانِيُّ عَنْ حُسَيْنِ بْنِ وَاقِدٍ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ عَنْ عَطَاءٍ عَنْ جَابِرٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ بَيْعِ الْمَاءِ».

4670 ـ أَخْبَرَنَا قُتَيْبَةُ وَعَبْدُ ٱللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ أَبَا الْمِنْهَالِ يَقُولُ: سَمِعْتُ إِيَاسَ بْنَ عُمَرَ وَقَالَ مَرَّةً: ٱبْنَ عَبْدٍ يَقُولُ: «سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَنْهَى عَنْ بَيْعِ الْمَاءِ» قَالَ قُتَيْبَةُ لَمْ أَفْقَهْ عَنْهُ بَعْضَ حُرُوفِ أَبِي الْمِنْهَالِ كَمَا أَرَدْتُ.

(89) ـ بَيْعُ فَضْلِ المَاءِ

4671 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ عَمْرٍو عَنْ أَبِي الْمِنْهَالِ عَنْ إِيَاسٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ بَيْعِ فَضْلِ الْمَاءِ» وَبَاعَ قَيِّمُ الْوَهَطِ فَضْلَ مَاءِ الْوَهَطِ فَكَرِهَهُ عَبْدُ ٱللَّهِ بْنُ عَمْرٍو.

4672 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّ أَبَا الْمِنْهَالِ أَخْبَرَهُ أَنَّ إِيَاسَ بْنَ عَبْدٍ صَاحِبَ النَّبِيِّ ﷺ قَالَ: «لاَ تَبِيعُوا فَضْلَ الْمَاءِ فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ فَضْلِ الْمَاءِ».

(90) ـ بَيْعُ الخَمْرِ

4673 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنِ ٱبْنِ وَعْلَةَ الْمِصْرِيِّ أَنَّهُ سَأَلَ ٱبْنَ عَبَّاسٍ عَمَّا يُعْصَرُ مِنَ الْعِنَبِ قَالَ ٱبْنُ عَبَّاسٍ: أَهْدَى رَجُلٌ لِرَسُولِ ٱللَّهِ ﷺ رَاوِيَةَ خَمْرٍ فَقَالَ لَهُ النَّبِيُّ ﷺ: «**هَلْ عَلِمْتَ أَنَّ ٱللَّهَ عَزَّ وَجَلَّ حَرَّمَهَا؟**» فَسَارَّ وَلَمْ أَفْهَمْ مَا سَارَّ كَمَا أَرَدْتُ فَسَأَلْتُ

somebody sitting by his side. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What have you told him in secrecy?" he said: "I told him to sell it." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, He (Allah), who has prohibited drinking it has also prohibited selling it." He loosened its ties and spilled away what it contained.

4674- It is narrated on the authority of A'ishah that she said: When the Holy Verses of usury were revealed The Messenger of Allah "Allah's blessing and peace be upon him" stood up and recited them to the people, and then prohibited the trade of wine.

[91] Selling Dog

4675- It is narrated on the authority of Abu Mas'ud Amr Ibn Utbah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (accepting) the price of a dog, the earnings of a prostitute, and the charge of a soothsayer.

4676- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said, as included in many things which he prohibited: "...and the price of a dog."

[92] Exclusions

4677- It is narrated on the authority of Jabir Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (accepting) the price of a dog and a tomcat, unless it was a hunting dog. Abu Abd Ar-Rahman says: This narration is rejected.

[93] Selling Pig

4678- It is narrated on the authority of Jabir Ibn Abdullah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in the year of Conquest (of Mecca): "No doubt, Allah and His Messenger prohibited the sale of wine, dead (animals), pig and idols." It was said: "O Messenger of Allah! What about the fat of the dead (animals), it is used in painting the (wood of the) ships, varnishing the hide and the people use it in lighting." He (The Prophet) said: "No, it is prohibited." Then the Messenger of Allah "Allah's blessing and peace be upon him" added: "Might Allah destroy the Jews! When the fat was prohibited to them by Allah, they melted it, then sold it, and utilized its price."

إِنْسَاناً إِلَى جَنْبِهِ فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِمَ سَارَرْتَهُ؟» قَالَ: أَمَرْتُهُ أَنْ يَبِيعَهَا فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا» فَفَتَحَ الْمَزَادَتَيْنِ حَتَّى ذَهَبَ مَا فِيهِمَا.

4674 ـ حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ أَبِي الضُّحَى عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «لَمَّا نَزَلَتْ آيَاتُ الرِّبَا قَامَ رَسُولُ ٱللَّهِ ﷺ عَلَى الْمِنْبَرِ فَتَلاَهُنَّ عَلَى النَّاسِ ثُمَّ حَرَّمَ التِّجَارَةَ فِي الْخَمْرِ».

(91) ـ بَيْعُ الكَلْبِ

4675 ـ حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّهُ سَمِعَ أَبَا مَسْعُودٍ عُقْبَةَ بْنَ عَمْرٍو قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ».

4676 ـ أَخْبَرَنَا عَبْدُ ٱلرَّحْمٰنِ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ عَنِ ٱبْنِ جُرَيْجٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ فِي أَشْيَاءَ حَرَّمَهَا «وَثَمَنُ الْكَلْبِ».

(92) ـ ما اسْتُثْنِيَ

4677 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: أَنْبَأَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَالسِّنَّوْرِ إِلاَّ كَلْبَ صَيْدٍ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا مُنْكَرٌ.

(93) ـ بَيْعُ الخِنْزِيرِ

4678 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ أَنَّهُ سَمِعَ رَسُولَ ٱللَّهِ ﷺ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: «إِنَّ ٱللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ». فَقِيلَ: يَا رَسُولَ ٱللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ! فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ وَيُدَّهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ؟ فَقَالَ: «لاَ هُوَ حَرَامٌ» وَقَالَ رَسُولُ ٱللَّهِ ﷺ عِنْدَ ذٰلِكَ: «قَاتَلَ ٱللَّهُ الْيَهُودَ إِنَّ ٱللَّهَ عَزَّ وَجَلَّ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا جَمَلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ».

[94] Renting Male-Camels For Copulation

4679- It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting male-camels for copulation, selling water, renting land for farming, i.e. that a man rents his land and sells his water: he forbade all of that.

4680- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting male-animals for copulation. (He did not forbid lending such for copulation, but what he forbade is to take charge for that).

4681- It is narrated on the authority of Anas that he said: A man belonging to As'aq from (the tribe of) Banu Kilab came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him about renting male-animals for copulation, thereupon he forbade him to do so. He said: "We give gifts for that."

4682- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (accepting) the earnings of a cupper, the price of a dog, and (he also forbade) renting male-animals for copulation.

4683- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting male-animals for copulation.

4684- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (accepting) the price of a dog, and renting male-animals for copulation.

[95] When One Buys Something And Then He Becomes Bankrupt And The Seller Finds The Same Thing With Him

4685- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man grows bankrupt, and another person finds his very commodity with him (which he has bought and has paid nothing of its price), he shall have more claim over it than anyone else."

4686- It is narrated on the authority of Umar Ibn Abd Al-Aziz from Abu Bakr Ibn Abd Ar-Rahman from Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" about a man when he grows bankrupt, and the commodity of another person is found with him (which he has bought and has not paid the whole price): "Such shall go to its owner who has sold it."

(94) ـ بَيْعُ ضِرَابِ الجَمَلِ

4679 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِراً يَقُولُ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ بَيْعِ ضِرَابِ الْجَمَلِ وَعَنْ بَيْعِ الْمَاءِ وَبَيْعِ الأَرْضِ لِلْحَرْثِ يَبِيعُ الرَّجُلُ أَرْضَهُ وَمَاءَهُ فَعَنْ ذٰلِكَ نَهَى النَّبِيُّ ﷺ».

4680 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ الْحَكَمِ ح. وَأَنْبَأَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ عَسْبِ الْفَحْلِ».

4681 ـ أَخْبَرَنَا عِصْمَةُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِبْرَاهِيمَ بْنِ حُمَيْدٍ الرُّوَاسِيِّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «جَاءَ رَجلٌ مِنْ بَنِي الصَّعْقِ أَحَدِ بَنِي كِلَابٍ إِلَى رَسُولِ ٱللَّهِ ﷺ فَسَأَلَهُ عَنْ عَسْبِ الْفَحْلِ فَنَهَاهُ عَنْ ذٰلِكَ فَقَالَ: إِنَّا نُكْرِمُ عَلَى ذٰلِكَ».

4682 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ قَالَ: سَمِعْتُ ٱبْنَ أَبِي نُعْمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ كَسْبِ الْحَجَّامِ وَعَنْ ثَمَنِ الْكَلْبِ وَعَنْ عَسْبِ الْفَحْلِ».

4683 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ عَنِ ٱبْنِ أَبِي نُعْمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ عَسْبِ الْفَحْلِ».

4684 ـ أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ٱبْنُ فُضَيْلٍ عَنِ الأَعْمَشِ عَنْ أَبِي حَازِمٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَعَسْبِ الْفَحْلِ».

(95) ـ الرَّجُلُ يَبْتَاعُ البَيْعَ فَيُفْلِسُ وَيُوجَدُ المَتَاعُ بِعَيْنِهِ

4685 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«أَيُّمَا ٱمْرِىءٍ أَفْلَسَ ثُمَّ وَجَدَ رَجُلٌ عِنْدَهُ سِلْعَتَهُ بِعَيْنِهَا فَهُوَ أَوْلَى بِهِ مِنْ غَيْرِهِ»**.

4686 ـ أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ وَإِبْرَاهِيمُ بْنُ الْحَسَنِ وَاللَّفْظُ لَهُ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: أَخْبَرَنِي ٱبْنُ أَبِي حُسَيْنٍ أَنَّ أَبَا بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ أَخْبَرَهُ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ حَدَّثَهُ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ حَدِيثِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «عَنِ الرَّجُلِ يُعْدِمُ إِذَا وُجِدَ عِنْدَهُ الْمَتَاعُ بِعَيْنِهِ وَعَرَفَهُ أَنَّهُ لِصَاحِبِهِ الَّذِي بَاعَهُ».

4687- It is narrated on the authority of Abu Sa'id that he said: during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", a man was befallen (by a blight that damaged) the fruits he sold, which caused his debts to grow so much. Allah's Apostle "Allah's blessing and peace be upon him" ordered the people to give him in charity. The people gave him in charity, but this did not cover the whole of his debt. On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Take only what you find with him, and you have no claim to take more than that."

[96] When A Man Sells A Thing Which Belongs To Another Person Who Deserves It

4688- It is narrated on the authority of Usaid Ibn Hudair Ibn Simak that Allah's Apostle "Allah's blessing and peace be upon him" passed the judgement concerning the man who finds his very thing in the hand of somebody, other than the suspect, that he could take it back by the same price he (the latter) had bought it if he so liked, or pursue the thief if he so liked; and so did both Abu Bakr and Umar.

4689- It is narrated on the authority of Usaid Ibn Hudair Al-Ansari, one of the sons of Banu Harithah that he told that he was the governor of Yamamah when Marwan sent to him a letter telling him that Mu'awiyah sent a letter to him in which he says that "If anything is stolen from a man, he is more entitled to take it wherever he finds it." Marwan sent a letter in this regard to him. (Usaid said) I sent my reply to Marwan in which I told that Allah's Apostle "Allah's blessing and peace be upon him" passed the judgement that if its purchaser was not suspect, then, its owner should have the freedom to choose to take back his stolen thing for the same price by which it was purchased if he so likes, or pursue the thief if he so likes; and so did Abu Bakr, Umar and Uthman. Marwan sent my letter to Mu'awiyah, who sent his reply to Marwan in which he said: "It is not for you nor for Usaid to pass judgements different from mine, but it is I who should pass judgements by the right of ruling I have over you. So, carry out what I've ordered you." Marwan sent to me the letter of Mu'awiyah, thereupon I said: "I'm not to pass such judgement as Mu'awiyah has passed (and leave the judgement passed by the Prophet, Abu Bakr, Umar and Uthman) as long as I'm the governor."

4690- It is narrated on the authority of Samurah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Anyone has more right to take back his (stolen or robbed) property wherever he finds it, and the purchaser shall follow its seller."

4687 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ وَعَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ الأَشَجِّ عَنْ عِيَاضِ بْنِ عَبْدِ ٱللَّهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ ٱللَّهِ ﷺ فِي ثِمَارٍ ٱبْتَاعَهَا وَكَثُرَ دَيْنُهُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«تَصَدَّقُوا عَلَيْهِ»** فَتَصَدَّقُوا عَلَيْهِ وَلَمْ يَبْلُغْ ذٰلِكَ وَفَاءَ دَيْنِهِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلاَّ ذٰلِكَ»**.

(96) ـ الرَّجُلُ يَبِيعُ السِّلْعَةَ فَيَسْتَحِقُّهَا مُسْتَحِقٌّ

4688 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنِ ٱبْنِ جُرَيْجٍ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ قَالَ: حَدَّثَنِي أُسَيْدُ بْنُ حُضَيْرِ بْنِ سِمَاكٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ قَضَى أَنَّهُ إِذَا وَجَدَهَا فِي يَدِ الرَّجُلِ غَيْرِ الْمُتَّهِمِ فَإِنْ شَاءَ أَخَذَهَا بِمَا ٱشْتَرَاهَا وَإِنْ شَاءَ ٱتَّبَعَ سَارِقَهُ». وَقَضَى بِذٰلِكَ أَبُو بَكْرٍ وَعُمَرُ.

4689 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ ذُؤَيْبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ٱبْنِ جُرَيْجٍ وَلَقَدْ أَخْبَرَنِي عِكْرِمَةُ بْنُ خَالِدٍ أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ الأَنْصَارِيَّ ثُمَّ أَحَدَ بَنِي حَارِثَةَ أَخْبَرَهُ: أَنَّهُ كَانَ عَامِلاً عَلَى الْيَمَامَةِ وَأَنْ مَرْوَانَ كَتَبَ إِلَيْهِ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَيْهِ أَنَّ أَيُّمَا رَجُلٍ سُرِقَ مِنْهُ سَرِقَةٌ فَهُوَ أَحَقُّ بِهَا حَيْثُ وَجَدَهَا ثُمَّ كَتَبَ بِذٰلِكَ مَرْوَانُ إِلَيَّ فَكَتَبْتُ إِلَى مَرْوَانَ أَنَّ النَّبِيَّ ﷺ قَضَى بِأَنَّهُ إِذَا كَانَ الَّذِي ٱبْتَاعَهَا مِنَ الَّذِي سَرَقَهَا غَيْرُ مُتَّهِمٍ يُخَيَّرُ سَيِّدُهَا فَإِنْ شَاءَ أَخَذَ الَّذِي سُرِقَ مِنْهُ بِثَمَنِهَا وَإِنْ شَاءَ ٱتَّبَعَ سَارِقَهُ ثُمَّ قَضَى بِذٰلِكَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَبَعَثَ مَرْوَانُ بِكِتَابِي إِلَى مُعَاوِيَةَ وَكَتَبَ مُعَاوِيَةُ إِلَى مَرْوَانَ إِنَّكَ لَسْتَ أَنْتَ وَلاَ أُسَيْدٌ تَقْضِيَانِ عَلَيَّ وَلٰكِنِّي أَقْضِي فِيمَا وُلِّيتُ عَلَيْكُمَا فَأَنْفِذْ لِمَا أَمَرْتُكَ بِهِ فَبَعَثَ مَرْوَانُ بِكِتَابِ مُعَاوِيَةَ فَقُلْتُ: لاَ أَقْضِي بِهِ مَا وُلِّيتُ بِمَا قَالَ مُعَاوِيَةُ.

4690 ـ حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ مُوسَى بْنِ السَّائِبِ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ رَسُولُ ٱللَّهِ ﷺ: **«الرَّجُلُ أَحَقُّ بِعَيْنِ مَالِهِ إِذَا وَجَدَهُ وَيَتْبَعُ الْبَائِعُ مَنْ بَاعَهُ»**.

4691- It is narrated on the authority of Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman is given in marriage by two guardians, it (the valid marriage) should be for the first of them (who has done it); and if a man buys a thing from two persons (successively), it should refer to the first of them (its real owner)."

[97] Taking Loan

4692- It is narrated on the authority of Abdullah Ibn Rabie'ah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" took from me a loan of forty thousand Dirhams, and when money came to him he gave it back to me and said: "Might Allah bless you in your family and property. No doubt, the best reward of loan should be praise and fulfillment."

[98] The Severe Warning Of Falling In Debt

4693- It is narrated on the authority of Muhammad Ibn Jahsh that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he raised his head to the sky and then placed his palm on his forehead and said: "Glory to Allah! How severe is the warning which has been revealed (upon me)!" we became silent, and grew scared. When it was the morning of the coming day I asked him: "O Messenger of Allah! What is this severe warning which has been revealed?" he said: "By Him, in Whose Hand is my soul: if a man is killed (martyred) in Allah's Cause, then given life, then killed then given life, then killed and he was owing debt, he will not enter the Garden until his debt is fulfilled on behalf of him."

4694- It is narrated on the authority of Samurah that he said: We were in a funeral procession with the Messenger of Allah "Allah's blessing and peace be upon him" when he said thrice: "Is there anyone belonging to the sons of so and so?" (no reply was given to him in the first two times and after the third time) a man stood up and said: "It is I O Messenger of Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What has prevented you from answering me in the previous two times? Indeed, I did not refer to you but for good. So and so, i.e. a man belonging to them died and he is being now detained (from being admitted to the Garden) on account of his debt."

[99] Facilitating Its Fulfillment

4695- It is narrated on the authority of Imran Ibn Hudhaifah that he said: Maimunah used to take loans so much, to the extent that her family talked to her about that, blamed her, and became angry with her. On that she said: I

4691 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**أَيُّمَا ٱمْرَأَةٍ زَوَّجَهَا وَلِيَّانِ فَهِيَ لِلأَوَّلِ مِنْهُمَا وَمَنْ بَاعَ بَيْعاً مِنْ رَجُلَيْنِ فَهُوَ لِلأَوَّلِ مِنْهُمَا**».

(97) ـ الاسْتِقْرَاضُ

4692 ـ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمنِ عَنْ سُفْيَانَ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ ٱللَّهِ بْنِ أَبِي رَبِيعَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: ٱسْتَقْرَضَ مِنِّي النَّبِيُّ ﷺ أَرْبَعِينَ أَلْفاً فَجَاءَهُ مَالٌ فَدَفَعَهُ إِلَيَّ وَقَالَ: «**بَارَكَ ٱللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ إِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالأَدَاءُ**».

(98) ـ التَّغْلِيظُ فِي الدَّيْنِ

4693 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا الْعَلاَءُ عَنْ أَبِي كَثِيرٍ مَوْلَى مُحَمَّدِ بْنِ جَحْشٍ عَنْ مُحَمَّدِ بْنِ جَحْشٍ قَالَ: كُنَّا جُلُوساً عِنْدَ رَسُولِ ٱللَّهِ ﷺ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ وَضَعَ رَاحَتَهُ عَلَى جَبْهَتِهِ ثُمَّ قَالَ: «**سُبْحَانَ ٱللَّهِ مَاذَا نُزِّلَ مِنَ التَّشْدِيدِ**» فَسَكَتْنَا وَفَزِعْنَا فَلَمَّا كَانَ مِنَ الْغَدِ سَأَلْتُهُ: يَا رَسُولَ ٱللَّهِ مَا هٰذَا التَّشْدِيدُ الَّذِي نُزِّلَ؟ فَقَالَ: «**وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ رَجُلاً قُتِلَ فِي سَبِيلِ ٱللهِ ثُمَّ أُحْيِيَ ثُمَّ قُتِلَ ثُمَّ أُحْيِيَ ثُمَّ قُتِلَ وَعَلَيْهِ دَيْنٌ مَا دَخَلَ الْجَنَّةَ حَتَّى يُقْضَى عَنْهُ دَيْنُهُ**».

4694 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا الثَّوْرِيُّ عَنْ أَبِيهِ عَنِ الشَّعْبِيِّ عَنْ سَمْعَانَ عَنْ سَمُرَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي جَنَازَةٍ فَقَالَ: «**أَهٰهُنَا مِنْ بَنِي فُلاَنٍ أَحَدٌ؟**». ثَلاَثاً فَقَامَ رَجُلٌ فَقَالَ لَهُ النَّبِيُّ ﷺ: «**مَا مَنَعَكَ فِي الْمَرَّتَيْنِ الأُولَيَيْنِ أَنْ لاَ تَكُونَ أَجَبْتَنِي؟ أَمَا إِنِّي لَمْ أَنْوِهْ بِكَ إِلاَّ بِخَيْرٍ إِنَّ فُلاَناً**» لِرَجُلٍ مِنْهُمْ «**مَاتَ مَأْسُوراً بِدَيْنِهِ**».

(99) ـ التَّسْهِيلُ فيه

4695 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ زِيَادِ بْنِ عَمْرِو بْنِ هِنْدٍ عَنْ عِمْرَانَ بْنِ حُذَيْفَةَ قَالَ: كَانَتْ مَيْمُونَةُ تَدَّانُ وَتُكْثِرُ فَقَالَ لَهَا أَهْلُهَا فِي ذٰلِكَ وَلاَمُوهَا وَوَجَدُوا عَلَيْهَا فَقَالَتْ: لاَ أَتْرُكُ الدَّيْنَ وَقَدْ سَمِعْتُ خَلِيلِي

shall never cease from taking loans since I heard my bosom friend and companion "Allah's blessing and peace be upon him" having said: "No man takes loan which Allah Almighty knows he has the intention to fulfill, but that Allah will fulfill it on his behalf in the world."

4696- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Utbah that Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" took a loan, and it was said to her: "O Mother of Believers! Do you take a loan even though you have nothing to repay it?" she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He who takes a loan and he has the intention to fulfill it, Allah Almighty helps him (fulfill it)."

[100] The Rich's Procrastination

4697- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If (the debt of) anyone of you is transferred to one who is wealthier (and more able to repay it), let him accept such transference; and (it should be known that) the procrastination of a rich one is injustice."

4698- It is narrated on the authority of Amr Ibn Ash-Sharid from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The procrastination of such as is able (to fulfill his debt) makes lawful both his honour and punishment." (He means by making lawful his honour that he leads him to be put to shame; and his punishment is that he should be sentenced to prison).

4699- It is narrated on the authority of Amr Ibn Ash-Sharid from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The procrastination of such as is able (to fulfill his debt) makes lawful both his honour and punishment." (He means by making lawful his honour that he leads him to be put to shame; and his punishment is that he should be sentenced to prison).

[101] Transference

4700- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "(it should be known that) the procrastination of a rich person is injustice; and if (the debt of) anyone of you is transferred to one who is wealthier (and more able to repay it), let him accept such transference."

وَصَفِيِّي ﷺ يَقُولُ: «مَا مِنْ أَحَدٍ يَدَّانُ دَيْناً فَعَلِمَ ٱللَّهُ أَنَّهُ يُرِيدُ قَضَاءَهُ إِلاَّ أَدَّاهُ ٱللَّهُ عَنْهُ فِي الدُّنْيَا».

4696 ـ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي عَنِ الأَعْمَشِ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ بْنِ عُتْبَةَ: أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ ٱسْتَدَانَتْ فَقِيلَ لَهَا: يَا أُمَّ الْمُؤْمِنِينَ تَسْتَدِينِينَ وَلَيْسَ عِنْدَكِ وَفَاءٌ؟ قَالَتْ: إِنِّي سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ دَيْناً وَهُوَ يُرِيدُ أَنْ يُؤَدِّيَهُ أَعَانَهُ ٱللَّهُ عَزَّ وَجَلَّ».

(100) ـ مَطْلُ الغَنِيِّ

4697 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ وَالظُّلْمُ مَطْلُ الْغَنِيِّ».

4698 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا ٱبْنُ الْمُبَارَكِ عَنْ وَبْرِ بْنِ أَبِي دُلَيْلَةَ عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «لَيُّ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ».

4699 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا وَبْرُ بْنُ أَبِي دُلَيْلَةَ الطَّائِفِيُّ عَنْ مُحَمَّدِ بْنِ مَيْمُونِ بْنِ مُسَيْكَةَ وَأَثْنَى عَلَيْهِ خَيْراً عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِيهِ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «لَيُّ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ».

(101) ـ الحَوَالَةُ

4700 ـ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَٱللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «مَطْلُ الْغَنِيِّ ظُلْمٌ وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ».

[102] The Surety To Repay The Debt

4701- It is narrated on the authority of Abdullah Ibn Abu Qatadah Al-Ansari from his father that a deceased man was brought to the Messenger of Allah "Allah's blessing and peace be upon him" to offer funeral prayer on him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "(No) for your companion has been owing a debt." Abu Qatadah said: "I guarantee to repay it." He asked him: "Do you guarantee to fulfill it?" he said: "Yes I guarantee to fulfill it."

[103] Exhortation To Repay What Is Due In Full

4702- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you is the most ready to repay what is due upon him in full."

[104] The Good Treatment And Lenience In Demanding Debt

4703- It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "There was a man (belonging to these who were before you) who did no good at all. But at the same time, he used to give loans to the people, and say to his envoy: "Take what is available, and leave what is not available, and plot out (the debt from the insolvent) perchance Allah might plot out our sins from us." When he died Allah Almighty asked him: "Have you ever done good?" he said: "No, but I had a servant, and I used to give loans to the people, and whenever I sent him to the people to take back what is due upon them, I would say to him: "Take what is available, and leave what is not available, and plot out (the debt from the insolvent) perchance Allah might plot out our sins from us." Allah Almighty said to him: "Then, I've plotted out your sins from you.""

4704- It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "There was a man (belonging to these who were before you) who used to give loans to the people, and whenever he saw an insolvent one, he would say to his servant: "Leave him, perchance Allah Almighty would leave us (with no punishment)." When he (died and) met Allah Almighty, he plotted out his sins from him."

4705- It is narrated on the authority of Uthman Ibn Affan that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty admits to the Garden a man who is lenient and easy (in all of his states) as buyer and seller, claimant and defendant."

(102) ـ الكَفَالَةُ بالدَّيْنِ

4701 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ عُثْمَانَ بْنِ عَبْدِ ٱللَّهِ بْنِ مَوْهِبٍ عَنْ عَبْدِ ٱللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ أُتِيَ بِهِ النَّبِيُّ ﷺ لِيُصَلِّيَ عَلَيْهِ فَقَالَ: «**إِنَّ عَلَى صَاحِبِكُمْ دَيْناً**» فَقَالَ أَبُو قَتَادَةَ: أَنَا أَتَكَفَّلُ بِهِ قَالَ: «**بِالْوَفَاءِ؟**». قَالَ: بالوَفَاءِ.

(103) ـ التَّرْغِيبُ في حُسْنِ القَضَاءِ

4702 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «**خِيَارُكُمْ أَحْسَنُكُمْ قَضَاءً**».

(104) ـ حُسْنُ المُعَامَلَةِ والرِّفْقُ في المُطَالَبَةِ

4703 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنِ ٱبْنِ عَجْلاَنَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «**إِنَّ رَجُلاً لَمْ يَعْمَلْ خَيْراً قَطُّ وَكَانَ يُدَايِنُ النَّاسَ فَيَقُولُ لِرَسُولِهِ خُذْ مَا تَيَسَّرَ وَٱتْرُكْ مَا عَسُرَ وَتَجَاوَزْ لَعَلَّ ٱللَّهَ تَعَالَى أَنْ يَتَجَاوَزَ عَنَّا فَلَمَّا هَلَكَ قَالَ ٱللَّهُ عَزَّ وَجَلَّ لَهُ: هَلْ عَمِلْتَ خَيْراً قَطُّ؟ قَالَ: لاَ إِلاَّ أَنَّهُ كَانَ لِي غُلاَمٌ وَكُنْتُ أُدَايِنُ النَّاسَ فَإِذَا بَعَثْتُهُ لِيَتَقَاضَى قُلْتُ لَهُ: خُذْ مَا تَيَسَّرَ وَٱتْرُكْ مَا عَسُرَ وَتَجَاوَزْ لَعَلَّ ٱللَّهَ يَتَجَاوَزُ عَنَّا قَالَ ٱللَّهُ تَعَالَى: فَقَدْ تَجَاوَزْتُ عَنْكَ**».

4704 ـ أَخْبَرَنَا هِشَامُ بنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «**كَانَ رَجُلٌ يُدَايِنُ النَّاسَ وَكَانَ إِذَا رَأَى إِعْسَارَ الْمُعْسِرِ قَال لِفَتَاهُ: تَجَاوَزْ عَنْهُ لَعَلَّ ٱللَّهَ تَعَالَى يَتَجَاوَزُ عَنَّا فَلَقِيَ ٱللَّهَ فَتَجَاوَزَ عَنْهُ**».

4705 ـ أَخْبَرَنَا عَبْدُ ٱللَّهِ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ إِسْمَاعِيلَ بْنِ عُلَيَّةَ عَنْ يُونُسَ عَنْ عَطَاءِ بْنِ فَرُّوخَ عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**أَدْخَلَ ٱللَّهُ عَزَّ وَجَلَّ رَجُلاً كَانَ سَهْلاً مُشْتَرِياً وَبَائِعاً وَقَاضِياً وَمُقْتَضِياً الْجَنَّةَ**».

[105] Partnership With No Wealth

4706- It is narrated on the authority of Abdullah that he said: On the day of (the holy battle of) Badr, I, Ammar and Sa'd entered into partnership (to distribute equally among us such of booty as anyone would gain); and Sa'd brought two captives, but neither I nor Ammar brought anything.

4707- It is narrated on the authority of Salim from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who emancipates his portion of a jointly own slave, let him complete the remaining portions from his own property if he has got as much property as to cover the whole price of the slave."

[106] Partnership In Slaves

4708- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who emancipates his portion of a jointly own slave, and he has got as much property as to cover the price of the (remaining portions of) him (to be estimated) with justice, let him emancipate the remaining portions from his own property."

[107] Partnership In Date-Palms

4709- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has land or date-palms (in common with another one), let not him sell (his portion of) that before he offers it to his partner."

[108] Partnership In A Dwelling

4710- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" passed the judgement that the pre-emption should be valid in every joint undivided property, dwelling or garden, in such a way that it is unlawful for him (a partner) to sell (his share) until he takes permission from his partner: he could take it if he so likes, or leave it if he so likes. If he sold without taking permission from his partner, then, such a partner would have more right to take (and buy) that."

[109] The Pre-Emption And Its Rules

4711- It is narrated on the authority of Amr Ibn Ash-Sharid from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The neighbour has more right (to buy) his neighbouring (land, garden, house, etc)."

(105) ـ الشَّرِكَةُ بِغَيْرِ مَالٍ

4706 ـ أَخْبَرَنِي عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ ٱللَّهِ قَالَ: «ٱشْتَرَكْتُ أَنَا وَعَمَّارٌ وَسَعْدٌ يَوْمَ بَدْرٍ فَجَاءَ سَعْدٌ بِأَسِيرَيْنِ وَلَمْ أَجِئْ أَنَا وَعَمَّارٌ بِشَيْءٍ».

4707 ـ أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ أَعْتَقَ شِرْكاً لَهُ فِي عَبْدٍ أُتِمَّ مَا بَقِيَ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ»**.

(106) ـ الشَّرِكَةُ فِي الرَّقِيقِ

4708 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ٱبْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَنْ أَعْتَقَ شِرْكاً لَهُ فِي مَمْلُوكٍ وَكَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ ثَمَنَهُ بِقِيمَةِ الْعَبْدِ فَهُوَ عَتِيقٌ مِنْ مَالِهِ»**.

(107) ـ الشَّرِكَةُ فِي النَّخِيلِ

4709 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: **«أَيُّكُمْ كَانَتْ لَهُ أَرْضٌ أَوْ نَخْلٌ فَلاَ يَبِعْهَا حَتَّى يَعْرِضَهَا عَلَى شَرِيكِهِ»**.

(108) ـ الشَّرِكَةُ فِي الرِّبَاعِ

4710 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: أَنْبَأَنَا ٱبْنُ إِدْرِيسَ عَنِ ٱبْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: **«قَضَى رَسُولُ ٱللَّهِ ﷺ بِالشُّفْعَةِ فِي كُلِّ شَرِكَةٍ لَمْ تُقْسَمْ رَبْعَةٍ وَحَائِطٍ لاَ يَحِلُّ لَهُ أَنْ يَبِيعَهُ حَتَّى يُؤْذِنَ شَرِيكَهُ فَإِنْ شَاءَ أَخَذَ وَإِنْ شَاءَ تَرَكَ وَإِنْ بَاعَ وَلَمْ يُؤْذِنْهُ فَهُوَ أَحَقُّ بِهِ»**.

(109) ـ ذِكْرُ الشُّفْعَةِ وأَحْكَامُها

4711 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِي رَافِعٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«الْجَارُ أَحَقُّ بِسَقَبِهِ»**.

4712- It is narrated on the authority of Amr Ibn Ash-Sharid from his father that a man said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! This is my land, and none has any partnership or portion in it, barring (the right of) neighbourhood." Upon that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The neighbour has more right (to buy) his neighbouring (land, garden, house, etc)."

4713- It is narrated on the authority of Abu Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The pre-emption is valid in any undivided property (that is common), and when there are limits, and streets become known, there shall be no pre-emption."

4714- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" passed the judgement that both pre-emption and neighbourhood (are right and should be considered).

4712 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِيهِ: أَنَّ رَجُلاً قَالَ: يَا رَسُولَ ٱللَّهِ أَرْضِي لَيْسَ لأَحَدٍ فِيهَا شَرِكَةٌ وَلاَ قِسْمَةٌ إِلاَّ الْجُوَارَ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«الْجَارُ أَحَقُّ بِسَقَبِهِ»**.

4713 ـ أَخْبَرَنَا هِلاَلُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«الشُّفْعَةُ فِي كُلِّ مَالٍ لَمْ يُقْسَمْ فَإِذَا وَقَعَتِ الْحُدُودُ وَعُرِفَتِ الطُّرُقُ فَلاَ شُفْعَةَ»**.

4714 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنٍ وَهُوَ ٱبْنُ وَاقِدٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «قَضَى رَسُولُ ٱللَّهِ ﷺ بِالشُّفْعَةِ وَالْجِوَارِ».

(46) THE BOOK OF QASAMAH

(It means the collective oaths which the heirs of the suspect of committing a murder are required to take, to refute the charge from him, and we shall use the term "collective oaths" in reference to it).

[1] The Collective Oaths In The Pre-Islamic Period Of Ignorance

4715- It is narrated on the authority of Ibn Abbas that he said: "The first event of collective oaths (Qasamah) in the pre-Islamic period of ignorance was practiced by us (i.e. Banu Hashim). A man from Banu Hashim was hired by a Quraishi man from another branch-family. The (Hashimi) laborer set out with the Quraishi driving his camels. There passed by him another man from Banu Hashim. The leather rope of the latter's bag had broken so he said to the laborer: "Will you help me by giving me a rope in order to tie the handle of my bag lest the camels should run away from me?" The laborer gave him a rope and the latter tied his bag with it. When the caravan halted, all the camels' legs were tied with their fetters except one camel. The employer asked the laborer: "Why, from among all the camels has this camel not been fettered?" He replied: "There is no fetter for it." The Quraishi asked: "Where is its fetter?" he said: " There passed by me a man from Banu Hashim. The leather rope of his bag had broken so he said to me: "Will you help me by giving me a rope in order to tie the handle of my bag lest the camels should run away from me?" I gave him a rope and he tied his bag with it." The employer struck the laborer with a stick that caused his death. (Later on Just before his death) a man from Yemen passed by him. The laborer asked (him): "Will you go for the pilgrimage season this year?" He replied: "I do not think I will attend it, but perhaps I will attend it." The (Hashimi) laborer said: "Will you please convey a message from me once in your life?" The other man said: "yes." The laborer said: "When you attend the pilgrimage, call the family of Quraish, and if they respond to you, call the family of Banu Hashim, and if they respond to you, ask about Abu Talib and tell him that so-and-so has killed me for a fetter." Then the laborer expired. When the employer reached (Mecca), Abu Talib visited him and asked: "What has happened to our companion?" He said: "He became ill and I looked after him nicely (but he died) and I halted and buried him." Then Abu Talib said: "The deceased deserved this from you." After some time, the messenger whom the laborer has asked to convey the message, reached during the pilgrimage season. He called: "O the family of Quraish!" The people replied: "This is Quraish." Then he called: "O the family of Banu Hashim!" Again the people replied: "Those are Banu Hashim." He asked:

(46) ـ كِتَابُ القَسَامَةِ والقَوَدِ

(1) ـ ذِكْرُ القَسَامَةِ الّتي كَانَتْ في الجَاهِلِيَّةِ

4715 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا قَطَنٌ أَبُو الْهَيْثَم قَالَ: حَدَّثَنَا أَبُو يَزِيدَ الْمَدَنِيُّ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «أَوَّلُ قَسَامَةٍ كَانَتْ في الْجَاهِلِيَّةِ كَانَ رَجُلٌ مِنْ بَنِي هَاشِمٍ ٱسْتَأْجَرَ رجلاً مِنْ قُرَيْشٍ مِنْ فَخِذِ أَحَدِهِمْ قَالَ فَٱنْطَلَقَ مَعَهُ فِي إِبِلِهِ مِنْ بَنِي هَاشِمٍ قَدِ ٱنْقَطَعَتْ عُرْوَةُ جُوَالِقِهِ فَقَالَ أَغِثْني بِعِقَالٍ أَشُدُّ بِهِ عُرْوَةَ جُوَالِقِي لاَ تَنْفِرُ ٱلإِبِلُ فَأَعْطَاهُ عِقَالاً يَشُدُّ بِهِ عُرْوَةَ جُوَالِقِهِ فَلَمَّا نَزَلُوا وَعُقِلَتِ ٱلإِبِلُ إِلاَّ بَعِيراً وَاحِداً فَقَالَ الَّذِي ٱسْتَأْجَرَهُ: مَا شَأْنُ هٰذَا الْبَعِيرِ لَمْ يُعْقَلْ مِنْ بَيْنِ ٱلإِبِلِ؟ قَالَ: لَيْسَ لَهُ عِقَالٌ قَالَ: فَأَيْنَ عِقَالُهُ؟ قَالَ: مَرَّ بِي رَجُلٌ مِنْ بَنِي هَاشِمٍ قَدِ ٱنْقَطَعَتْ عُرْوَةَ جُوَالِقِهِ فَٱسْتَغَاثَنِي فَقَالَ: أَغِثْنِي بِعِقَالٍ أَشُدُّ بِهِ عُرْوَةَ جُوَالِقِي لاَ تَنْفِرُ ٱلإِبِلُ فَأَعطَيْتُهُ عِقَالاً فَحَذَفَهُ بِعَصاً كَانَ فِيهَا أَجَلُهُ فَمَرَّ بِهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: أَتَشْهَدُ الْمَوْسِمَ؟ قَالَ: مَا أَشْهَدُ وَرُبَّمَا شَهِدْتُ قَالَ: هَلْ أَنْتَ مُبَلِّغٌ عَنِّي رِسَالَةً مَرَّةً مِنَ الدَّهْرِ؟ قَالَ: نعم. قال: إِذَا شَهِدْتَ الْمَوْسِمَ فَنَادِ يَا آلَ قُرَيْشٍ فَإِذَا أَجَابُوكَ فَنَادِ يَا آلَ هَاشِمٍ فَإِذَا أَجَابُوكَ فَسَلْ عَنْ أَبِي طَالِبٍ فَأَخْبِرْهُ أَنَّ فُلاَناً قَتَلَنِي فِي عِقَالٍ وَمَاتَ الْمُسْتَأْجِرُ فَلَمَّا قَدِمَ ٱلَّذِي ٱسْتَأْجَرَهُ أَتَاهُ أَبُو طَالِبٍ فَقَالَ: مَا فَعَلَ صَاحِبُنَا؟ قَالَ: مَرِضَ فَأَحْسَنْتُ الْقِيَامَ عَلَيْهِ ثُمَّ مَاتَ فَنَزَلْتُ فَدَفَنْتُهُ فَقَالَ: كَانَ ذا أَهْلَ ذَاكَ مِنْكَ فَمَكَثَ حِيناً ثُمَّ إِنَّ الرَّجُلَ الْيَمَانِي الَّذِي كَانَ أَوْصَى إِلَيْهِ أَنْ يُبَلِّغَ عَنْهُ وَافَى الْمَوْسِمَ قَالَ: يَا آلَ قُرَيْشٍ قَالُوا: هٰذِهِ قُرَيْشٌ قَالَ: يَا آلَ بَنِي هَاشِمٍ قَالُوا: هٰذِهِ بنُو هَاشِمٍ

"Who is Abu Talib?" The people replied: "This is Abu Talib." He said: "So-and-so has asked me to convey a message to you that so-and-so had killed him for a fetter (of a camel)." Then Abu Talib went to the (Quraishi) killer and said to him: "Choose one of three alternatives: If you wish, give us one-hundred camels because you have murdered our companion; or if you wish, fifty of your men should take collective oaths that you have not murdered our companion, and if you do not accept this, we will kill you in implementation of the law of equality." The killer went to his people and they said: "We will take collective oaths." Then a woman from Banu Hashim who was married to one of them (i.e. the Quraishis) and had given birth to a child from him, came to Abu Talib and said: "O Abu Talib! I wish that my son from among the fifty men, should be excused from this oath, and that he should not take the oath where the oath-taking is carried on." Abu Talib excused him. Then another man from them came (to Abu Talib) and said: "O Abu Talib! You want fifty persons to take collective oaths instead of giving a hundred camels, and that means each man has to give two camels (in case he does not take an oath). So there are two camels I would like you to accept from me and excuse me from taking an oath where the oaths are taken." Abu Talib accepted them from him. Then 48 men came and took the collective oaths." Ibn Abbas further said: "By Him in Whose Hand my life is, before the end of that year, none of those 48 persons remained alive."

[2] What About The Collective Oaths Taken By The Killer's Heirs?

4716- It is narrated on the authority of Abu Salamah and Sulaiman Ibn Yasar from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: the Messenger of Allah "Allah's blessing and peace be upon him" sanctioned Qasamah (collective oaths taken by the killer's heirs to refute the claim from him) as it was during the pre-Islamic period of ignorance.

4717- It is narrated on the authority of Abu Salamah and Sulaiman Ibn Yasar from some of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that Qasamah (collective oaths taken by the killer's heirs to refute the claim from him) was prevalent during the pre-Islamic period of ignorance, and the Messenger of Allah "Allah's blessing and peace be upon him" sanctioned it as it was and judged according to it in the case of a murdered one from the Ansar, and the Jews of Khaibar were accused of killing him.

4718- It is narrated on the authority of Sa'id Ibn Al-Musayyab that Qasamah (collective oaths taken by the killer's heirs to refute the claim from

قَالَ: أَيْنَ أَبُو طَالِبٍ؟ قَالَ: هٰذَا أَبُو طَالِبٍ قَالَ: أَمَرَنِي فُلاَنٌ أَنْ أُبَلِّغَكَ رِسَالَةً أَنَّ فُلاَناً قَتَلَهُ فِي عِقَالٍ فَأَتَاهُ أَبُو طَالِبٍ فَقَالَ: اخْتَرْ مِنَّا إِحْدَى ثَلاَثٍ إِنْ شِئْتَ أَنْ تُؤَدِّيَ مِائَةً مِنَ الإِبِلِ فَإِنَّكَ قَتَلْتَ صَاحِبَنَا خَطَأً وَإِنْ شِئْتَ يَحْلِفُ خَمْسُونَ مِنْ قَوْمِكَ أَنَّكَ لَمْ تَقْتُلْهُ فَإِنْ أَبَيْتَ قَتَلْنَاكَ بِهِ فَأَتَى قَوْمَهُ فَذَكَرَ ذٰلِكَ لَهُمْ فَقَالُوا: نَحْلِفُ فَأَتَتْهُ امْرَأَةٌ مِنْ بَنِي هَاشِمٍ كَانَتْ تَحْتَ رَجُلٍ مِنْهُمْ قَدْ وَلَدَتْ لَهُ فَقَالَتْ: يَا أَبَا طَالِبٍ أُحِبُّ أَنْ تُجِيزَ ابْنِي هٰذَا بِرَجُلٍ مِنَ الْخَمْسِينَ وَلاَ تَصْبِرْ يَمِينَهُ فَفَعَلَ فَأَتَاهُ رَجُلٌ مِنْهُمْ فَقَالَ: يَا أَبَا طَالِبٍ أَرَدْتَ خَمْسِينَ رَجُلاً أَنْ يَحْلِفُوا مَكَانَ مِائَةٍ مِنَ الإِبِلِ يُصِيبُ كُلَّ رَجُلٍ بَعِيرَانِ فَهٰذَانِ بَعِيرَانِ فَاقْبَلْهُمَا عَنِّي وَلاَ تَصْبِرْ يَمِينِي حَيْثُ تُصْبَرُ الأَيْمَانُ فَقَبِلَهُمَا وَجَاءَ ثَمَانِيَةٌ وَأَرْبَعُونَ رَجُلاً حَلَفُوا قَالَ ابْنُ عَبَّاسٍ: فَوَالَّذِي نَفْسِي بِيَدِهِ مَا حَالَ الْحَوْلُ وَمِنَ الثَّمَانِيَةِ وَالأَرْبَعِينَ عَيْنٌ تَطْرِفُ».

(2) ـ القَسَامَةُ

4716 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَى قَالاَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَحْمَدُ بْنُ عَمْرٍو قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسُلَيْمَانُ بْنُ يَسَارٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الأَنْصَارِ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَقَرَّ الْقَسَامَةَ عَلَى مَا كَانَتْ عَلَيْهِ فِي الْجَاهِلِيَّةِ».

4717 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ ابْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ وَسُلَيْمَانَ بْنِ يَسَارٍ عَنْ أُنَاسٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ: «أَنَّ الْقَسَامَةَ كَانَتْ فِي الْجَاهِلِيَّةِ فَأَقَرَّهَا رَسُولُ اللَّهِ ﷺ عَلَى مَا كَانَتْ عَلَيْهِ فِي الْجَاهِلِيَّةِ وَقَضَى بِهَا بَيْنَ أُنَاسٍ مِنَ الأَنْصَارِ فِي قَتِيلٍ ادَّعَوْهُ عَلَى يَهُودِ خَيْبَرَ». خَالَفَهُمَا مَعْمَرٌ.

4718 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنِ ابْنِ الْمُسَيَّبِ قَالَ: «كَانَتِ الْقَسَامَةُ فِي الْجَاهِلِيَّةِ ثُمَّ أَقَرَّهَا

him) was prevalent during the pre-Islamic period of ignorance, and the Messenger of Allah "Allah's blessing and peace be upon him" sanctioned it in the case of the Ansari murdered who was found as killed in the well of one of the Jews (of Khaibar), whereupon the Ansar said: "The Jews have killed our companion.".

[3] The Blood Claimants Take Oaths (To Affirm Their Claim)

4719- It is narrated on the authority of Abu Laila Abdullah Ibn Abd Ar-Rahman Al-Ansari from Sahl Ibn Abu Hathmah that Abdullah Ibn Sahl and Muhaiyyisah went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyyisah was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyyisah went to the Jews and said: "By Allah, you have killed him." The Jews said: "By Allah, we have not killed him." Muhaiyyisah then came back to the Messenger of Allah "Allah's blessing and peace be upon him" and told him the story. He, his elder brother Huwaiyyisah and Abd Ar-Rahman Ibn Sahl went (to The Prophet) and Muhaiyyisah who had been at Khaibar, proceeded to speak, but The Messenger of Allah "Allah's blessing and peace be upon him" said to Muhaiyyisah: "The eldest! The eldest!" meaning: "Let the eldest of you speak." Huwaiyyisah spoke first and then Muhaiyyisah,. Allah's Apostle "Allah's blessing and peace be upon him" said: "The Jews should either pay the blood-money of your (deceased) companion or be ready for war." The Messenger of Allah "Allah's blessing and peace be upon him" wrote a letter to the Jews in that respect, who replied: "We, by Allah, did not kill him." Then The Messenger of Allah "Allah's blessing and peace be upon him" said to Huwaiyyisah, Muhaiyyisah, and Abd Ar-Rahman: "Can you take (fifty) collective oaths by which you will have the right to take the blood-money?" They said: "No." He said : "Shall we ask the Jews to take (fifty) collective oaths (to deny the charge) before you?" They replied: "But the Jews are not Muslims." So The Messenger of Allah "Allah's blessing and peace be upon him" gave them the blood money from his own property. He sent to them one hundred she-camels, which were made to enter the house. Sahl said: A red she-camel from among them kicked me.

4720- It is narrated on the authority of Abu Laila Abdullah Ibn Abd Ar-Rahman Ibn Sahl that Sahl Ibn Abu Hathmah told him from some great men of his tribe that Abdullah Ibn Sahl and Muhaiyyisah went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyyisah was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyyisah went to the Jews and said: "By Allah, you have

رَسُولُ اللَّهِ ﷺ فِي الأَنْصَارِيِّ الَّذِي وُجِدَ مَقْتُولاً فِي جُبِّ الْيَهُودِ فَقَالَتِ الأَنْصَارُ: الْيَهُودُ قَتَلُوا صَاحِبَنَا».

(3) ـ تَبْدِئَةُ أَهْلِ الدَّمِ فِي القَسَامَةِ

4719 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ الأَنْصَارِيِّ: «أَنَّ سَهْلَ بْنَ أَبِي حَثْمَةَ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمَا فَأُتِيَ مُحَيِّصَةُ فَأُخْبِرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَطُرِحَ فِي فَقِيرٍ أَوْ عَيْنٍ فَأَتَى يَهُودَ فَقَالَ: أَنْتُمْ وَاللَّهِ قَتَلْتُمُوهُ فَقَالُوا: وَاللَّهِ مَا قَتَلْنَاهُ ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ ذٰلِكَ لَهُ ثُمَّ أَقْبَلَ هُوَ وحُوَيِّصَةُ وَهُوَ أَخُوهُ أَكْبَرُ مِنْهُ وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ وَهُوَ الَّذِي كَانَ بِخَيْبَرَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَبِّرْ» وَتَكَلَّمَ حُوَيِّصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِمَّا أَنْ يَدُوا صَاحِبَكُمْ وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ**». فَكَتَبَ النَّبِيُّ ﷺ فِي ذٰلِكَ فَكَتَبُوا إِنَّا وَاللَّهِ مَا قَتَلْنَاهُ فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ: «**تَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ**». قَالُوا: لاَ قَالَ: «**فَتَحْلِفُ لَكُمْ يَهُودُ؟**» قَالُوا: لَيْسُوا مُسْلِمِينَ فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ فَبَعَثَ إِلَيْهِمْ بِمِائَةِ نَاقَةٍ حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارَ». قَالَ سَهْلٌ: لَقَدْ رَكَضَتْنِي مِنْهَا نَاقَةٌ حَمْرَاءُ.

4720 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا ابْنُ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَهْلٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ أَنَّهُ أَخْبَرَهُ وَرِجَالٌ كُبَرَاءُ مِنْ قَوْمِهِ «أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمْ فَأَتَى مُحَيِّصَةُ فَأَخْبَرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَطُرِحَ فِي فَقِيرٍ أَوْ عَيْنٍ فَأَتَى يَهُودَ وَقَالَ: أَنْتُمْ وَاللَّهِ قَتَلْتُمُوهُ قَالُوا: وَاللَّهِ مَا

killed him." The Jews said: "By Allah, we have not killed him." Muhaiyyisah then came back to his people and told them the story. He, his elder brother Huwaiyyisah and Abd Ar-Rahman Ibn Sahl came (to The Prophet) and Muhaiyyisah who had been at Khaibar, proceeded to speak, but The Messenger of Allah "Allah's blessing and peace be upon him" said to Muhaiyyisah: "The eldest! The eldest!" meaning: "Let the eldest of you speak." Huwaiyyisah spoke first and then Muhaiyyisah. Allah's Apostle "Allah's blessing and peace be upon him" said: "The Jews should either pay the blood-money of your (deceased) companion or be ready for war." The Messenger of Allah "Allah's blessing and peace be upon him" wrote a letter to the Jews in that respect, who replied: "We, by Allah, did not kill him." Then The Messenger of Allah "Allah's blessing and peace be upon him" said to Huwaiyyisah, Muhaiyyisah, and Abd Ar-Rahman: "Can you take (fifty) collective oaths by which you will have the right to take the blood-money?" They said: "No." He said : "Shall we ask the Jews to take (fifty) collective oaths (to deny the charge) before you?" They replied: "But the Jews are not Muslims." So The Messenger of Allah "Allah's blessing and peace be upon him" gave them the blood money from his own property. He sent to them one hundred she-camels, which were made to enter the house. Sahl said: A red she-camel from among them kicked me.

[4] The Different Citation-Forms Of Sahl's Narration

4721- It is narrated on the authority of Both Sahl Ibn Abu Hathmah and Rafi' Ibn Khadij that they said: Abdullah Ibn Sahl Ibn Zaid and Muhaiyyisah Ibn Mas'ud Ibn Zaid set out together, and when they reached Khaibar, they parted and later on, Muhaiyyisah came upon Abdullah Ibn Sahl and found him murdered. He buried him and (returned to Medina and) he, Huwaiyyisah Ibn Mas'ud and Abd Ar-Rahman Ibn Sahl, who was the youngest of them, came to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman intended to talk before his two companions, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak." He kept silent and the other two spoke, and he spoke after them. They mentioned to The Messenger of Allah "Allah's blessing and peace be upon him" the murder of Abdullah Ibn Sahl, whereupon he said: "Would you take fifty oaths (as to who has committed the murder), and then you would be entitled to take (the right of) your companion from the murderer?" They said: "How could we swear if we did not witness (the murder or the murderer)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge by taking fifty oaths (that it was not they who committed

قَتَلْنَاهُ فَأَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ فَذَكَرَ لَهُمْ ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ وَهُوَ أَكْبَرُ مِنْهُ وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ وَهُوَ الَّذِي كَانَ بِخَيْبَرَ فَقَالَ رَسُولُ اللَّهِ ﷺ لِمُحَيِّصَةَ: «**كَبِّرْ كَبِّر**» يُرِيدُ السِّنَّ فَتَكَلَّمَ حُوَيِّصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِمَّا أَنْ يَدُوا صَاحِبَكُمْ وإِمَّا أَنْ يُؤذنوا بحربٍ**» فكتب إليهم رسول اللَّهِ ﷺ فِي ذٰلِكَ فَكَتَبُوا إِنَّا وَاللَّهِ مَا قتلْنَاهُ فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ: «**أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟**» قَالُوا: لاَ قَالَ: «**فَتَحْلِفُ لَكُمْ يَهُودُ؟**» قَالُوا: لَيْسُوا بِمُسْلِمِينَ فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ فَبَعَثَ إِلَيْهِمْ بِمِائَةِ نَاقَةٍ حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارَ». قَالَ سَهْلٌ: لَقَدْ رَكَضَتْنِي مِنْهَا نَاقَةٌ حَمْرَاءُ.

(4) ـ ذِكْرُ اخْتِلافِ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ سَهْلٍ فيه

4721 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى عَنْ بَشِيرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ: وَحَسِبْتُ قَالَ وَعَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّهُمَا قَالاَ: «خَرَجَ عَبْدُ اللَّهِ بْنُ سَهْلِ بْنِ زَيْدٍ وَمُحَيِّصَةُ بْنُ مَسْعُودٍ حَتَّى إِذَا كَانَ بِخَيْبَرَ تَفَرَّقَا فِي بَعْضِ مَا هُنَالِكَ ثُمَّ إِذَا بِمُحَيِّصَةَ يَجِدُ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَتِيلاً فَدَفَنَهُ ثُمَّ أَقْبَلَ إِلَى رَسُولِ اللَّهِ ﷺ هُوَ وَحُوَيِّصَةُ بْنُ مَسْعُودٍ وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ وَكَانَ أَصْغَرَ الْقَوْمِ فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ قَبْلَ صَاحِبَيْهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**كَبِّرِ الْكُبْرَ فِي السِّنِّ**» فَصَمَتَ وَتَكَلَّمَ صَاحِبَاهُ ثُمَّ تَكَلَّمَ مَعَهُمَا فَذَكَرُوا لِرَسُولِ اللَّهِ ﷺ مَقْتَلَ عَبْدِ اللَّهِ بْنِ سَهْلٍ فَقَالَ لَهُمْ: «**أَتَحْلِفُونَ خَمْسِينَ يَمِيناً وَتَسْتَحِقُّونَ صَاحِبَكُمْ أَوْ قَاتِلَكُمْ؟**» قَالُوا: كَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ؟ قَالَ: «**فَتُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ يَمِيناً؟**»

the murder)." They said: "How should we believe in the oaths of infidels?" When The Messenger of Allah "Allah's blessing and peace be upon him" saw that, he himself paid the blood money (of the murdered).

4722- It is narrated on the authority of both Sahl Ibn Abu Hathmah and Rafi' Ibn Khadij that they said: Muhaiyyisah Ibn Mas'ud and Abdullah Ibn Sahl set out to Khaibar for some need. Then, they parted in the gardens, and later on, Abdullah Ibn Sahl was murdered. They (his people) accused the Jews (of murdering him). His brother Abd Ar-Rahman, and his paternal cousins Muhaiyyisah and Huwaiyyisah, came to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman, who was the youngest of them, intended to talk about the matter of his brother, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak (or said "Let the eldest of you start talking")." The other two talked about the matter of their (murdered) companion. The Messenger of Allah "Allah's blessing and peace be upon him" said: "If fifty of you take collective oaths as to the person among them who has committed the murder, he would be surrendered to you." They said: "How could we swear if we did not witness the murder?" The Prophet "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge if fifty of them take collective oaths (that it was not they who committed the murder)." They said: "(How should we believe in the oaths of) infidels?" So, The Messenger of Allah "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered) from his own (property). Sahl said: One day, I entered a fold, and one of those she-camels (given as the blood-wet) kicked me.

4723- It is narrated on the authority of Bushair Ibn Yasar from Sahl Ibn Abu Hathmah that Abdullah Ibn Sahl Ibn Zaid and Muhaiyyisah Ibn Mas'ud Ibn Zaid, who were from the Ansar set out together to Khaibar, with whose inhabitants of Jews there was a peace (treaty). Then, they parted to fulfill their needs. Later on, Muhaiyyisah Ibn Mas'ud Ibn Zaid came upon Abdullah Ibn Sahl while being killed and agitated in his blood. He then buried him, and returned to Medina. Abd Ar-Rahman Ibn Sahl, the brother of the murdered, along with Huwaiyyisah and Muhaiyyisah went to The Messenger of Allah "Allah's blessing and peace be upon him" (and made a mention of that matter to him). Abd Ar-Rahman, the youngest of the present people, started to speak, but The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the eldest speak!" he kept silent, and the other two spoke. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Let you take fifty collective oaths (as to who has killed your

قَالُوا: وَكَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَلَمَّا رَأَى ذٰلِكَ رَسُولُ اللَّهِ ﷺ أَعْطَاهُ عَقْلَهُ».

4722 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ قَالَ: أَنْبَأَنَا حَمَّادٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بَشِيرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ وَرَافِعِ بْنِ خَدِيجٍ أَنَّهُمَا حَدَّثَاهُ: «أَنَّ مُحَيِّصَةَ بْنَ مَسْعُودٍ وَعَبْدَ اللَّهِ بْنَ سَهْلٍ أَتَيَا خَيْبَرَ فِي حَاجَةٍ لَهُمَا فَتَفَرَّقَا فِي النَّخْلِ فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ فَجَاءَ أَخُوهُ عَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ وَحُوَيِّصَةُ وَمُحَيِّصَةُ ٱبْنَا عَمِّهِ إِلَى رَسُولِ اللَّهِ ﷺ فَتَكَلَّمَ عَبْدُ الرَّحْمٰنِ فِي أَمْرِ أَخِيهِ وَهُوَ أَصْغَرُ مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**الْكُبْرَ لِيَبْدَإِ ٱلأَكْبَرُ**» فَتَكَلَّمَا فِي أَمْرِ صَاحِبِهِمَا فَقَالَ رَسُولُ اللَّهِ ﷺ: وَذَكَرَ كَلِمَةً مَعْنَاهَا «**يُقْسِمُ خَمْسُونَ مِنْكُمْ**» فَقَالُوا: يَا رَسُولَ اللَّهِ أَمْرٌ لَمْ نَشْهَدْهُ كَيْفَ نَحْلِفُ؟ قَالَ: «**فَتُبَرِّئُكُمْ يَهُودُ بِأَيْمَانِ خَمْسِينَ مِنْهُمْ**» قَالُوا: يَا رَسُولَ اللَّهِ قَوْمٌ كُفَّارٌ فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ قِبَلِهِ». قَالَ سَهْلٌ: فَدَخَلْتُ مِرْبَداً لَهُمْ فَرَكَضَتْنِي نَاقَةٌ مِنْ تِلْكَ ٱلإِبِلِ.

4723 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرٌ وَهُوَ ٱبْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بَشِيرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: «أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ بْنَ مَسْعُودِ بْنِ زَيْدٍ أَنَّهُمَا أَتَيَا خَيْبَرَ وَهُوَ يَوْمَئِذٍ صُلْحٌ فَتَفَرَّقَا لِحَوَائِجِهِمَا فَأَتَى مُحَيِّصَةُ عَلَى عَبْدِ اللَّهِ بْنِ سَهْلٍ وَهُوَ يَتَشَحَّطُ فِي دَمِهِ قَتِيلاً فَدَفَنَهُ ثُمَّ قَدِمَ الْمَدِينَةَ فَٱنْطَلَقَ عَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ وَحُوَيِّصَةُ وَمُحَيِّصَةُ إِلَى رَسُولِ اللَّهِ ﷺ فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ وَهُوَ أَحْدَثُ الْقَوْمِ سِنّاً فَقَالَ رَسُولُ اللَّهِ ﷺ «**كَبِّرِ الْكُبْرَ**» فَسَكَتَ فَتَكَلَّمَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَتَحْلِفُونَ بِخَمْسِينَ يَمِيناً مِنْكُمْ فَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ**

companion), after which you will be entitled to take the blood-money of your murdered person (or your companion)." They said: "O Messenger of Allah! How should we take oaths even though we did neither see nor attend (this murder)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, let the Jews clear themselves from your charge by (taking) fifty (collective oaths)." They said: "O Messenger of Allah! How should we accept the oaths of infidels?" The Messenger of Allah "Allah's blessing and peace be upon him" paid the blood money from his own (property).

4724- It is narrated on the authority of Bushair Ibn Yasar from Sahl Ibn Abu Hathmah that Abdullah Ibn Sahl Ibn Zaid and Muhaiyyisah Ibn Mas'ud Ibn Zaid, who were from the Ansar set out together to Khaibar, with whose inhabitants of Jews there was a peace (treaty). Then, they parted to fulfill their needs. Later on, Muhaiyyisah Ibn Mas'ud Ibn Zaid came upon Abdullah Ibn Sahl while being killed and agitated in his blood. He then buried him, and returned to Medina. Abd Ar-Rahman Ibn Sahl, the brother of the murdered, along with Huwaiyyisah and Muhaiyyisah went to The Messenger of Allah "Allah's blessing and peace be upon him" (and made a mention of that matter to him). Abd Ar-Rahman started to speak, but The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the eldest speak!" at that time, he was the youngest of the present people. he kept silent, and the other two spoke. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Let you take fifty collective oaths (as to who has killed your companion), after which you will be entitled to take the blood-money of your murdered person." They said: "O Messenger of Allah! How should we take oaths even though we did neither see nor attend (this murder)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, let the Jews clear themselves from your charge by (taking) fifty (oaths)." They said: "O Messenger of Allah! How should we accept the oaths of infidels?" The Messenger of Allah "Allah's blessing and peace be upon him" paid the blood money from his own (property).

4725- It is narrated on the authority of Bushair Ibn Yasar from Sahl Ibn Abu Hathmah that Abdullah Ibn Sahl Al-Ansari and Muhaiyyisah Ibn Mas'ud Ibn Zaid set out together, and when they reached Khaibar, they parted and later on, Abdullah Ibn Sahl Al-Ansari was murdered. He, Abd Ar-Rahman Ibn Sahl, the brother of the murdered, and Huwaiyyisah Ibn Mas'ud came to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman (who was the youngest of them) intended to talk, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak." He kept silent and both Muhaiyyisah and

أَوْ قَاتِلِكُمْ؟». قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَرَ؟ قَالَ: «**تُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ يَمِيناً؟**». قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَعَقَلَهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ».

4724 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيد عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ «انْطَلَقَ عَبْدُ اللَّهِ بْنُ سَهْل وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ إِلَى خَيْبَرَ وَهِيَ يَوْمَئِذٍ صُلْحٌ فَتَفَرَّقَا فِي حَوَائِجِهِمَا فَأَتَى مُحَيِّصَةُ عَلَى عَبْدِ اللَّهِ بْنِ سَهْلٍ وَهُوَ يَتَشَحَّطُ فِي دَمِهِ قَتِيلاً فَدَفَنَهُ ثُمَّ قَدِمَ الْمَدِينَةَ فَانْطَلَقَ عَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ وَحُوَيِّصَةُ وَمُحَيِّصَةُ ابْنَا مَسْعُودٍ إِلَى رَسُولِ اللَّهِ ﷺ فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**كَبِّرِ الْكُبْرَ**». وَهُوَ أَحْدَثُ الْقَوْمِ فَسَكَتَ فَتَكَلَّمَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَتَحْلِفُونَ بِخَمْسِينَ يَمِيناً مِنْكُمْ وَتَسْتَحِقُّونَ قَاتِلَكُمْ أَوْ صَاحِبَكُمْ؟**» فَقَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَرَ؟ فَقَالَ: «**أَتُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ؟**» فَقَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَعَقَلَهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ».

4725 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْن سَعِيدٍ يَقُولُ: أَخْبَرَنِي بَشِيرُ بْنُ سَهْلِ بْنِ أَبِي حَثْمَةَ: «أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ الأَنْصَارِيَّ وَمُحَيِّصَةَ بْنَ مَسْعُودٍ خَرَجَا إِلَى خَيْبَرَ فَتَفَرَّقَا فِي حَاجَتِهِمَا فَقُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ الأَنْصَارِيُّ فَجَاءَ مُحَيِّصَةُ وَعَبْدُ الرَّحْمٰنِ أَخُو الْمَقْتُولِ وَحُوَيِّصَةُ بْنُ مَسْعُودٍ حَتَّى أَتَوْا رَسُولَ اللَّهِ ﷺ فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ فَقَالَ لَهُ النَّبِيُّ ﷺ: «**الْكُبْرَ الْكُبْرَ**» فَتَكَلَّمَ مُحَيِّصَةُ

Huwaiyyisah spoke about the matter of the murder of Abdullah Ibn Sahl. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you take fifty oaths (as to who has committed the murder), and then you would be entitled to take (the right of) your companion from the murderer?" They said: "How could we swear if we did not witness (the murder) and we were not present?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge by taking fifty oaths (that it was not they who committed the murder)." They said: "How should we believe in the oaths of infidels?" The Messenger of Allah "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered) from his own property. Bushair Ibn Yasar said: Sahl Ibn Abu Hathmah told me: One of those she-camels (given as the blood-wet) kicked me in a fold.

4726- It is narrated on the authority of Sahl Ibn Abu Hathmah that Abdullah Ibn Sahl was found as killed (in Khaibar). His brother and his paternal uncles, Muhaiyyisah and Huwaiyyisah, and they were the paternal uncles of Abdullah Ibn Sahl, went to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman (who was the youngest of them) intended to talk, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak." The other two said: "O Messenger of Allah! We found Abdullah Ibn Sahl being killed and thrown in one of the wells of Khaibar." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Whom do you accuse (of killing him)?" they said: "We accuse the Jews (of killing him)." He said: "Would you take fifty oaths that the Jews had killed him?" They said: "How could we take oath on something which we did not see (with our own eyes)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge by taking fifty oaths (that it was not they who committed the murder)." They said: "How should we believe in the oaths of the Jews since they are pagans?" The Messenger of Allah "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered) from his own property.

4727- It is narrated on the authority of Bushair Ibn Yasar that Abdullah Ibn Sahl Al-Ansari and Muhaiyyisah Ibn Mas'ud Ibn Zaid set out together, and when they reached Khaibar, they parted for their needs, and later on, Abdullah Ibn Sahl Al-Ansari was murdered. Muhaiyyisah came back (to Medina) and he, Abd Ar-Rahman Ibn Sahl, the brother of the murdered, and Huwaiyyisah Ibn Mas'ud came to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman (who was the youngest of them)

وَحُوَيِّصَةُ فَذَكَرُوا شَأْنَ عَبْدِ ٱللَّهِ بْنِ سَهْلٍ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**تَحْلِفُونَ خَمْسِينَ يَمِيناً فَتَسْتَحِقُّونَ قَاتِلَكُمْ؟**» قَالُوا: كَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَحْضُرْ؟ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**فَتُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ يَمِيناً**». قَالُوا: يَا رَسُولَ ٱللَّهِ كَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ قَالَ: فَوَدَاهُ رَسُولُ ٱللَّهِ ﷺ. قَالَ بَشِيرٌ: قَالَ لِي سَهْلُ بْنُ أَبِي حَثْمَةَ لَقَدْ رَكَضَتْنِي فَرِيضَةٌ مِنْ تِلْكَ الْفَرَائِضِ فِي مِرْبَدٍ لَنَا.

4726 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ: وُجِدَ عَبْدُ ٱللَّهِ بْنُ سَهْلٍ قَتِيلاً فَجَاءَ أَخُوهُ وَعَمَّاهُ حُوَيِّصَةُ وَمُحَيِّصَةُ وَهُمَا عَمَّا عَبْدِ ٱللَّهِ بْنِ سَهْلٍ إِلَى رَسُولِ ٱللَّهِ ﷺ فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**الْكُبْرَ الْكُبْرَ**» قَالاَ: يَا رَسُولَ ٱللَّهِ إِنَّا وَجَدْنَا عَبْدَ ٱللَّهِ بْنَ سَهْلٍ قَتِيلاً فِي قَلِيبٍ مِنْ بَعْضِ قُلُبِ خَيْبَرَ فَقَالَ النَّبِيُّ ﷺ: «**مَنْ تَتَّهِمُونَ؟**» قَالُوا: نَتَّهِمُ الْيَهُودَ قَالَ: «**أَفَتُقْسِمُونَ خَمْسِينَ يَمِيناً أَنَّ الْيَهُودَ قَتَلَتْهُ؟**» قَالُوا: وَكَيْفَ نُقْسِمُ عَلَى مَا لَمْ نَرَ؟ قَالَ: «**فَتُبَرِّئُكُمُ الْيَهُودُ بِخَمْسِينَ أَنَّهُمْ لَمْ يَقْتُلُوهُ؟**» قَالُوا: وَكَيْفَ نَرْضَى بِأَيْمَانِهِمْ وَهُمْ مُشْرِكُونَ؟ فَوَدَاهُ رَسُولُ ٱللَّهِ ﷺ مِنْ عِنْدِهِ. أَرْسَلَهُ مَالِكُ بْنُ أَنَسٍ.

4727 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ: أَنَّهُ أَخْبَرَهُ أَنَّ عَبْدَ ٱللَّهِ بْنَ سَهْلٍ الأَنْصَارِيَّ وَمُحَيِّصَةَ بْنَ مَسْعُودٍ خَرَجَا إِلَى خَيْبَرَ فَتَفَرَّقَا فِي حَوَائِجِهِمَا فَقُتِلَ عَبْدُ ٱللَّهِ بْنُ سَهْلٍ فَقَدِمَ مُحَيِّصَةُ فَأَتَى هُوَ

intended to talk on account of the fact that the murdered was his brother, , but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak." Both Muhaiyyisah and Huwaiyyisah spoke about the matter of the murder of Abdullah Ibn Sahl. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you take fifty oaths (as to who has committed the murder), and then you would be entitled to take (the right of) your companion from the murderer?" Bushair pretended that (when they refused to swear on what they saw not, and further did not accept the oaths of the Jews of refuting the charge) The Messenger of Allah "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered) from his own property.

4728- It is narrated on the authority of Bushair Ibn Yasar Al-Ansari from one from amongst the Ansar called Sahl Ibn Abu Hathmah that some of them set out to Khaibar, wherein they parted. Later on, they found one of them being murdered thereupon they said to those in whose dwellings they found their murdered companion: "You have killed our companion." They said: "We neither killed him, nor did we know his murderer." They went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We went to Khaibar and found one of us having been killed." The Messenger of Allah "Allah's blessing and peace be upon him" then asked them to bring about evidence against such as killed him, but they told him that they had no evidence. He said: "Then, let them take an oath for you (to clear themselves from your charge)." They said: "We do not accept the oaths of the Jews." The Messenger of Allah "Allah's blessing and peace be upon him" disliked that his blood should be wasted, so, he paid one hundred camels from those given in charity as his blood-wit.

4729- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the younger son of Muhaiyyisah was killed at the gates of Khaibar. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring about two witnesses against his killer, and I would hand him over to you." He said: "O Messenger of Allah! How should I bring about two witnesses since he was killed at their gates?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, take fifty oaths (as to who has killed him)." He said: "O Messenger of Allah! How should I take oath on that which I know not?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, let's ask them to have fifty take oaths (to refute the claim from themselves)." He said: "O Messenger of Allah! How should we ask them to swear (and how should we accept their oaths) since they are the Jews (who always tell lies)?" The Messenger of

وَأَخُوهُ حُوَيِّصَةُ وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ إِلَى رَسُولِ ٱللَّهِ ﷺ فَذَهَبَ عَبْدُ الرَّحْمٰنِ لِيَتَكَلَّمَ لِمَكَانِهِ مِنْ أَخِيهِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**كَبِّرْ كَبِّرْ**» فَتَكَلَّمَ حُوَيِّصَةُ وَمُحَيِّصَةُ فَذَكَرُوا شَأْنَ عَبْدِ ٱللَّهِ بْنِ سَهْلٍ فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ ﷺ: «**أَتَحْلِفُونَ خَمْسِينَ يَمِيناً وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ أَوْ قَاتِلِكُمْ؟**» قَالَ مَالِكٌ: قَالَ يَحْيَى: فَزَعَمَ بُشَيْرٌ أَنَّ رَسُولَ ٱللَّهِ ﷺ وَدَاهُ مِنْ عِنْدِهِ. خَالَفَهُمْ سَعِيدُ بْنُ عُبَيْدٍ الطَّائِيُّ.

4728 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ الطَّائِيُّ عَنْ بُشَيْرِ بْنِ يَسَارٍ زَعَمَ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ يُقَالُ لَهُ سَهْلُ بْنُ أَبِي حَثْمَةَ أَخْبَرَهُ أَنَّ نَفَراً مِنْ قَوْمِهِ ٱنْطَلَقُوا إِلَى خَيْبَرَ فَتَفَرَّقُوا فِيهَا فَوَجَدُوا أَحَدَهُمْ قَتِيلاً، فَقَالُوا لِلَّذِينَ وَجَدُوهُ عِنْدَهُمْ: قَتَلْتُمْ صَاحِبَنَا قَالُوا: مَا قَتَلْنَاهُ وَلاَ عَلِمْنَا قَاتِلاً فَانْطَلَقُوا إِلَى نَبِيِّ ٱللَّهِ ﷺ فَقَالُوا: يَا نَبِيَّ ٱللَّهِ ٱنْطَلَقْنَا إِلَى خَيْبَرَ فَوَجَدْنَا أَحَدَنَا قَتِيلاً فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**الْكُبْرَ الْكُبْرَ**» فَقَالَ لَهُمْ: «**تَأْتُونَ بِالْبَيِّنَةِ عَلَى مَنْ قَتَلَ**» قَالُوا: مَا لَنَا بَيِّنَةٌ قَالَ: «**فَيَحْلِفُونَ لَكُمْ**». قَالُوا: لاَ نَرْضَى بِأَيْمَانِ الْيَهُودِ وَكَرِهَ رَسُولُ ٱللَّهِ ﷺ أَنْ يَبْطُلَ دَمُهُ فَوَدَاهُ مِائَةً مِنْ إِبِلِ الصَّدَقَةِ. خَالَفَهُمْ عَمْرُو بْنُ شُعَيْبٍ.

4729 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ بْنُ الأَخْنَسِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ ٱبْنَ مُحَيِّصَةَ الأَصْغَرَ أَصْبَحَ قَتِيلاً عَلَى أَبْوَابِ خَيْبَرَ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**أَقِمْ شَاهِدَيْنِ عَلَى مَنْ قَتَلَهُ أَدْفَعْهُ إِلَيْكُمْ بِرُمَّتِهِ**». قَالَ: يَا رَسُولَ ٱللَّهِ وَمِنْ أَيْنَ أُصِيبُ شَاهِدَيْنِ؟ وَإِنَّمَا أَصْبَحَ قَتِيلاً عَلَى أَبْوَابِهِمْ قَالَ: «**فَتَحْلِفُ خَمْسِينَ قَسَامَةً**» قَالَ: يَا رَسُولَ ٱللَّهِ وَكَيْفَ أَحْلِفُ عَلَى مَا لاَ أَعْلَمُ؟ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**فَتَسْتَحْلِفُ مِنْهُمْ خَمْسِينَ قَسَامَةً**» فَقَالَ: يَا رَسُولَ ٱللَّهِ كَيْفَ نَسْتَحْلِفُهُمْ وَهُمُ الْيَهُودُ؟

Allah "Allah's blessing and peace be upon him" distributed his blood-wet among them, and helped them with half of it.

[5] Exacting Retribution

4730- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible to make lawful the blood of a Muslim except in one of three cases: (taking) the life (in retribution) for life, The married person who committed adultery, and the one who abandoned his religion (of Islam), and deviated from the group (of Muslims)."

4731- It is narrated on the authority of Abu Hurairah that he said: A man was killed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and the case was filed to him, thereupon he handed over the killer to the blood claimants. The killer said: "O Messenger of Allah! By Allah, I've not intended to kill him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to the heir of the murdered one: "However, if he is true (in his statement) and you kill him, surely, you will be admitted to the fire (of Hell)." He released him. He (the killer) was tied with a leather string, which he was dragging on the ground, when he came out (after having been released), thereupon he came to be called the One of Leather String.

4732- It is narrated on the authority of Alqamah Ibn Wa'il Al-Hadrami from his father that he said: A murderer was brought to the Messenger of Allah "Allah's blessing and peace be upon him". He called the heir of the murdered person and asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." When he turned away he asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." When he went (to kill him) he said to him: "Behold! If you forgive him, he will draw his sin and the sin of his companion (whom he killed) upon himself." On that he (the blood claimant) forgave him. The narrator said: I saw him (the killer) dragging the leather string on the ground.

[6] The Different Citation-Forms Of Alqamah Ibn Wa'il's Narration

4733- It is narrated on the authority of Wa'il Ibn Hujr that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon

فَقَسَمَ رَسُولُ ٱللَّهِ ﷺ دِيَتَهُ عَلَيْهِمْ وَأَعَانَهُمْ بِنِصْفِهَا.

(5، 6) ـ بابُ القَوَدِ

4730 ـ أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ عَبْدَ ٱللَّهِ بْنَ مُرَّةَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ ٱللَّهِ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«لاَ يَحِلُّ دَمُ ٱمْرِىءٍ مُسْلِمٍ إلاَّ بِإِحْدَى ثَلاَثٍ النَّفْسُ بِالنَّفْسِ وَالثَّيِّبُ الزَّانِي وَالتَّارِكُ دِينَهُ الْمُفَارِقُ»**.

4731 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ وَأَحْمَدُ بنُ حَرْبٍ وَاللَّفْظُ لأَحْمَدَ قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قُتِلَ رَجُلٌ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ فَرُفِعَ الْقَاتِلُ إِلَى النَّبِيِّ ﷺ فَدَفَعَهُ إِلَى وَلِيِّ الْمَقْتُولِ فَقَالَ الْقَاتِلُ: يَا رَسُولَ ٱللَّهِ لاَ وَٱللَّهِ مَا أَرَدْتُ قَتْلَهُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ لِوَلِيِّ الْمَقْتُولِ: **«أَمَا إِنَّهُ إِنْ كَانَ صَادِقاً ثُمَّ قَتَلْتَهُ دَخَلْتَ النَّارَ»**. فَخَلَّى سَبِيلَهُ قَالَ: وَكَانَ مَكْتُوفاً بِنِسْعَةٍ فَخَرَجَ يَجُرُّ نِسْعَتَهُ فَسُمِّيَ ذَا النِّسْعَةِ.

4732 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ عَنْ عَوْفٍ الأَعْرَابِيِّ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ الْحَضْرَمِيِّ عَنْ أَبِيهِ قَالَ: جِيءَ بِالْقَاتِلِ الَّذِي قَتَلَ إِلَى رَسُولِ ٱللَّهِ ﷺ جَاءَ بِهِ وَلِيُّ الْمَقْتُولِ فَقَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: **«أَتَعْفُو؟»** قَالَ: لاَ قَالَ: **«أَتَقْتُلُ؟»** قَالَ: نَعَمْ قَالَ: **«ٱذْهَبْ»** فَلَمَّا دَعَاهُ قَالَ: **«أَتَعْفُو؟»** قَالَ: لاَ قَالَ: **«أَتَأْخُذُ الدِّيَةَ؟»** قَالَ: لاَ قَالَ: **«أَتَقْتُلُ؟»** قَالَ: نَعَمْ قَالَ: **«ٱذْهَبْ»** فَلَمَّا ذَهَبَ قَالَ: **«أَمَا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ فَإِنَّهُ يَبُوءُ بِإِثْمِكَ وَإِثْمِ صَاحِبِكَ»** فَعَفَا عَنْهُ فَأَرْسَلَهُ قَالَ: فَرَأَيْتُهُ يَجُرُّ نِسْعَتَهُ.

(6، 7) ـ ذِكْرُ اخْتِلافِ النَّاقِلِينَ لِخَبَرِ عَلْقَمَةَ بْنِ وَائِلٍ فيه

4733 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ قَالَ: حَدَّثَنِي حَمْزَةُ أَبُو عَمْرٍو الْعَائِذِيُّ قَالَ: حَدَّثَنَا عَلْقَمَةُ بْنُ وَائِلٍ عَنْ وَائِلٍ

him" when a killer tied with a leather string in his neck was brought to him. He called the heir of the murdered person and asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." When he turned away he asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." Then the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Behold! If you forgive him, he will draw his sin and the sin of his companion (whom he killed) upon himself." On that he (the blood claimant) forgave him. The narrator said: I saw him (the killer) dragging the leather string on the ground.

4734- A Hadith like this is narrated on the authority of Wa'il Ibn Hujr from his father from the Messenger of Allah "Allah's blessing and peace be upon him". Yahya said: This narration is better.

4735- It is narrated on the authority of Wa'il Ibn Hujr that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a killer tied with a leather string in his neck was brought to him. He (the blood claimant) said: "O Messenger of Allah! This man and my brother were digging a well, when he lifted a mattock therewith he struck his head and killed him." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Forgive him." He rejected and said: "O Messenger of Allah! This man and my brother were digging a well, when he lifted a mattock therewith he struck his head and killed him." He said: "Forgive him." He rejected. He then stood up and said: "O Messenger of Allah! This man and my brother were digging a well, when he lifted a mattock therewith he struck his head and killed him." He said: "Forgive him." He rejected. He then said: "Go (to do so) but (to be sure) if you kill him, you will be like him (in sin particularly in case he was true to his statement that he killed him by mistake and not intentionally)." When he went far we called him: "Have you not heard the statement of the Messenger of Allah "Allah's blessing and peace be upon him"?" he returned and asked: "Will I be like him (in sin) if I kill him?" he answered in the affirmative thereupon he said: "Then, I forgive him." He (the killer) came out dragging his leather string (on the ground) until he disappeared from our sights.

قَالَ: شَهِدْتُ رَسُولَ ٱللَّهِ ﷺ حِينَ جِيءَ بِالْقَاتِلِ يَقُودُهُ وَلِيُّ الْمَقْتُولِ فِي نِسْعَةٍ فَقَالَ رَسُولُ ٱللَّهِ ﷺ لِوَلِيِّ الْمَقْتُولِ: «**أَتَعْفُو؟**» قَالَ: لا. قَالَ: «**أَتَأْخُذُ الدِّيَةَ؟**» قَالَ: لاَ. قَالَ: «**فَتَقْتُلُهُ؟**» قَالَ: نَعَمْ. قَالَ: «**اذْهَبْ بِهِ**» فَلَمَّا ذَهَبَ بِهِ فَوَلَّى مِنْ عِنْدِهِ دَعَاهُ فَقَالَ لَهُ: «**أَتَعْفُو؟**» قَالَ: لا. قَالَ: «**أَتَأْخُذُ الدِّيَةَ؟**» قَالَ: لا. قَالَ: «**فَتَقْتُلُهُ؟**» قَالَ: نَعَمْ. قَالَ: «**اذْهَبْ بِهِ**» فَقَالَ رَسُولُ ٱللَّهِ ﷺ عِنْدَ ذٰلِكَ: «**أَمَا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ يَبُوءُ بِإِثْمِهِ وَإِثْمِ صَاحِبِكَ**». فَعَفَا عَنْهُ وَتَرَكَهُ فَأَنَا رَأَيْتُهُ يَجُرُّ نِسْعَتَهُ.

4734 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا جَامِعُ بْنُ مَطَرٍ الْحَبَطِيُّ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، قَالَ يَحْيَى: وَهُوَ أَحْسَنُ مِنْهُ.

4735 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَهُوَ الْحَوْضِيُّ قَالَ: حَدَّثَنَا جَامِعُ بْنُ مَطَرٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ عَنْ أَبِيهِ قَالَ: كُنْتُ قَاعِداً عِنْدَ رَسُولِ ٱللَّهِ ﷺ جَاءَ رَجُلٌ فِي عُنُقِهِ نِسْعَةٌ فَقَالَ: يَا رَسُولَ ٱللَّهِ إِنَّ هٰذَا وَأَخِي كَانَا فِي جُبٍّ يَحْفِرَانِهَا فَرَفَعَ الْمِنْقَارَ فَضَرَبَ بِهِ رَأْسَ صَاحِبِهِ فَقَتَلَهُ فَقَالَ النَّبِيُّ: «**اعْفُ عَنْهُ**» فَأَبَى وَقَالَ: يَا نَبِيَّ ٱللَّهِ إِنَّ هٰذَا وَأَخِي كَانَا فِي جُبٍّ يَحْفِرَانِهَا فَرَفَعَ الْمِنقَارَ فَضَرَبَ بِهِ رَأْسَ صَاحِبِهِ فَقَتَلَهُ فقال النبي ﷺ: «**اعْفُ عَنْهُ**» فَأَبَى ثُمَّ قَامَ فَقَالَ: يَا رَسُولَ ٱللَّهِ إِنَّ هٰذَا وَأَخِي كَانَا فِي جُبٍّ يَحْفِرَانِهَا فَرَفَعَ الْمِنْقَارَ أُرَاهُ قَالَ: فَضَرَبَ رَأْسَ صَاحِبِهِ فَقَتَلَهُ فَقَالَ: «**اعْفُ عَنهُ**» فَأَبَى قَالَ: «**اذْهَبْ إِنْ قَتَلْتَهُ كُنْتُ مِثْلَهُ**» فَخَرَجَ بِهِ حَتَّى جَاوَزَ فَنَادَيْنَاهُ أَمَا تَسْمَعُ مَا يَقُولُ رَسُولُ ٱللَّهِ ﷺ؟ فَرَجَعَ فَقَالَ: «**إِنْ قَتَلْتَهُ كُنْتَ مِثْلَهُ**» قَالَ: نَعَمْ أَعْفُو عَنْهُ فَخَرَجَ يَجُرُّ نِسْعَتَهُ حَتَّى خَفِيَ عَلَيْنَا.

4736- It is narrated on the authority of Alqamah Ibn Wa'il from his father that he was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a man brought another whom he was leading with a leather string and said: "O Messenger of Allah! This man killed my brother." the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you really killed him?" he (the blood claimant) said: "O Messenger of Allah! If he does not confess, I'm ready to bring about evidence against him." He (the killer) said: "Yes, I've killed him." He (the Prophet) asked: "How have you killed him?" he said: "He and I were cutting off fire wood from a tree when he insulted me and provoked my anger, thereupon I struck the side of his head with the mattock (and he died immediately)." the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you got property to pay the blood-money for yourself?" he said: "O Messenger of Allah! I have got no property other than my mattock and dress." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you think your people are ready to ransom you?" he said: "O Messenger of Allah! I'm too insignificant in the sight of my people to do so for me." He then threw the leather string to the man (the blood claimant) and said: "Take the man (and kill him)." When he turned away the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! If he kills him, he will be like him (in sin since he seemed to have killed by mistake)." The people caught him and said: "Woe to you! the Messenger of Allah "Allah's blessing and peace be upon him" says that 'If he kills him, he will be like him (in sin)'." He returned to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I was informed that you said 'If he kills him, he will be like him (in sin)'. Have I taken him (to kill him) but by your command?" he asked: "Do you not like that he should draw upon himself his sin and the sin of his companion (whom he has killed)?" he answered in the affirmative. He said: "Then, (if you forgive him) this will be so." He said: "if it is so, then, I've forgiven him."

4737- It is narrated on the authority of Alqamah Ibn Wa'il from his father that he said: While I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" a man brought another whom he was leading with a leather string…and the rest is the same.

4738- It is narrated on the authority of Alqamah Ibn Wa'il that his father told them that a murderer was brought to the Messenger of Allah "Allah's blessing and peace be upon him", whom he handed over to the blood claimant in order to kill him. the Messenger of Allah "Allah's blessing and peace be upon him" said to his sitters: "Both the killer and the killed will be

4736 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ سِماكٍ ذَكَرَ: أَنَّ عَلْقَمَةَ بْنَ وَائِلٍ أَخْبَرَهُ عَنْ أَبِيهِ أَنَّهُ كَانَ قَاعِداً عِنْدَ رَسُولِ ٱللَّهِ ﷺ إِذْ جَاءَ رَجُلٌ يَقُودُ آخَرَ بِنِسْعَةٍ فَقَالَ: يَا رَسُولَ ٱللَّهِ قَتَلَ هٰذَا أَخِي فَقَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: «**أَقَتَلْتَهُ؟**» قَالَ: يَا رَسُولَ ٱللَّهِ لَوْ لَمْ يَعْتَرِفْ أَقَمْتُ عَلَيهِ الْبَيِّنَةَ. قَالَ: نَعَمْ قَتَلْتُهُ قَالَ: «**كَيْفَ قَتَلْتَهُ؟**» قَالَ: كُنْتُ أَنَا وَهُوَ نَخْتَطِبُ مِنْ شَجَرَةٍ فَسَبَّنِي فَأَغْضَبَنِي فَضَرَبْتُ بِالْفَأْسِ عَلَى قَرْنِهِ فَقَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: «**هَلْ لَكَ مِنْ مَالٍ تُؤَدِّيهِ عَنْ نَفْسِكَ؟**» قَالَ: يَا رَسُولَ ٱللَّهِ مَا لِي إِلاَّ فَأْسِي وَكِسَائِي فَقَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: «**أَتُرَى قَوْمَكَ يَشْتَرُونَكَ؟**» قَالَ: أَنَا أَهْوَنُ عَلَى قَوْمِي مِنْ ذَاكَ فَرَمَى بِالنِّسْعَةِ إِلَى الرَّجُلِ فَقَالَ: «**دُونَكَ صَاحِبَكَ**» فَلَمَّا وَلَّى قَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ**» فَأَدْرَكُوا الرَّجُلَ فَقَالُوا: وَيْلَكَ إِنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ**» فَرَجَعَ إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَ: يَا رَسُولَ ٱللَّهِ حُدِّثْتُ أَنَّكَ قُلْتَ إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ وَهَلْ أَخَذْتُهُ إِلاَّ بِأَمْرِكَ؟ فَقَالَ: «**مَا تُرِيدُ أَنْ يَبُوءَ بِإِثْمِكَ وَإِثْمِ صَاحِبِكَ؟**» قَالَ: بَلَى قَالَ: «**فَإِنْ ذَاكَ**» قَالَ: ذٰلِكَ كَذٰلِكَ.

4737 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو يُونُسَ عَنْ سِمَاكِ بْنِ حَرْبٍ أَنَّ عَلْقَمَةَ بْنَ وَائِلٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: إِنِّي لَقَاعِدٌ مَعَ رَسُولِ ٱللَّهِ ﷺ إِذْ جَاءَ رَجُلٌ يَقُودُ آخَرَ، نَحْوَهُ.

4738 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ عَنْ أَبِي عَوَانَةَ عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ أَنَّ أَبَاهُ حَدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِرَجُلٍ قَدْ قَتَلَ رَجُلاً فَدَفَعَهُ إِلَى وَلِيِّ الْمَقْتُولِ يَقْتُلُهُ فَقَالَ

in the fire (of Hell when they face each other with their swords)." A man followed the blood claimant and told him about that. When he told him he left the murderer. I saw him dragging his leather string on the ground when he let him go. When I made a mention of that to Habib he said: Sa'id Ibn Ashwa' related to me the same, and told me that the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to forgive him.

4739- It is narrated on the authority of Anas Ibn Malik that he said: An heir of a killed man brought the killer to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Forgive him." But he rejected. He further asked him to accept the blood-money, but he refused. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and kill him: indeed, (if you do so) you will be like him (in the sin of killing for the killer pretended he had no real intention to kill the deceased)." He (the heir of the deceased) was caught up with and it was said to him: The Messenger of Allah "Allah's blessing and peace be upon him" said: "indeed, (if you do so) you will be like him (in the sin of killing)." Then, he released him. While he was going to his family, he came upon me dragging a leather string (with which the deceased's heir was tying him).

4740- It is narrated on the authority of Abdullah Ibn Buraidah from his father that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "This man has killed my brother." He said to him: "Go and kill him as he has killed your brother." He (the murderer) said: "Fear Allah, and forgive me, for this will be more rewardable and much better for you and your brother on the Day of Judgement." He then released him. When the Messenger of Allah "Allah's blessing and peace be upon him" was informed of that he asked him, and he told him of what he had said to him. the Messenger of Allah "Allah's blessing and peace be upon him" reproached him (the killer) saying: "Behold! It (killing you in the world) would have been much better than what he would come to do with you on the Day of Judgement, saying: 'O Lord! Ask this man for which thing he had killed me'."

[7] The Interpretation Of Allah's Statement: " If you Judge, Judge In Equity Between Them. For Allah Loves Those Who Judge In Equity"

4741- It is narrated on the authority of Ibn Abbas that he said: (There was dispute between the Jews of) Quraizhah and An-Nadir during the pre-Islamic period of ignorance, and the tribe of An-Nadir had power over those of Quraizhah. The result was that if one of Quraizhah killed another from An-Nadir, he should be killed by him in retaliation, and if one from the tribe of

النَّبِيُّ ﷺ لِجُلَسَائِهِ: «**اَلْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ**» قَالَ: فَاتَّبَعَهُ رَجُلٌ فَأَخْبَرَهُ فَلَمَّا أَخْبَرَهُ تَرَكَهُ قَالَ: فَلَقَدْ رَأَيْتُهُ يَجُرُّ نِسْعَتَهُ حِينَ تَرَكَهُ يَذْهَبُ فَذَكَرْتُ ذٰلِكَ لِحَبِيبٍ فَقَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَشْوَعَ قَالَ: وَذَكَرَ أَنَّ النَّبِيَّ ﷺ أَمَرَ الرَّجُلَ بِالْعَفْوِ.

4739 ـ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا ضَمْرَةُ عَنْ عَبْدِ اللَّهِ بْنِ شَوْذَبٍ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلاً أَتَى بِقَاتِلِ وَلِيِّهِ رَسُولَ اللَّهِ ﷺ فَقَالَ النَّبِيُّ ﷺ: «**اعْفُ عَنْهُ**» فَأَبَى فَقَالَ: «**خُذِ الدِّيَةَ**» فَأَبَى قَالَ: «**اذْهَبْ فَاقْتُلْهُ فَإِنَّكَ مِثْلُهُ**» فَذَهَبَ فَلُحِقَ الرَّجُلُ فَقِيلَ لَهُ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**اقْتُلْهُ فَإِنَّكَ مِثْلُهُ**» فَخَلَّى سَبِيلَهُ فَمَرَّ بِي الرَّجُلُ وَهُوَ يَجُرُّ نِسْعَتَهُ.

4740 ـ أَخْبَرَنَا الْحَسَنُ بْنُ إِسْحَاقَ الْمَرْوَزِيُّ قَالَ: حَدَّثَنِي خَالِدُ بْنُ خِدَاشٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ بَشِيرِ بْنِ الْمُهَاجِرِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَجُلاً جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ هٰذَا الرَّجُلَ قَتَلَ أَخِي قَالَ: «**اذْهَبْ فَاقْتُلْهُ كَمَا قَتَلَ أَخَاكَ**» فَقَالَ لَهُ الرَّجُلُ: اتَّقِ اللَّهَ وَاعْفُ عَنِّي فَإِنَّهُ أَعْظَمُ لأَجْرِكَ وَخَيْرٌ لَكَ وَلأَخِيكَ يَوْمَ الْقِيَامَةِ قَالَ: فَخَلَّى عَنْهُ قَالَ: فَأُخْبِرَ النَّبِيُّ ﷺ فَسَأَلَهُ فَأَخْبَرَهُ بِمَا قَالَ لَهُ قَالَ فَأَعْنَفَهُ: «**أَمَا إِنَّهُ كَانَ خَيْراً مِمَّا هُوَ صَانِعٌ بِكَ يَوْمَ الْقِيَامَةِ يَقُولُ يَا رَبِّ سَلْ هٰذَا فِيمَ قَتَلَنِي**».

(7، 8) ـ تَأْوِيلُ قَوْلِ الله تعالى ﴿وَإِن حَكَمْتَ فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ﴾

4741 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَنْبَأَنَا عَلِيٌّ وَهُوَ ابْنُ صَالِحٍ عَنْ سِمَاكٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ قُرَيْظَةُ وَالنَّضِيرُ وَكَانَ النَّضِيرُ أَشْرَفَ مِنْ قُرَيْظَةَ وَكَانَ إِذَا قَتَلَ رَجُلٌ مِنْ قُرَيْظَةَ رَجُلاً مِنَ النَّضِيرِ قُتِلَ بِهِ وَإِذَا قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلاً مِنْ قُرَيْظَةَ

An-Nadir killed one from those of Quraizhah, he would not be killed by him in retaliation, but, he would be ransomed by one hundred Wasaqs (each equal to sixty Sa's) of dates. It happened that one from amongst the Nadir tribe killed one from amongst the Quraizhah, after the Messenger of Allah "Allah's blessing and peace be upon him" had been sent as a Prophet. They (the heirs) said: "Bring him (the killer) to us, so that we would kill him (for our murdered one)." They replied: "Let's appeal to the Prophet to judge between us." They went to him (to judge between them), thereupon Allah Almighty revealed: "If you judge, judge in equity between them. For Allah loves those who judge in equity." (Al-Ma'idah 42) Then He Almighty further said: "Do they then seek after a judgment of (the Days of) Ignorance?" (Al-Ma'idah 50)

[8] The Different Citation-Forms Of Ikrimah's Narration

4742- It is narrated on the authority of Ibn Abbas that he said: The following was revealed concerning the blood-money between the Jews of Nadir and Quraizhah: "If they do come to you, either judge between them, or decline to interfere… If you judge, judge in equity between them. For Allah loves those who judge in equity." (Al-Ma'idah 42) it was the habit that whenever anyone of the Nadir people killed anyone of the Quraizhah, they should pay no more than half the blood-money; and whenever anyone of the Quraizhah people killed anyone of the Nadir, they should pay the blood-money in full. They appealed to The Messenger of Allah "Allah's blessing and peace be upon him" to judge between them, thereupon Allah Almighty revealed the previous Holy statement. The Messenger of Allah "Allah's blessing and peace be upon him" forced them to follow the truth in that matter, when he made the blood-money equal between them.

[9] The Law Of Equality Concerning Free Men And Slaves

4743- It is narrated on the authority of Qais Ibn Ubad that he said: I and Al-Ashtar went to Ali and asked him: "Has the Messenger of Allah "Allah's blessing and peace be upon him" confided to you anything he has not confided to anyone else?" he said: "No, barring what this document of mine contains." He brought out a document from the sheath of his sword, and it had the following: "All the Muslims are equal in their blood; and they should (intimately gather and help one another like the) one hand against their enemies; and even the one belonging to the lowest social status among them has the claim to give the right of protection (to whomever he likes, and it should be respected by all of them). Behold! No believer should be killed in retaliation for an infidel, nor should a non-Muslim having a covenant (of a

أَدَّى مِائَةَ وَسْقٍ مِنْ تَمْرٍ فَلَمَّا بُعِثَ النَّبِيُّ ﷺ قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلاً مِنْ قُرَيْظَةَ فَقَالُوا: ٱدْفَعُوهُ إِلَيْنَا نَقْتُلْهُ فَقَالُوا: بَيْنَنَا وَبَيْنَكُمُ النَّبِيُّ ﷺ فَأَتَوْهُ فَنَزَلَتْ ﴿وَإِنْ حَكَمْتَ فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ﴾ [المائدة: 42] وَالْقِسْطُ: النَّفْسُ بِالنَّفْسِ ثُمَّ نَزَلَتْ: ﴿أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ﴾.

(8، 9) ـ ذِكْرُ الاخْتِلافِ على عِكْرِمَةَ في ذلك

4742 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ٱبْنِ إِسْحَاقَ أَخْبَرَنِي دَاوُدُ بْنُ الحُصَيْنِ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ الآيَاتِ الَّتِي فِي الْمَائِدَةِ الَّتِي قَالَهَا ٱللَّهُ عَزَّ وَجَلَّ ﴿فَٱحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ﴾ إِلَى ﴿ٱلْمُقْسِطِينَ﴾. إِنَّمَا نَزَلَتْ فِي الدِّيَةِ بَيْنَ النَّضِيرِ وَبَيْنَ قُرَيْظَةَ وَذٰلِكَ أَنَّ قَتْلَى النَّضِيرِ كَانَ لَهُمْ شَرَفٌ يُودَوْنَ الدِّيَةَ كَامِلَةً وَأَنَّ بَنِي قُرَيْظَةَ كَانُوا يُودَوْنَ نِصْفَ الدِّيَةِ فَتَحَاكَموا فِي ذٰلِكَ إِلَى رَسُولِ ٱللَّهِ ﷺ فَأَنزَلَ ٱللَّهُ عَزَّ وَجَلَّ ذٰلِكَ فِيهِمْ فَحَمَلَهُمْ رَسُولُ ٱللَّهِ ﷺ عَلَى الْحَقِّ فِي ذٰلِكَ فَجَعَلَ الدِّيَةَ سَوَاءً.

(9، 10) ـ بابُ القَوَدِ بَيْنَ الأَحْرَارِ والمَمَالِيكِ في النَّفْسِ

4743 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: ٱنْطَلَقْتُ أَنَا وَالأَشْتَرُ إِلَى عَلِيٍّ رَضِيَ ٱللَّهُ عَنْهُ فَقُلْنَا هَلْ عَهِدَ إِلَيْكَ نَبِيُّ ٱللَّهِ ﷺ شَيْئاً لَمْ يَعْهَدْهُ إِلَى النَّاسِ عَامَّةً؟ قَالَ: لاَ إِلاَّ مَا كَانَ فِي كِتَابِي هٰذَا فَأَخْرَجَ كِتَاباً مِنْ قِرَابِ سَيْفِهِ فَإِذَا فِيهِ: «**الْمُؤْمِنُونَ تَكَافَأُ دِمَاؤُهُمْ وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ**

safety from the Muslims be killed for an infidel) as long as he sticks to his covenant. He, who commits crime, incurs its (related punishment) upon himself, and he, who gives shelter to a criminal, draws upon himself the Curse of Allah, the angels, and all the people."

4744- It is narrated on the authority of Ali Ibn Abu Talib that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "All the Muslims are equal in their blood; and they should (intimately gather and help one another like the) one hand against their enemies; and even the one belonging to the lowest social status among them has the claim to give the right of protection (to whomever he likes, and it should be respected by all of them). Behold! No believer should be killed in retaliation for an infidel, nor should a non-Muslim having a covenant (of safety from the Muslims be killed for an infidel) as long as he sticks to his covenant."

[10] Exacting Retribution From The Master For A Slave

4745- It is narrated on the authority of Samurah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one kills his slave, we shall kill him (in implementation of the law of equality); and if one cuts off the nose (or any portion of the body) of his slave, we shall cut off his nose (or any portion similarly in retribution); and he, who castrates his slave, we shall castrate him (in retaliation)."

4746- It is narrated on the authority of Samurah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If one kills his slave, we shall kill him (in implementation of the law of equality); and if one cuts off the nose (or any portion of the body) of his slave, we shall cut off his nose (or any portion similarly in retribution)."

4747- It is narrated on the authority of Samurah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one kills his slave, we shall kill him (in implementation of the law of equality); and if one cuts off the nose (or any portion of the body) of his slave, we shall cut off his nose (or any portion similarly in retribution)."

[11] Killing A Woman For A Woman

4748- It is narrated on the authority of Ibn Abbas that Umar Ibn Al-Khattab called upon the people (to tell him of) the judgement of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to that (i.e. causing miscarriage of) the fetus, thereupon Hamal Ibn Malik stood up and said: I had two wives, one of whom struck the other with a heavy stick, and killed her, and caused her fetus to die, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" judged that a slave should be

وَيَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ أَلاَ لاَ يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلاَ ذُو عَهْدٍ بِعَهْدِهِ مَنْ أَحْدَثَ حَدَثاً فَعَلَى نَفْسِهِ أَوْ آوَى مُحْدِثاً فَعَلَيْهِ لَعْنَةُ ٱللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ».

4744 ـ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَامِرٍ عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانَ عَنْ عَلِيٍّ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: **«الْمُؤْمِنُونَ تتكَافأ دِمَاؤُهُمْ وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ لاَ يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلاَ ذُو عَهْدٍ فِي عَهْدِهِ».**

(10، 11) ـ القَوَدُ من السَّيِّدِ للْمَوْلَى

4745 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ هُوَ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ، وَمَنْ جَدَعَهُ جَدَعْنَاهُ، وَمَنْ أَخْصَاهُ أَخْصَيْنَاهُ».**

4746 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ».**

4747 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ».**

(11، 12) ـ قَتْلُ المَرْأَةِ بالمَرْأَةِ

4748 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ طَاوُساً يُحَدِّثُ عَنِ ٱبْنِ عَبَّاسٍ عَنْ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّهُ نَشَدَ قَضَاءَ رَسُولِ ٱللَّهِ ﷺ فِي ذٰلِكَ فَقَامَ حَمَلُ بْنُ مَالِكٍ فَقَالَ: كُنْتُ بَيْنَ حُجْرَتَيِ ٱمْرَأَتَيْنِ فَضَرَبَتْ إِحْدَاهُمَا الأُخْرَى بِمِسْطَحٍ فَقَتَلَتْهَا وَجَنِينَهَا فَقَضَى

given (as a blood-money) for the fetus, and that the woman (murderer) should be killed (in retaliation) for her (whom she murdered).

[12] Exacting Retribution From A Man For A Woman

4749- It is narrated on the authority of Anas that a Jew killed a girl for silver ornaments which she was wearing, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" killed him in retaliation for her.

4750- It is narrated on the authority of Anas Ibn Malik that a Jew stole the ornaments of a girl and then he crushed her head between two heavy stones. They caught up with her while she was still living, and they made the people come upon her, asking: "Is he this (who has killed you)? Is he this (who has killed you)?" (When it was his turn) she said: "Yes." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his head be crushed between two heavy stones.

4751- It is narrated on the authority of Anas Ibn Malik that he said: A Jew attacked a girl and took some silver ornaments she was wearing. Then he crushed her head. She was brought to The Prophet "Allah's blessing and peace be upon him" while she was in her last breaths, and she was unable to speak. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Who has hit you? So-and so?" he mentioned somebody other than her murderer. She moved her head, indicating denial. The Prophet "Allah's blessing and peace be upon him" mentioned another person other than the murderer, and she again moved her head indicating denial. Then he asked: "Is it so-and-so?", naming her killer. She nodded affirmatively. He was brought and then he confessed of his crime. On that Allah's Apostle "Allah's blessing and peace be upon him" ordered that the head of that Jew be crushed between two stones.

[13] No Retribution Should Be Taken From A Muslim For An Infidel

4752- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not permissible to make lawful the blood of a Muslim, except in one of three cases: The person who commits adultery after getting married, and in this case he should be stoned to death; a man who kills a soul illegally, for which retribution should be exacted from him; or a man who sets out as fighter against Allah and His Messenger, and in this case, he should be killed or crucified, or exiled from the land."

4753- It is narrated on the authority of Abu Juhaifah that he said: We asked Ali: "Do you get anything from The Messenger of Allah "Allah's blessing and peace be upon him" other than the Qur'an?" he answered: "No,

النَّبِيُّ ﷺ فِي جَنِينِهَا بِغُرَّةٍ وَأَنْ تُقْتَلَ بِهَا.

(12، 13) ـ القَوَدُ مِنَ الرَّجُلِ للمَرْأَةِ

4749 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدَةُ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ رَضِيَ ٱللَّهُ عَنْهُ: «أَنَّ يَهُودِيّاً قَتَلَ جَارِيَةً عَلَى أَوْضَاحٍ لَهَا فَأَقَادَهُ رَسُولُ ٱللَّهِ ﷺ بِهَا».

4750 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ يَهُودِيّاً أَخَذَ أَوْضَاحاً مِنْ جَارِيَةٍ ثُمَّ رَضَخَ رَأْسَهَا بَيْنَ حَجَرَيْنِ فَأَدْرَكُوهَا وَبِهَا رَمَقٌ فَجَعَلُوا يَتَّبِعُونَ بِهَا النَّاسَ هُوَ هٰذَا؟ هُوَ هٰذَا؟ قَالَتْ: نَعَمْ فَأَمَرَ رَسُولُ ٱللَّهِ ﷺ فَرُضِخَ رَأْسُهُ بَيْنَ حَجَرَيْنِ.

4751 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجَتْ جَارِيَةٌ عَلَيْهَا أَوْضَاحٌ فَأَخَذَهَا يَهُودِيٌّ فَرَضَخَ رَأْسَهَا وَأَخَذَ مَا عَلَيْهَا مِنَ الْحُلِيِّ فَأُدْرِكَتْ وَبِهَا رَمَقٌ فَأُتِيَ بِهَا رَسُولَ ٱللَّهِ ﷺ فَقَالَ: «**مَنْ قَتَلَكِ فُلاَنٌ؟**» قَالَتْ بِرَأْسِهَا: لاَ. قَالَ: «**فُلاَنٌ؟**» قَالَ: حَتَّى سَمَّى الْيَهُودِيَّ قَالَتْ بِرَأْسِهَا: نَعَمْ فَأُخِذَ فَاعْتَرَفَ فَأَمَرَ بِهِ رَسُولُ ٱللَّهِ ﷺ فَرُضِخَ رَأْسُهُ بَيْنَ حَجَرَيْنِ.

(13، 14) ـ سُقُوطِ القَوَدِ مِنَ المُسْلِمِ للكَافِرِ

4752 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ عَنْ رَسُولِ ٱللَّهِ ﷺ أَنَّهُ قَالَ: «**لاَ يَحِلُّ قَتْلُ مُسْلِمٍ إِلاَّ فِي إِحْدَى ثَلاَثِ خِصَالٍ زَانٍ مُحْصَنٍ فَيُرْجَمُ وَرَجُلٌ يَقْتُلُ مُسْلِماً مُتَعَمِّداً وَرَجُلٌ يَخْرُجُ مِنَ الإِسْلاَمِ فَيُحَارِبُ ٱللَّهَ عَزَّ وَجَلَّ وَرَسُولَهُ فَيُقْتَلُ أَوْ يُصَلَّبُ أَوْ يُنْفَى مِنَ الأَرْضِ**».

4753 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُطَرِّفِ بْنِ طَرِيفٍ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ يَقُولُ: سَأَلْنَا عَلِيّاً فَقُلْنَا هَلْ عِنْدَكُمْ مِنْ رَسُولِ ٱللَّهِ ﷺ شَيْءٌ سِوَى الْقُرْآنِ؟ فَقَالَ: لاَ وَالَّذِي فَلَقَ الْحَبَّةَ

by Him (Allah) Who has split the seed and created the soul, other than (the faculty of) understanding bestowed by Allah Almighty upon such of His slaves (as He pleases) in the Qur'an, and what is implied in this paper." I asked: "What does this paper imply?" he said: "The blood wet, releasing the captive, and the principle that no Muslim should be killed for a pagan."

4754- It is narrated on the authority of Ali that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" left nothing to me apart from the people more than what is included in this document which is in the scabbard of my sword." They asked him pressingly to bring out the document until he did and behold! It contained the following: "All the faithful believers are equal in their blood; and even the one belonging to the lowest social status among them should have the claim to give the right of protection (to whomever he likes which should be respected by all of them); and they should (intimately gather and help one another like the) one hand against their enemies. Behold! No believer should be killed in retaliation for an infidel, nor should a non-Muslim having a covenant (of safety from the Muslims be killed for an infidel) as long as he sticks to his covenant."

4755- It is narrated on the authority of Al-Ashtar that he said to Ali: "What the people hear (from you) has become in circulation among them. So, if the Messenger of Allah "Allah's blessing and peace be upon him" has confided to you anything he has not confided to anyone else, please tell us about it." he said: "the Messenger of Allah "Allah's blessing and peace be upon him" has not confided to me anything which he has not confided to anyone else, barring what this document in the scabbard of my sword contains." Behold! It had the following: "All the faithful believers are equal in their blood; and even the one belonging to the lowest social status among them should have the claim to give the right of protection (to whomever he likes which should be respected by all of them). Behold! No believer should be killed in retaliation for an infidel, nor should a non-Muslim having a covenant (of safety from the Muslims be killed for an infidel) as long as he sticks to his covenant."

[14] The Severe Warning Of Killing A Non-Muslim Protectee

4756- It is narrated on the authority of Abu Bakrah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a non-Muslim protectee (who has a covenant of safety from the Muslims) improperly (with no just cause), the Garden will be forbidden to him by Allah Almighty."

وَبَرَأَ النَّسَمَةَ إلاَّ أَنْ يُعْطِيَ ٱللَّهُ عَزَّ وَجَلَّ عَبْداً فَهْماً فِي كِتَابِهِ أَوْ مَا فِي هٰذِهِ الصَّحِيفَةِ قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: فِيهَا: «الْعَقْلُ وَفِكَاكُ الأَسِيرِ وَأَنْ لاَ يُقْتَلَ مُسْلِمٌ بِكَافِرٍ».

4754 ـ أَخْبَرَنَا مُحَمَّدُ بنُ بَشَّارٍ قَالَ: حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَبِي حَسَّانٍ قَالَ: قَالَ عَلِيٌّ: مَا عَهِدَ إِلَيَّ رَسُولُ ٱللَّهِ ﷺ بِشَيْءٍ دُونَ النَّاسِ إلاَّ فِي صَحِيفَةٍ فِي قِرَابِ سَيْفِي فَلَمْ يَزَالُوا بِهِ حَتَّى أَخْرَجَ الصَّحِيفَةَ فَإِذَا فِيهَا: **«الْمُؤْمِنُونَ تَكَافَأُ دِمَاؤُهُمْ يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ لاَ يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلاَ ذُو عَهْدٍ فِي عَهْدِهِ»**.

4755 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْحَجَّاجِ بْنِ الْحَجَّاجِ عَنْ قَتَادَةَ عَنْ أَبِي حَسَّان الأَعْرَجِ عَنِ الأَشْتَرِ: أَنَّهُ قَالَ لِعَلِيٍّ: إنَّ النَّاسَ قَدْ تَفَشَّغَ بِهِمْ مَا يَسْمَعُونَ فَإِنْ كَانَ رَسُولُ ٱللَّهِ ﷺ عَهِدَ إِلَيْكَ عَهْداً فَحَدِّثْنَا بِهِ قَالَ: مَا عَهِدَ إِلَيَّ رَسُولُ ٱللَّهِ ﷺ عَهْداً لَمْ يَعْهَدْهُ إِلَى النَّاسِ غَيْرَ أَنَّ فِي قِرَابِ سَيْفِي صَحِيفَةً فَإِذَا فِيهَا: **«الْمُؤْمِنُونَ تَتَكَافَأُ دِمَاؤُهُمْ يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ لاَ يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلاَ ذُو عَهْدٍ فِي عَهْدِهِ»**. مُخْتَصَرٌ.

(14، 15) ـ تَعْظِيمُ قَتْلِ المُعَاهَدِ

4756 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عُيَيْنَةَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: قَالَ أَبُو بَكْرَةَ قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَنْ قَتَلَ مُعَاهَداً فِي غَيْرِ كُنْهِهِ حَرَّمَ ٱللَّهُ عَلَيْهِ الْجَنَّةَ»**.

4757- It is narrated on the authority of Abu Bakrah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a non-Muslim protectee (who has a covenant of safety from the Muslims) illegally (with no just cause), Allah Almighty will forbid him even to smell the smell of the Garden."

4758- It is narrated on the authority of Al-Qasim Ibn Mukhimirah from a man belonging to the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a man from the non-Muslim protectees, will not detect the smell of the Garden even though its smell is detected from (a distance as long as to be covered in) seventy years."

4759- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a man from the non-Muslim protectees, will not detect the smell of the Garden even though its smell is detected from (a distance as long as to be covered in) forty years."

[15] No Retribution Should Be Exacted Among Slaves In What Is Less Than Killing

4760- It is narrated on the authority of Imran Ibn Husain that a slave belonging to poor people cut off (by mistake) the ear of another slave belonging to rich people, and the Messenger of Allah "Allah's blessing and peace be upon him" made nothing binding upon his (the criminal's) people.

[16] The Law Of Equality (In Punishment) Concerning the teeth

4761- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" judged that retribution should be exacted for (breaking) a tooth and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Book ordains the law of equality."

4762- It is narrated on the authority of Samurah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one kills his slave, we shall kill him (in implementation of the law of equality); and if one cuts off the nose (or any portion of the body) of his slave, we shall cut off his nose (or any portion similarly in retribution)."

4763- It is narrated on the authority of Samurah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one castrates his slave, we shall castrate him (in retaliation)and if one cuts off the nose (or any portion of the body) of his slave, we shall cut off his nose (or any portion similarly in retribution)."

4757 ـ أَخْبَرَنَا ٱلْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ يُونُسَ عَنِ الْحَكَمِ بْنِ الأَعْرَجِ عَنِ الأَشْعَثِ بْنِ ثُرْمُلَةَ عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَنْ قَتَلَ نَفْساً مُعَاهَدَةً بِغَيْرِ حِلِّهَا حَرَّمَ ٱللَّهُ عَلَيْهِ الْجَنَّةَ أَنْ يَشُمَّ رِيحَهَا»**.

4758 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ هِلاَلِ بْنِ يَسَافٍ عَنِ ٱلْقَاسِمِ بْنِ مُخَيْمِرَةَ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«مَنْ قَتَلَ رَجُلاً مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ عَاماً»**.

4759 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ قَالَ: حَدَّثَنَا هَارُونُ قَالَ: حَدَّثَنَا الْحَسَنُ وَهُوَ ٱبْنُ عَمْرٍو عَنْ مُجَاهِدٍ عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَنْ قَتَلَ قَتِيلاً مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَاماً»**.

(15، 16) ـ سُقُوطُ القَوَدِ بَيْنَ المَمَالِيكِ فيما دُونَ النَّفْسِ

4760 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي نَضْرَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ غُلاَماً لأُنَاسٍ فُقَرَاءَ قَطَعَ أُذُنَ غُلاَمٍ لأُنَاسٍ أَغْنِيَاءَ فَأَتَوُا النَّبِيَّ ﷺ فَلَمْ يَجْعَلْ لَهُمْ شَيْئاً.

(16، 17) ـ القِصَاصُ في السِّنِّ

4761 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو خَالِدٍ سُلَيْمَانُ بْنُ حَيَّانَ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَضَى بِالْقِصَاصِ فِي السِّنِّ. وَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«كِتَابُ ٱللَّهِ الْقِصَاصُ»**.

4762 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ»**.

4763 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ أَنَّ نَبِيَّ ٱللَّهِ ﷺ قَالَ: **«مَنْ خَصَى عَبْدَهُ خَصَيْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ»**. وَاللَّفْظُ لاِبْنِ بَشَّارٍ.

4764- It is narrated on the authority of Anas Ibn Malik that the sister of Ar-Rubai: the Mother of Harithah, wounded somebody, and both appealed to the Messenger of Allah "Allah's blessing and peace be upon him" to judge between them. the Messenger of Allah "Allah's blessing and peace be upon him" said: "Retribution should be exacted! Retribution should be exacted!" Umm Ar-Rabie said: "O Messenger of Allah! Should retribution be exacted from so and so? No, by Allah, no retribution should ever be exacted from her." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Glory to Allah, O Umm Ar-Rabie! Allah's Book ordains the law of equality (in punishment)." She said: "No, by Allah, no retribution should ever be exacted from her." She kept insisting until the family of the wounded accepted the blood-money. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "From amongst Allah's servants, there are such as if he takes oath by Allah, his oath will be fulfilled by Him."

[17] The Law Of Equality Concerning The Incisor

4765- It is narrated on the authority of Anas Ibn Malik that he said: Ar-Rubaiy, Anas's aunt, broke the incisor of a girl, thereupon The Prophet "Allah's blessing and peace be upon him" ordered them to bring about retaliation. Anas Ibn An-Nadr asked: "O Messenger of Allah! Would the incisor of Ar-Rubaiy be broken? No, by Him, Who has sent you with the Truth, her incisor will not be broken." The Prophet "Allah's blessing and peace be upon him" said: "O Anas! Allah's Book ordains the law of equality (in punishment)." Before that, they (the relatives of Ar-Rubaiy) requested them (the girl's relatives) to forgive, but they rejected; and they asked them to accept the compensation for the wound, but they refused. When her brother, Anas's paternal uncle, who was martyred on the day of (the holy battle of) Uhud, took such oath, the relatives of the girl agreed and forgave her. The Prophet "Allah's blessing and peace be upon him" said: "From amongst Allah's servants, There are such as if they take an oath by Allah, He will fulfill it."

4766- It is narrated on the authority of Anas Ibn Malik that he said: Ar-Rubaiy, Anas's aunt, broke the tooth of a girl. They (the relatives of Ar-Rubaiy) requested them (the girl's relatives) to forgive, but they rejected; and they asked them to accept the compensation for the wound, but they refused. So, they went to The Prophet "Allah's blessing and peace be upon him" who ordered them to bring about retaliation. Anas Ibn An-Nadr asked: "O Messenger of Allah! Would the tooth of Ar-Rubaiy be broken? No, by Him, Who has sent you with the Truth, her tooth will not be broken." The Prophet "Allah's blessing and peace be upon him" said: "O Anas! Allah's Book

4764 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ أُخْتَ الرُّبَيِّعِ أُمَّ حَارِثَةَ جَرَحَتْ إِنْسَاناً فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**الْقِصَاصَ الْقِصَاصَ**» فَقَالَتْ أُمُّ الرَّبِيعِ: يَا رَسُولَ ٱللَّهِ أَيُقْتَصُّ مِنْ فُلاَنَةَ؟ لاَ وَٱللَّهِ لاَ يُقْتَصُّ مِنْهَا أَبَداً فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**سُبْحَانَ ٱللَّهِ يَا أُمَّ الرَّبِيعِ الْقِصَاصُ كِتَابُ ٱللَّهِ**» قَالَتْ: لاَ وَٱللَّهِ لاَ يُقْتَصُّ مِنْهَا أَبَداً فَمَا زَالَتْ حَتَّى قَبِلُوا الدِّيَةَ قَالَ: «**إِنَّ مِنْ عِبَادِ ٱللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى ٱللَّهِ لأَبَرَّهُ**».

(17، 18) ـ القِصَاصُ مِنَ الثَّنِيَّةِ

4765 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ عَنْ حُمَيْدٍ قَالَ: ذَكَرَ أَنَسٌ أَنَّ عَمَّتَهُ كَسَرَتْ ثَنِيَّةَ جَارِيَةٍ فَقَضَى نَبِيُّ ٱللَّهِ ﷺ بِالْقِصَاصِ فَقَالَ أَخُوهَا أَنَسُ بْنُ النَّضْرِ: أَتُكْسَرُ ثَنِيَّةُ فُلاَنَةَ؟ لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ تُكْسَرُ ثَنِيَّةُ فُلاَنَةَ قَالَ: وَكَانُوا قَبْلَ ذٰلِكَ سَأَلُوا أَهْلَهَا الْعَفْوَ وَالأَرْشَ فَلَمَّا حَلَفَ أَخُوهَا وَهُوَ عَمُّ أَنَسٍ وَهُوَ الشَّهِيدُ يَوْمَ أُحُدٍ رَضِيَ الْقَوْمُ بِالْعَفْوِ فَقَالَ النَّبِيُّ ﷺ: «**إِنَّ مِنْ عِبَادِ ٱللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى ٱللَّهِ لأَبَرَّهُ**».

4766 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: كَسَرَتِ الرُّبَيِّعُ ثَنِيَّةَ جَارِيَةٍ فَطَلَبُوا إِلَيْهِمُ الْعَفْوَ فَأَبَوْا فَعُرِضَ عَلَيْهِمُ الأَرْشُ فَأَبَوْا فَأَتَوُا النَّبِيَّ ﷺ فَأَمَرَ بِالْقِصَاصِ قَالَ أَنَسُ بْنُ النَّضْرِ: يَا رَسُولَ ٱللَّهِ تُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ؟ لاَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ تُكْسَرُ قَالَ: «**يَا أَنَسُ**

ordains the law of equality (in punishment)." Later the relatives of the girl agreed and forgave her. The Prophet "Allah's blessing and peace be upon him" said: "From amongst Allah's servants, There are such as if they take an oath by Allah, He will fulfill it."

[18] Exacting Retribution For A Bite

4767-It is narrated on the authority of Imran Ibn Husain that a man bit the hand of another, who pulled it out of his mouth, with the result that his (the biter's) incisor was removed. He instigated the Messenger of Allah "Allah's blessing and peace be upon him" to help him against that man. the Messenger of Allah "Allah's blessing and peace be upon him" said: "What do you order me to do? Do you order me to tell him to leave his hand in your mouth in order to bite it in the same way as male-animal bites? If you like, put your hand in his mouth to bite it and then pull it (to remove his tooth)."

4768-It is narrated on the authority of Imran Ibn Husain that a man bit another in his arm, and when he pulled it out of his mouth, his (the biter's) incisor was removed. The case was filed to the Messenger of Allah "Allah's blessing and peace be upon him", who cancelled (the blood-wet for) it and said: "Do you want to bite the flesh of your brother in the same way as a male-animal bites?"

4769-It is narrated on the authority of Imran Ibn Husain that Ya'li fought with another, and one of them bit the other, who pulled his hand out of his mouth, and his (the biter's) incisor fell. When they appealed to the Messenger of Allah "Allah's blessing and peace be upon him", he said: "Should anyone of you bite his brother in the same way as a male-camel bites? No blood-wet is due to him."

4770-It is narrated on the authority of Imran Ibn Husain that Ya'li said, concerning the one who bit the other, and his incisor fell that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "No blood-wet is due to you."

4771-It is narrated on the authority of Imran Ibn Husain that a man bit another in his arm, and (when he pulled it out of his mouth) he removed his (the biter's) incisor. He went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him. He said: "Do you want to bite the arm of your brother in the same way as a male-animal bites?" he then cancelled (the blood-wet for) it.

كِتَابُ ٱللَّهِ الْقِصَاصُ» فَرَضِيَ الْقَوْمُ وَعَفَوْا فَقَالَ: «إِنَّ مِنْ عِبَادِ ٱللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى ٱللَّهِ لأَبَرَّهُ».

(18، 19) ـ القَوَدُ مِنَ العَضَّةِ وذِكْرُ اخْتِلافِ ألْفَاظِ النَّاقِلِينَ لِخَبَرِ عِمْرَانَ بْنِ حُصَيْنٍ

4767 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ أَبُو الْجَوْزَاءِ قَالَ: أَنْبَأَنَا قُرَيْشُ بْنُ أَنَسٍ عَنِ ٱبْنِ عَوْنٍ عَنِ ٱبْنِ سِيرِينَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلاً عَضَّ يَدَ رَجُلٍ فَٱنْتَزَعَ يَدَهُ فَسَقَطَتْ ثَنِيَّتُهُ أَوْ قَالَ ثَنَايَاهُ فَٱسْتَعْدَى عَلَيْهِ رَسُولَ ٱللَّهِ ﷺ فَقَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: «مَا تَأْمُرُنِي؟ تَأْمُرُنِي أَنْ آمُرَهُ أَنْ يَدَعَ يَدَهُ فِي فِيكَ تَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ؟ إِنْ شِئْتَ فَٱدْفَعْ إِلَيْهِ يَدَكَ حَتَّى يَقْضَمَهَا ثُمَّ ٱنْتَزِعْهَا إِنْ شِئْتَ».

4768 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ بْنِ أَبِي أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلاً عَضَّ آخَرَ عَلَى ذِرَاعِهِ فَٱجْتَذَبَهَا فَٱنْتُزِعَتْ ثَنِيَّتُهُ فَرُفِعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ فَأَبْطَلَهَا وَقَالَ: «أَرَدْتَ أَنْ تَقْضَمَ لَحْمَ أَخِيكَ كَمَا يَقْضَمُ الْفَحْلُ؟».

4769 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَاتَلَ يَعْلَى رَجُلاً فَعَضَّ أَحَدُهُمَا صَاحِبَهُ فَٱنْتَزَعَ يَدَهُ مِنْ فِيهِ فَنَدَرَتْ ثَنِيَّتُهُ فَٱخْتَصَمَا إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَ: «يَعَضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعَضُّ الْفَحْلُ! لاَ دِيَةَ لَهُ».

4770 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ زُرَارَةَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ يَعْلَى قَالَ فِي الَّذِي عَضَّ فَنَدَرَتْ ثَنِيَّتُهُ إِنَّ النَّبِيَّ ﷺ قَالَ: «لاَ دِيَةَ لَكَ».

4771 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنَا زُرَارَةُ بْنُ أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلاً عَضَّ ذِرَاعَ رَجُلٍ فَانْتَزَعَ ثَنِيَّتَهُ فَانْطَلَقَ إِلَى النَّبِيِّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ فَقَالَ: «أَرَدْتَ أَنْ تَقْضَمَ ذِرَاعَ أَخِيكَ كَمَا يَقْضَمُ الْفَحْلُ؟» فَأَبْطَلَهَا.

[19] One Defends Himself

4772- It is narrated on the authority of Ya'li Ibn Munyah that he fought with another, and one of them bit the other, who pulled his hand out of his mouth, and removed his (the biter's) incisor. When they appealed to the Messenger of Allah "Allah's blessing and peace be upon him", he said: "Should anyone of you bite his brother in the same way as a male-camel bites?" He then cancelled (the blood-wet for) it."

4773- It is narrated on the authority of Ya'li Ibn Munyah that a man from Banu Tamim fought with another, and one of them bit the other, who pulled his hand out of his mouth, and removed his (the biter's) incisor. When they appealed to the Messenger of Allah "Allah's blessing and peace be upon him", he said: "Should anyone of you bite his brother in the same way as a male-camel bites?" He then cancelled (the blood-wet for) it."

[20] The Different Citation-Forms Of The Narration Of Ata'

4774- It is narrated on the authority of Salamah and Ya'li Ibn Umayyah that they said: we set out on a holy battle with the Messenger of Allah "Allah's blessing and peace be upon him", and we had a companion belonging to us. He fought with another from amongst the Muslims, and the man bit his arm, and when he pulled it out of his mouth, he removed his (the biter's) incisor. When he went to the Messenger of Allah "Allah's blessing and peace be upon him", and asked him for its blood-wet, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should anyone of you bite his brother in the same way as a male-camel bites and then come to ask for the blood-wet?" the Messenger of Allah "Allah's blessing and peace be upon him" then cancelled (the blood-wet for) it.

4775- It is narrated on the authority of Ya'li that a man bit the hand of another, and his incisor was removed. He went to Allah's Apostle "Allah's blessing and peace be upon him", who cancelled (the blood-wet for) it.

4776- It is narrated on the authority of Ya'li that he hired a man who fought with another, and he bit his hand, and his incisor was removed. He appealed to Allah's Apostle "Allah's blessing and peace be upon him" to judge between them, who said: "Should he leave it (his hand in the biter's mouth) so that he would bite it in the same way as a male-camel bites?"

4777- It is narrated on the authority of Ya'li that he said: I took part in the holy battle of Tabuk with the Messenger of Allah "Allah's blessing and peace be upon him", and I hired somebody, who fought with another man, and that man bit his hand, and his (the biter's) incisor fell. When he went to the Messenger of Allah "Allah's blessing and peace be upon him", and made

(19، 20) ـ بابُ الرَّجُلِ يَدْفَعُ عن نَفْسِهِ

4772 ـ أَخْبَرَنَا مَالِكُ بْنُ الْخَلِيلِ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنْ مُجَاهِدٍ عَنْ يَعْلَى بْنِ مُنْيَةَ: أَنَّهُ قَاتَلَ رَجُلاً فَعَضَّ أَحَدُهُمَا صَاحِبَهُ فَانْتَزَعَ يَدَهُ مِنْ فِيهِ فَقَلَعَ ثَنِيَّتَهُ فَرُفِعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ فَقَالَ: «**يَعَضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعَضُّ الْبَكْرُ!**» فَأَبْطَلَهَا.

4773 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ قَالَ: حَدَّثَنَا جَدِّي قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ مُجَاهِدٍ عَنْ يَعْلَى بْنِ مُنْيَةَ: أَنَّ رَجُلاً مِنْ بَنِي تَمِيمٍ قَاتَلَ رَجُلاً فَعَضَّ يَدَهُ فَانْتَزَعَهَا فَأَلْقَى ثَنِيَّتَهُ فَٱخْتَصَمَا إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَ: «**يَعَضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعَضُّ الْبَكْرُ!**» فَأَطَلَّهَا أَيَّ أَبْطَلَهَا.

(20، 21) ـ ذِكْرُ الاخْتِلافِ على عَطَاءٍ في هذا الحَدِيثِ

4774 ـ أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: أَنْبَأَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ عَنْ صَفْوَانَ بْنِ عَبْدِ ٱللَّهِ عَنْ عَمَّيْهِ سَلَمَةَ وَيَعْلَى ٱبْنَيْ أُمَيَّةَ قَالاَ: خَرَجْنَا مَعَ رَسُولِ ٱللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ وَمَعَنَا صَاحِبٌ لَنَا فَقَاتَلَ رَجُلاً مِنَ الْمُسْلِمِينَ فَعَضَّ الرَّجُلُ ذِرَاعَهُ فَجَذَبَهَا مِنْ فِيهِ فَطَرَحَ ثَنِيَّتَهُ فَأَتَى الرَّجُلُ النَّبِيَّ ﷺ يَلْتَمِسُ الْعَقْلَ فَقَالَ: «**يَنْطَلِقُ أَحَدُكُمْ إِلَى أَخِيهِ فَيَعَضُّهُ كَعَضِيضِ الْفَحْلِ ثُمَّ يَأْتِي يَطْلُبُ الْعَقْلَ؟ لاَ عَقْلَ لَهَا**». فَأَبْطَلَهَا رَسُولُ ٱللَّهِ ﷺ.

4775 ـ أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ بْنُ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ: أَنَّ رَجُلاً عَضَّ يَدَ رَجُلٍ فَٱنْتُزِعَتْ ثَنِيَّتُهُ فَأَتَى النَّبِيَّ ﷺ فَأَهْدَرَهَا.

4776 ـ أَخْبَرَنَا عَبْدُ الْجَبَّارِ مَرَّةً أُخْرَى عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ يَعْلَى وَٱبْنُ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ يَعْلَى: أَنَّهُ ٱسْتَأْجَرَ أَجِيراً فَقَاتَلَ رَجُلاً فَعَضَّ يَدَهُ فَانْتُزِعَتْ ثَنِيَّتُهُ فَخَاصَمَهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «**أَيَدَعُهَا يَقْضَمُهَا كَقَضْمِ الْفَحْلِ؟**».

4777 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ ٱبْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ أَبِيهِ قَالَ: غَزَوْتُ مَعَ رَسُولِ ٱللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ فَٱسْتَأْجَرْتُ أَجِيراً فَقَاتَلَ أَجِيرِي رَجُلاً فَعَضَّ الآخَرُ فَسَقَطَتْ ثَنِيَّتُهُ فَأَتَى النَّبِيَّ ﷺ

a mention of that to him, the Messenger of Allah "Allah's blessing and peace be upon him" cancelled (the blood-wet for) it.

4778- It is narrated on the authority of Ya'li Ibn Umayyah that he said: I attended the holy battle of (Tabuk fought by) the Army of Difficulty, and it was the strongest deed I've done in Islam in my sight. I had a hireling, who fought with another, and one of them bit the finger of the other, and when he pulled his finger out of his mouth, he removed his incisor which fell down. He went to the Messenger of Allah "Allah's blessing and peace be upon him" (and made a mention of that to him), thereupon he cancelled (the blood-wet for) it and said: "Should he leave his hand in your mouth in order to bite it?"

4779- It is narrated on the authority of Ya'li that he told, in connection with the narration of the one who bit another and his incisor fell that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "No blood-wet is due to you."

4780- It is narrated on the authority of Ya'li Ibn Munyah that a man bit the arm of a hireling belonging to him and he pulled his arm out of his mouth. He appealed to the Messenger of Allah "Allah's blessing and peace be upon him" to judge between them, and his incisor had fallen (as a result of that). the Messenger of Allah "Allah's blessing and peace be upon him" cancelled (the blood-money for) it and said: "Should he leave it (in the biter's mouth) so that he would bite it in the same way as a male-camel bites?"

4781- It is narrated on the authority of Safwan Ibn Ya'li that his father attended with the Messenger of Allah "Allah's blessing and peace be upon him" the holy battle of Tabuk. He hired a man, who fought with another, and the latter bit him in his arm, and when it pained him, he pulled it out of his mouth, with the result that his incisor fell down. He went to the Messenger of Allah "Allah's blessing and peace be upon him" (and made a mention of that to him), thereupon he cancelled (the blood-wet for) it and said: "Should anyone of you bite his brother in the same way as a male-camel bites?"

[21] Exacting Retribution For A Poke

4782- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was distributing something (among the people) a man came hastily and turned over him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" poked him with a stick which was in his hand. When the man came out, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Come to exact retribution!" the man said: "No I've excused O Messenger of Allah."

فَذَكَرَ ذٰلِكَ لَهُ فَأَهْدَرَهُ النَّبِيُّ ﷺ.

4778 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ قَالَ: أَنْبَأَنَا ٱبْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ صَفْوَانَ بْنِ يَعْلَى عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: غَزَوْتُ مَعَ رَسُولِ ٱللَّهِ ﷺ جَيْشَ الْعُسْرَةِ وَكَانَ أَوْثَقَ عَمَلٍ لِي فِي نَفْسِي وَكَانَ لِي أَجِيرٌ فَقَاتَلَ إِنْسَاناً فَعَضَّ أَحَدُهُمَا إِصْبَعَ صَاحِبِهِ فَٱنْتَزَعَ إِصْبَعَهُ فَأَنْدَرَ ثَنِيَّتَه فَسَقَطَتْ فَٱنْطَلَقَ إِلَى النَّبِيِّ ﷺ فَأَهْدَرَ ثَنِيَّتَهُ وَقَالَ: «**أَفَيَدَعُ يَدَهُ فِي فِيكَ تَقْضَمُهَا؟!**».

4779 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ فِي حَدِيثِ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ عَطَاءٍ عَنِ ٱبْنِ يَعْلَى عَنْ أَبِيهِ بِمِثْلِ الَّذِي عَضَّ فَنَدَرَتْ ثَنِيَّتُهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ دِيَةَ لَكَ**».

4780 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ بَدِيلِ بْنِ مَيْسَرَةَ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ مُنْيَةَ: أَنَّ أَجِيراً لِيَعْلَى بْنِ مُنْيَةَ عَضَّ آخَرُ ذِرَاعَهُ فَٱنْتَزَعَهَا مِنْ فِيهِ فَرَفَعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ وَقَدْ سَقَطَتْ ثَنِيَّتُهُ فَأَبْطَلَهَا رَسُولُ ٱللَّهِ ﷺ وَقَالَ: «**أَيَدَعُهَا فِي فِيكَ تَقْضَمُهَا كَقَضْمِ الْفَحْلِ؟!**».

4781 ـ أَخْبَرَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو الْجَوَّابِ قَالَ: حَدَّثَنَا عَمَّارٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ صَفْوَانَ بْنِ يَعْلَى: أَنَّ أَبَاهُ غَزَا مَعَ رَسُولِ ٱللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ فَٱسْتَأْجَرَ أَجِيراً فَقَاتَلَ رَجُلاً فَعَضَّ الرَّجُلُ ذِرَاعَهُ فَلَمَّا أَوْجَعَهُ نَتَرَهَا فَأَنْدَرَ ثَنِيَّتَهُ فَرُفِعَ ذٰلِكَ إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَ: «**يَعْمِدُ أَحَدُكُمْ فَيَعَضُّ أَخَاهُ كَمَا يَعَضُّ الْفَحْلُ!**». فَأَبْطَلَ ثَنِيَّتَهُ.

(21، 22) ـ القَوَدُ فِي الطَّعْنَةِ

4782 ـ أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ عَبْدِ ٱللَّهِ عَنْ عَبِيدَةَ بْنِ مُسَافِعٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «بَيْنَا رَسُولُ ٱللَّهِ ﷺ يَقْسِمُ شَيْئاً أَقْبَلَ رَجُلٌ فَأَكَبَّ عَلَيْهِ فَطَعَنَهُ رَسُولُ ٱللَّهِ ﷺ بِعُرْجُونٍ كَانَ مَعَهُ فَخَرَجَ الرَّجُلُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**تَعَالَ فَٱسْتَقِدْ**» قَالَ: بَلْ قَدْ عَفَوْتُ يَا رَسُولَ ٱللَّهِ».

4783- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was distributing something (among the people) a man turned over him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" poked him with a stick which was in his hand and he cried (out of pain). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Come to exact retribution!" the man said: "No I've excused O Messenger of Allah."

[22] Exacting Retribution For A Slap

4784- It is narrated on the authority of Ibn Abbas that a man abused one of his fathers who was living during the pre-Islamic period of ignorance, thereupon Al-Abbas slapped him. His people insisted that he should slap him in the same way as he (Abbas) had slapped him. They took their arms, and when that news reached the Messenger of Allah "Allah's blessing and peace be upon him" he ascended the pulpit and addressed the people saying: "O people! Who is, to the best of your knowledge, the most honourable and generous from amongst the inhabitants of the earth in the Sight of Allah Almighty?" they said: "It is you O Messenger of Allah." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, (it should be known to you that) Abbas belongs to me, and I belong to him. Do not abuse our dead, and thus cause harm to our living people." His people came to him and said: "O Messenger of Allah! We seek refuge with Allah from your anger! Ask for (Allah's) Forgiveness for us."

[23] Exacting Retribution For A Pull

4785- It is narrated on the authority of Abu Hurairah that he said: We used to sit with the Messenger of Allah "Allah's blessing and peace be upon him" in the mosque, and whenever he stood up (to turn away), we would stand up after him. One day, he stood and we stood after him and when he was in the middle of the mosque, a desert dweller caught up with and pulled him from his upper garment, which was coarse, so violently that his neck turned red,. When he turned to him the desert dweller said to him: "O Muhammad! Give me (as much food as) the load of those camels of mine, for you never give me such load from your property, nor even from the property of your father." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (I never give you from my own property nor from the property of my father) and I ask for Allah's Forgiveness (if I claim such a thing)! But, I'm not going to give you such load until you enable me to take retaliation from you for your pulling me from my upper garment." But the desert dweller said to him: "No, by Allah, I'm not going to enable you to take retaliation for that." the Messenger of Allah "Allah's

4783 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ الرِّبَاطِيُّ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جُرَيْرٍ أَنْبَأَنَا أَبِي قَالَ: سَمِعْتُ يَحْيَى يُحَدِّثُ عَنْ بُكَيْرِ بْنِ عَبْدِ ٱللَّهِ عَنْ عَبِيدَةَ بْنِ مُسَافِعٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «بَيْنَا رَسُولُ ٱللَّهِ ﷺ يَقْسِمُ شَيْئاً إِذْ أَكَبَّ عَلَيْهِ رَجُلٌ فَطَعَنَهُ رَسُولُ ٱللَّهِ ﷺ بِعُرْجُونٍ كَانَ مَعَهُ فَصَاحَ الرَّجُلُ فَقَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: **«تَعَالَ فَٱسْتَقِدْ»** قَالَ: بَلْ عَفَوْتُ يَا رَسُولَ ٱللَّهِ».

(22، 23) ـ القَوَدُ مِنَ اللَّطْمَةِ

4784 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا عُبَيْدُ ٱللَّهِ عَنْ إِسْرَائِيلَ عَنْ عَبْدِ الأَعْلَى أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: أَخْبَرَنِي ٱبْنُ عَبَّاسٍ: أَنَّ رَجُلاً وَقَعَ فِي أَبٍ كَانَ لَهُ فِي الْجَاهِلِيَّةِ فَلَطَمَهُ الْعَبَّاسُ فَجَاءَ قَوْمُهُ فَقَالُوا: لَيَلْطِمَنَّهُ كَمَا لَطَمَهُ فَلَبِسُوا السِّلاَحَ فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَصَعِدَ الْمِنْبَرَ فَقَالَ: **«أَيُّهَا النَّاسُ أَيُّ أَهْلِ الأَرْضِ تَعْلَمُونَ أَكْرَمُ عَلَى ٱللَّهِ عَزَّ وَجَلَّ؟»** فَقَالُوا: أَنْتَ فَقَالَ: **«إِنَّ الْعَبَّاسَ مِنِّي وَأَنَا مِنْهُ لاَ تَسُبُّوا مَوْتَانَا فَتُؤْذُوا أَحْيَاءَنَا»** فَجَاءَ الْقَوْمُ فَقَالُوا: يَا رَسُولَ ٱللَّهِ نَعُوذُ بِاللَّهِ مِنْ غَضَبِكَ ٱسْتَغْفِرْ لَنَا.

(23، 24) ـ القَوَدُ مِنَ الجَبْذَةِ

4785 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنِي الْقَعْنَبِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ هِلاَلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا نَقْعُدُ مَعَ رَسُولِ ٱللَّهِ ﷺ فِي الْمَسْجِدِ فَإِذَا قَامَ قُمْنَا فَقَامَ يَوْماً وَقُمْنَا مَعَهُ حَتَّى لَمَّا بَلَغَ وَسَطَ الْمَسْجِدِ أَدْرَكَهُ رَجُلٌ فَجَبَذَ بِرِدَائِهِ مِنْ وَرَائِهِ وَكَانَ رِدَاؤُهُ خَشِناً فَحَمَّرَ رَقَبَتَهُ فَقَالَ: يَا مُحَمَّدُ ٱحْمِلْ لِي عَلَى بَعِيرَيَّ هٰذَيْنِ فَإِنَّكَ لاَ تَحْمِلُ مِنْ مَالِكَ وَلاَ مِنْ مَالِ أَبِيكَ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«لاَ، وَأَسْتَغْفِرُ ٱللَّهَ لاَ أَحْمِلُ لَكَ حَتَّى تُقِيدَنِي مِمَّا جَبَذْتَ بِرَقَبَتِي»**. فَقَالَ الأَعْرَابِيُّ: لاَ وَٱللَّهِ لاَ أُقِيدُكَ فَقَالَ

blessing and peace be upon him" said that thrice, and after each time, the desert Arab said: "No, by Allah, I'm not going to enable you to take retaliation for that." When we heard the statement of the desert dweller, we came hurriedly, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" turned towards us and said: "I assure to such as hearkens my speech not to leave his place until I give him permission." Then, the Messenger of Allah "Allah's blessing and peace be upon him" called a man and said to him: "O so and so! Give him (as much food as) the load of those camels of his: a camel's load of parley, and a camel's load of dates." Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Turn away (with the blessing of Allah Almighty)."

[24] Exacting Retribution From Rulers

4786- It is narrated on the authority of Abu Firas that Umar said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having taken retribution from himself (for somebody).

[25] When One Is Harmed By Somebody Appointed By The Ruler

4787- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" sent Abu Jahm Ibn Hudhaifah to collect alms, thereupon a man quarreled with him over his charity, and Abu Jahm struck him and caused injury to him. They (his people) came to the Messenger of Allah "Allah's blessing and peace be upon him" and sought retaliation equal for equal. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Take such and such (property as blood-money)" but they rejected, and he said once again: "Take further such and such (property instead of retaliation)." And they accepted. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I'm going to address the people, and inform them of your approval." They said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: "Those people came to me and asked me for retaliation (from Abu Jahm), and I offered to them such and such (property as blood-money), and they have accepted." they answered in the negative, thereupon the Emigrants intended to harm them, but the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to desist, and they did accordingly. Then, the Messenger of Allah "Allah's blessing and peace be upon him" invited them, and offered to them an increase (of property) and asked them: "Have you accepted?" they answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I'm going to address the people, and inform them of your approval." They said: "Yes." The Messenger of Allah "Allah's blessing

رَسُولُ ٱللَّهِ ﷺ ذٰلِكَ ثَلاَثَ مَرَّاتٍ كُلُّ ذٰلِكَ يَقُولُ: لاَ وَٱللَّهِ لاَ أُقِيدُكَ فَلَمَّا سَمِعْنَا قَوْلَ الأَعْرَابِيِّ أَقْبَلْنَا إِلَيْهِ سِرَاعاً فَٱلْتَفَتَ إِلَيْنَا رَسُولُ ٱللَّهِ ﷺ فَقَالَ: **«عَزَمْتُ عَلَى مَنْ سَمِعَ كَلاَمِي أَنْ لاَ يَبْرَحَ مَقَامَهُ حَتَّى آذَنَ لَهُ»**. فَقَالَ رَسُولُ ٱللَّهِ ﷺ لِرَجُلٍ مِنَ الْقَوْمِ: **«يَا فُلاَنُ ٱحْمِلْ لَهُ عَلَى بَعِيرٍ شَعِيراً وَعَلَى بَعِيرٍ تَمْراً»**. ثُمَّ قَالَ رَسُولُ ٱللَّهِ ﷺ: **«ٱنْصَرِفُوا»**.

(24، 25) ـ القِصَاصُ مِنَ السَّلاطِينِ

4786 ـ أَخْبَرَنَا مُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مَسْعُودٍ سَعِيدُ بْنُ إِيَاسٍ الْجَرِيرِيُّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي فِرَاسٍ أَنَّ عُمَرَ قَالَ: «رَأَيْتُ رَسُولَ ٱللَّهِ ﷺ يُقِصُّ مِنْ نَفْسِهِ».

(25، 26) ـ السُّلْطَانُ يُصَابُ على يَدِهِ

4787 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ بَعَثَ أَبَا جَهْمِ بْنَ حُذَيْفَةَ مُصَدِّقاً فَلاَجَّهُ رَجُلٌ فِي صَدَقَتِهِ فَضَرَبَهُ أَبُو جَهْمٍ فَأَتَوُا النَّبِيَّ ﷺ فَقَالَ: الْقَوَدَ يَا رَسُولَ ٱللَّهِ فَقَالَ: **«لَكُمْ كَذا وَكَذَا»** فَلَمْ يَرْضَوْا بِهِ فَقَالَ: **«لَكُمْ كَذَا وَكَذَا»** فَرَضُوا بِهِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنِّي خَاطِبٌ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ»** قَالُوا: نَعَمْ فَخَطَبَ النَّبِيُّ ﷺ فَقَالَ: **«إِنَّ هٰؤلاَءِ أَتَوْنِي يُرِيدُونَ الْقَوَدَ فَعَرَضْتُ عَلَيْهِمْ كَذَا وَكَذَا فَرَضُوا»** قَالُوا: لاَ؛ فَهَمَّ الْمُهَاجِرُونَ بِهِمْ فَأَمَرَهُمْ رَسُولُ ٱللَّهِ ﷺ أَنْ يَكُفُّوا فَكَفُّوا ثُمَّ دَعَاهُمْ قَالَ: **«أَرَضِيتُمْ؟»** قَالُوا: نَعَمْ قَالَ: **«فَإِنِّي خَاطِبٌ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ»** قَالُوا: نَعَمْ

and peace be upon him" addressed the people (and informed them of that) and said: "Have you accepted?" they answered in the affirmative.

[26] Exacting Retribution With No Weapon

4788- It is narrated on the authority of Anas Ibn Malik that he said: A Jew found a girl wearing ornaments thereupon he killed her (by crushing her head) with a stones. She was brought to the Messenger of Allah "Allah's blessing and peace be upon him" and it was still at her last breaths. It was said to her: "Who has done so with you? Is he so-and-so?" Shu'bah (a sub-narrator) nodded in the negative in imitation of her. She was asked for the second time: "Is he so-and-so?" Shu'bah nodded in the negative in imitation of her. She was asked (for the third time): "Is he so and so?" Shu'bah nodded in the affirmative in imitation of her. The Jew was taken, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his head should be crushed between (two) stones (in the same way as he killed her).

4789- It is narrated on the authority of Qais that the Messenger of Allah "Allah's blessing and peace be upon him" sent a military expedition to (the tribe of) Khath'am, and when they took shelter to the posture of prostration, they were killed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" judged that half the blood-wet should be paid (for their heirs), and said: "I have nothing to do with every Muslim living by the side of a pagan." Then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the fire of both (the Muslim and a pagan) be seen together (i.e. let not their houses face each other)."

[27] The Interpretation Of Allah's Statement: " But If Any Remission Is Made By The Brother Of The Slain, Then Grant Any Reasonable Demand, And Compensate Him With Handsome Gratitude"

4790- It is narrated on the authority of Ibn Abbas that he said: The law of equality (in punishment) was enjoined upon the children of Israel, and the blood-money was not enjoined, thereupon Allah Almighty revealed: " O you who believe! The law of equality (in punishment) is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude." (The remission is that one should accept the blood-wet for the intentional murder, and the heir of the murdered should demand the blood-money from the killer reasonably and fairly, and the killer should pay it with handsome gratitude) "This is a concession and a Mercy from your Lord"

فَخَطَبَ النَّاسَ ثُمَّ قَالَ: «أَرَضِيتُمْ؟» قَالُوا: نَعَمْ.

(26، 27) ـ القَوَدُ بِغَيْرِ حَدِيدَةٍ

4788 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ هِشَامِ بْنِ زَيْدٍ عَنْ أَنَسٍ: أَنَّ يَهُودِيّاً رَأَى عَلَى جَارِيَةٍ أَوْضَاحاً فَقَتَلَهَا بِحَجَرٍ فَأُتِيَ بِهَا النَّبِيَّ ﷺ وَبِهَا رَمَقٌ فَقَالَ: «أَقَتَلَكِ فُلاَنٌ؟» فَأَشَارَ شُعْبَةُ بِرَأْسِهِ يَحْكِيهَا أَنْ لاَ فَقَالَ: «أَقَتَلَكِ فُلاَنٌ؟» فَأَشَارَ شُعْبَةُ بِرَأْسِهِ يَحْكِيهَا أَنْ لاَ قَالَ: «أَقَتَلَكِ فُلاَنٌ؟» فَأَشَارَ شُعْبَةُ بِرَأْسِهِ يَحْكِيهَا أَنْ نَعَمْ فَدَعَا بِهِ رَسُولُ ٱللَّهِ ﷺ فَقَتَلَهُ بَيْنَ حَجَرَيْنِ.

4789 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ بَعَثَ سَرِيَّةً إِلَى قَوْمٍ مِنْ خَثْعَمٍ فَٱسْتَعْصَمُوا بِالسُّجُودِ فَقُتِلُوا فَقَضَى رَسُولُ ٱللَّهِ ﷺ بِنِصْفِ الْعَقْلِ وَقَالَ: «إِنِّي بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ مَعَ مُشْرِكٍ». ثُمَّ قَالَ رَسُولُ ٱللَّهِ ﷺ: «أَلاَ لاَ تَرَاءَى نَارَاهُمَا».

(27، 28) ـ تَأْوِيلُ قَوْلِهِ عزّ وجلّ: ﴿فَمَنْ عُفِيَ لَهُۥ مِنْ أَخِيهِ شَيْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ﴾ [البقرة، الآية: 178]

4790 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ مُجَاهِدٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ الْقِصَاصُ وَلَمْ تَكُنْ فِيهِمُ الدِّيَةُ فَأَنْزَلَ ٱللَّهُ عَزَّ وَجَلَّ: ﴿كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِي ٱلْقَتْلَى ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ﴾ إِلَى قَوْلِهِ: ﴿فَمَنْ عُفِيَ لَهُۥ مِنْ أَخِيهِ شَيْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ﴾. فَالْعَفْوُ أَنْ يَقْبَلَ الدِّيَةَ فِي الْعَمْدِ وَٱتِّبَاعٌ بِمَعْرُوفٍ يَقُولُ يَتَّبِعُ هٰذَا بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ وَيُؤَدِّي هٰذَا بِإِحْسَانٍ ﴿ذَٰلِكَ

(from what was enjoined upon the people before you, i.e. the law of equality in punishment, and not the blood-money). "After this, whoever exceeds the limits shall be in grave penalty." (Al-Baqarah 178)

4791- It is narrated on the authority of Mujahid that he recited: " The law of equality (in punishment) is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman" and then said: The law of equality (in punishment) was enjoined upon the children of Israel, and the blood-money was not enjoined, thereupon Allah Almighty revealed the blood-money. However, Allah Almighty enjoined the blood-money upon this (Muslim) nation by way of concession from what had been enjoined earlier upon the children of Israel.

[28] The Command To Let Off The Retaliation

4792- It is narrated on the authority of Anas that he said: a case of retaliation in implementation of the law of equality was filed to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered to let off retaliation (and to accept the blood-money instead).

4793- It is narrated on the authority of Anas that he said: No case of retaliation in implementation of the law of equality was filed to the Messenger of Allah "Allah's blessing and peace be upon him" but that he ordered to let off retaliation (and to accept the blood-money instead).

[29] Should The Blood-Money Be Taken From The Slave's Killer If The Slain's Heir Lets Off Retaliation?

4794- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one is murdered, his heir has the freedom to choose the better of both: either to ask for retribution to be exacted for him or to accept the ransom."

4795- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one is murdered, his heir has the freedom to choose the better of both: either to ask for retribution to be exacted for him or to accept the ransom."

4796- It is narrated on the authority of Abu Salamah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one is murdered, his heir…and the rest is the same.

[30] Women Let Off Killing In Retaliation

4797- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The

تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ﴾ مِمَّا كُتِبَ عَلَى مَنْ كَانَ قَبْلَكُمْ إِنَّمَا هُوَ الْقِصَاصُ لَيْسَ الدِّيَةَ.

4791 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ عَمْرٍو عَنْ مُجَاهِدٍ قَالَ: ﴿كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ﴾ قَالَ: كَانَ بَنُو إِسْرَائِيلَ عَلَيْهِمُ الْقِصَاصُ وَلَيْسَ عَلَيْهِمُ الدِّيَةُ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمُ الدِّيَةَ فَجَعَلَهَا عَلَى هٰذِهِ الأُمَّةِ تَخْفِيفاً عَلَى مَا كَانَ عَلَى بَنِي إِسْرَائِيلَ.

(28، 29) ـ الأَمْرُ بِالعَفْوِ عَنِ القِصَاصِ

4792 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ وَهُوَ ابْنُ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيُّ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ عَنْ أَنَسٍ قَالَ: «أُتِيَ رَسُولُ اللَّهِ ﷺ فِي قِصَاصٍ فَأَمَرَ فِيهِ بِالْعَفْوِ».

4793 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَهْدِيٍّ وَبَهْزُ بْنُ أَسَدٍ وَعَفَّانُ بْنُ مُسْلِمٍ قَالُوا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ الْمُزَنِيُّ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي مَيْمُونَةَ وَلاَ أَعْلَمُهُ إِلاَّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «مَا أُتِيَ النَّبِيُّ ﷺ فِي شَيْءٍ فِيهِ قِصَاصٌ إِلاَّ أَمَرَ فِيهِ بِالْعَفْوِ».

(29، 30) ـ هَلْ يُؤْخَذُ مِنْ قَاتِلِ العَمْدِ الدِّيَةُ إذا عَفَا وَلِيُّ المَقْتُولِ عَنِ القَوَدِ؟

4794 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ أَشْعَثَ قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ سَمَاعَةَ قَالَ: أَنْبَأَنَا الأَوْزَاعِيُّ قَالَ: أَخْبَرَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يُقَادَ وَإِمَّا أَنْ يُفْدَى»**.

4795 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يُقَادَ وَإِمَّا أَنْ يُفْدَى»**.

4796 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ: أَنْبَأَنَا ابْنُ عَائِذٍ قَالَ: حَدَّثَنَا يَحْيَى هُوَ ابْنُ حَمْزَةَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبو سَلَمَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ قُتِلَ لَهُ قَتِيلٌ...»**. مُرْسَلٌ.

(30، 31) ـ عَفْوُ النِّسَاءِ عَنِ الدَّمِ

4797 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنِي حُصَيْنٌ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ ح. وَأَنْبَأَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي حُصَيْنٌ أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

heirs of both the murdered and the murderer, the closest relatives and such as next to them in kinship, even though she is a woman, should let off killing in retaliation."

[31] When One Is Killed With A Stone Or A Whip

4798- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is killed by an unknown person during a mutual throwing with the help of a stone, a whip or a stick, it should be considered as (killing by) mistake, and the blood-wet of (killing by) mistake becomes due; and he, who is killed intentionally, the retaliation should be taken (according to the law of equality in punishment); and whoever holds back such (retaliation) from him incurs upon himself the curse of Allah, the angels and all the people, and no obligatory nor supererogatory deeds (or no repentance nor ransom) will be accepted from him."

4799- It is narrated on the authority of Ibn Abbas, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who is killed by an unknown person during a mutual throwing with the help of a stone, a whip or a stick, it should be considered as (killing by) mistake, and the blood-wet of (killing by) mistake becomes due; and he, who is killed intentionally, the retaliation should be taken (according to the law of equality in punishment); and whoever holds back such (retaliation) from him incurs upon himself the curse of Allah, the angels and all the people, and no obligatory nor supererogatory deeds (or no repentance nor ransom) will be accepted from him."

[32] The Blood-Money Of The Semi-Intentional Killing

4800- It is narrated on the authority of Abdullah Ibn Amr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The blood-money of) such as semi-intentionally murdered with a whip or a stick by mistake is one hundred camels, forty of which should be pregnant."

4801- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon on the day of the conquest (of Mecca)...and the rest is the same.

[33] The Citation-Forms Of The Narration Of Khalid Al-Hadhdha'

4802- It is narrated on the authority of Abdullah Ibn Amr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! (The blood-money of) such as semi-intentionally murdered with a whip or a stick by mistake is one hundred camels, forty of which should be pregnant."

«وَعَلَى الْمُقْتَتِلِينَ أَنْ يَنْحَجِزُوا الأَوَّلَ فَالأَوَّلَ وَإِنْ كَانَتِ امْرَأَةً».

(31، 32) ـ بابُ مَنْ قُتِلَ بحَجَرٍ أو سَوْطٍ

4798 ـ أَخْبَرَنَا هِلاَلُ بْنُ الْعَلاَءِ بْنِ هِلاَلٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا سُلَيْمَانُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ فِي عِمِّيَّا أَوْ رِمِّيَّا تَكُونُ بَيْنَهُمْ بِحَجَرٍ أَوْ سَوْطٍ أَوْ بِعَصاً فَعَقْلُهُ عَقْلُ خَطَإٍ وَمَنْ قَتَلَ عَمْداً فَقَوَدُ يَدِهِ فَمَنْ حَالَ بَيْنَهُ وَبَيْنَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ».

4799 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ يَرْفَعُهُ قَالَ: «مَنْ قُتِلَ فِي عِمِّيَّةٍ أَوْ رِمِّيَّةٍ بِحَجَرٍ أَوْ سَوْطٍ أَوْ عَصاً فَعَقْلُهُ عَقْلُ الْخَطَإِ وَمَنْ قُتِلَ عَمْداً فَهُوَ قَوَدٌ وَمَنْ حَالَ بَيْنَهُ وَبَيْنَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لاَ يَقْبَلُ اللَّهُ مِنْهُ صَرْفاً وَلاَ عَدْلاً».

(32، 33) ـ كَمْ دِيَةُ شِبْهِ العَمْدِ وذِكْرُ الاخْتِلافِ على أَيُّوبَ في حَدِيثِ القاسِمِ بْنِ رَبِيعَةَ فيه

4800 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «قَتِيلُ الْخَطَإِ شِبْهِ الْعَمْدِ بِالسَّوْطِ أَوِ الْعَصَا مِائَةٌ مِنَ الإِبِلِ أَرْبَعُونَ مِنْهَا فِي بُطُونِهَا أَوْلاَدُهَا».

4801 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ يَوْمَ الْفَتْحِ». مُرْسَلٌ.

(33، 34) ـ ذِكْرُ الاخْتِلافِ على خَالِدٍ الحَذَّاءِ

4802 ـ أَخْبَرَنِي يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: أَنْبَأَنَا حَمَّادٌ عَنْ خَالِدٍ يَعْنِي الْحَذَّاءَ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ عُقْبَةَ بْنِ أَوْسٍ عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلاَ وَإِنَّ قَتِيلَ الْخَطَإِ شِبْهِ الْعَمْدِ مَا كَانَ بِالسَّوْطِ وَالْعَصَا مِائَةٌ مِنَ الإِبِلِ أَرْبَعُونَ فِي بُطُونِهَا أَوْلاَدُهَا».

4803- It is narrated on the authority of Uqbah Ibn Aws from a man belonging to the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" delivered the sermon on the day of the conquest of Mecca, in which he said: "Behold! (The blood-money of) such as semi-intentionally killed with a whip, a stick or a stone by mistake is one hundred camels, forty of which should be seven-to-nine-year old pregnant."

4804- It is narrated on the authority of Uqbah Ibn Aws that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! (The blood-money of) such as semi-intentionally killed with a whip or a stick by mistake is one hundred expensive camels, forty of which should be pregnant."

4805- It is narrated on the authority of Ya'qub Ibn Aws from a man belonging to the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that when the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca on the day of the conquest, he said: "Behold! (The blood-money of) the murdered who is semi-intentionally killed by mistake with a whip or a stick is one hundred camels, forty of which should be seven-to-nine-year old pregnant."

4806- It is narrated on the authority of Ya'qub Ibn Aws from a man belonging to the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he told him that when the Messenger of Allah "Allah's blessing and peace be upon him" arrived in Mecca on the day of the conquest, he said: "Behold! (The blood-money of) the murdered who is semi-intentionally killed by mistake with a whip or a stick is one hundred camels, forty of which should be seven-to-nine-year old pregnant."

4807- It is narrated on the authority of Ya'qub Ibn Aws from a man belonging to the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he told him that when the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca on the day of the conquest, he said: "Behold! (The blood-money of) the murdered who is semi-intentionally killed by mistake with a whip or a stick is one hundred camels, forty of which should be seven-to-nine-year old pregnant."

4808- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" stood on the doorstep of the Ka'bah and praised Allah and lauded Him, and said: "Praise be to Allah, Who has proved true to His Promise, and helped His servant, and Alone defeated the Confederates. Behold! (The blood-money of) the murdered that

4803 ـ حَدَّثَنَا مُحَمَّدُ بْنُ كَامِلٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ خَالِدٍ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ عُقْبَةَ بْنِ أَوْسٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: خَطَبَ النَّبِيُّ ﷺ يَوْمَ فَتْحِ مَكَّةَ فَقَالَ: **«أَلاَ وَإِنَّ قَتِيلَ الْخَطَإِ شِبْهِ الْعَمْدِ بِالسَّوْطِ وَالْعَصَا وَالْحَجَرِ مِائَةٌ مِنَ الإِبِلِ فِيهَا أَرْبَعُونَ ثَنِيَّةً إِلَى بَازِلِ عَامِهَا كُلُّهُنَّ خَلِفَةٌ»**.

4804 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنِ ابْنِ أَبِي عَدِيٍّ عَنْ خَالِدٍ عَنِ الْقَاسِمِ عَنْ عُقْبَةَ بْنِ أَوْسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«أَلاَ إِنَّ قَتِيلَ الْخَطَإِ قَتِيلَ السَّوْطِ وَالْعَصَا فِيهِ مِائَةٌ مِنَ الإِبِلِ مُغَلَّظَةٌ أَرْبَعُونَ مِنْهَا فِي بُطُونِهَا أَوْلاَدُهَا»**.

4805 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدٍ الْحَذَّاءِ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ يَعْقُوبَ بْنِ أَوْسٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ قَالَ: **«أَلاَ وَإِنَّ كُلَّ قَتِيلِ خَطَإِ الْعَمْدِ أَوْ شِبْهِ الْعَمْدِ قَتِيل السَّوْطِ وَالْعَصَا مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلاَدُهَا»**.

4806 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ يَعْقُوبَ بْنِ أَوْسٍ أَنَّ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ مَكَّةَ عامَ الْفَتْحِ قَالَ: **«أَلاَ وَإِنَّ قَتِيلَ الْخَطَإِ الْعَمْدِ قَتِيلَ السَّوْطِ وَالْعَصَا مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلاَدُهَا»**.

4807 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ قَالَ: أَنْبَأَنَا يَزِيدُ عَنْ خَالِدٍ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ يَعْقُوبَ بْنِ أَوْسٍ أَنَّ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ قَالَ: **«أَلاَ وَإِنَّ قَتِيلَ الْخَطَإِ الْعَمْدِ قَتِيلَ السَّوْطِ وَالْعَصَا مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلاَدُهَا»**.

4808 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا ابْنُ جُدْعَانَ سَمِعَهُ مِنَ الْقَاسِمِ بْنِ رَبِيعَةَ عَنِ ابْنِ عُمَرَ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ عَلَى دَرَجَةِ الْكَعْبَةِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ: **«الْحَمْدُ لِلَّهِ الَّذِي صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ**

is semi-intentionally killed by mistake with a whip or a stick is one hundred expensive camels, forty of which should be pregnant."

4809- It is narrated on the authority of Al-Qasim Ibn Rabie'ah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! (The blood-money of) the murdered who is semi-intentionally killed by mistake i.e. with a whip or a stick is one hundred camels, forty of which should be seven-to-nine-year old pregnant."

4810- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is killed by mistake, his blood-money should be one hundred camels: thirty one-year-old she-camels, thirty two-year-old she-camels, thirty three-year-old she-camels, and ten two-year-old he-camels." The Messenger of Allah "Allah's blessing and peace be upon him" estimated it as four hundred Dinars (of gold) or what is equal to that from (Dirhams of) silver for the town residents; and this amount differed in accordance with the difference of the prices of camels from time to time: when the price was high, the amount would increase, and when it was low, it would decrease. In this way, it (the blood-money) was between four hundred and eight hundred Dinars (of gold) or what is equal from (Dirhams of) silver, i.e. eight thousand Dirhams during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" judged that if one's blood-wet should be paid from cows, two hundred cows would be due upon the owners of cows; and if one's blood-wet should be paid from sheep, two thousand sheep would be due upon the owners of sheep. The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the blood-wet is a part of the heritage, which should go to the heirs of him (the deceased), according to the closeness of kinship, and what remains should go to such of his kinship as from the side of his father (who have no obligatory shares in the heritage, but they always inherit what remains of the shares)." The Messenger of Allah "Allah's blessing and peace be upon him" judged that the woman's blood-wet is due upon her relatives from the side of her father, who have no obligatory shares of inheritance but what remains out of the shares of her heirs; and if a woman is killed, her blood-money should go to her heirs, upon whom it is due to kill her murderer (if they so like)."

[34] The Different Ages Of Camels Of The Blood-Money Of The Killing By Mistake

4811- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: the Messenger of Allah "Allah's blessing and peace be upon him" judged

وَهَزَمَ الأَحْزَابَ وَحْدَهُ أَلاَ إِنَّ قَتِيلَ الْعَمْدِ الْخَطَإِ بِالسَّوْطِ وَالْعَصَا شِبْهِ الْعَمْدِ فِيهِ مِائَةٌ مِنَ الإِبِلِ مُغَلَّظَةٌ مِنْهَا أَرْبَعُونَ خَلِفَةٌ فِي بُطُونِهَا أَوْلاَدُهَا».

4809 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«الْخَطَأُ شِبْهُ الْعَمْدِ يَعْنِي بِالْعَصَا وَالسَّوْطِ مِائَةٌ مِنَ الإِبِلِ مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلاَدُهَا».**

4810 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«مَنْ قُتِلَ خَطَأً فَدِيَتُهُ مِائَةٌ مِنَ الإِبِلِ ثَلاَثُونَ بِنْتَ مَخَاضٍ وَثَلاَثُونَ بِنْتَ لَبُونٍ وَثَلاَثُونَ حِقَّةً وَعَشَرَةٌ بَنِي لَبُونٍ ذُكُورٍ».** قَالَ: وَكَانَ رَسُولُ ٱللَّهِ ﷺ يُقَوِّمُهَا عَلَى أَهْلِ الْقُرَى أَرْبَعَمِائَةِ دِينَارٍ أَوْ عِدْلَهَا مِنَ الْوَرِقِ وَيُقَوِّمُهَا عَلَى أَهْلِ الإِبِلِ إِذَا غَلَتْ رَفَعَ فِي قِيمَتِهَا وَإِذَا هَانَتْ نَقَصَ مِنْ قِيمَتِهَا عَلَى نَحْوِ الزَّمَانِ مَا كَانَ فَبَلَغَ قِيمَتُهَا عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ مَا بَيْنَ الأَرْبَعِمِائَةِ دِينَارٍ إِلَى ثَمَانِمِائَةِ دِينَارٍ أَوْ عِدْلَهَا مِنَ الْوَرِقِ قَالَ: وَقَضَى رَسُولُ ٱللَّهِ ﷺ أَنَّ مَنْ كَانَ عَقْلُهُ فِي الْبَقَرِ عَلَى أَهْلِ الْبَقَرِ مِائَتَيْ بَقَرَةٍ وَمَنْ كَانَ عَقْلُهُ فِي الشَّاةِ أَلْفَيْ شَاةٍ وَقَضَى رَسُولُ ٱللَّهِ ﷺ أَنَّ الْعَقْلَ مِيرَاثٌ بَيْنَ وَرَثَةِ الْقَتِيلِ عَلَى فَرَائِضِهِمْ فَمَا فَضَلَ فَلِلْعَصَبَةِ وَقَضَى رَسُولُ ٱللَّهِ ﷺ أَنْ يَعْقِلَ عَلَى الْمَرْأَةِ عَصَبَتُهَا مَنْ كَانُوا وَلاَ يَرِثُونَ مِنْهُ شَيْئاً إِلاَّ مَا فَضَلَ عَنْ وَرَثَتِهَا وَإِنْ قُتِلَتْ فَعَقْلُهَا بَيْنَ وَرَثَتِهَا وَهُمْ يَقْتُلُونَ قَاتِلَهَا.

(34، 35) ـ ذِكْرُ أَسْنَانِ دِيَةِ الْخَطَإِ

4811 ـ أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ حَجَّاجٍ عَنْ زَيْدِ بْنِ جُبَيْرٍ عَنْ خَشْفِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ

that the blood-money of killing by mistake is (one hundred camels including) twenty one-year-old she-camels, twenty one-year-old he-camels, twenty two-year-old she-camels, twenty three-year-old she-camels, and twenty four-year-old she-camels.

[35] The Blood-Money From (Dirhams Of) Silver

4812- It is narrated on the authority of Ibn Abbas that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man killed another, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" made the blood-money of twelve thousand (Dirhams of silver). He mentioned that (Allah's) Statement: " this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them" (At-Tawbah 74) was the blood-money (which He Almighty has prescribed).

4813- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money should be twelve thousand (Dirhams).

[36] The Woman's Blood-Wet

4814- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The blood-wet of both woman and man is equal until it amounts one-third her blood-money (and once it goes beyond one-third it comes to be half the man's blood-wet)."

[37] The Infidel's Blood-Money

4815- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The blood-wet of the non-Muslim protectees, i.e. the Jews and Christians, is half the blood-wet of the Muslims."

4816- It is narrated on the authority of Amr Ibn Shu'aib from his father from Abdullah Ibn Amr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The infidel's blood-wet is half the blood-wet of the Muslim."

[38] The Blood-Money Of A Slave Who Has A Written Deed Of Freedom In Return For A Certain Sum Of Money

4817- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money of the (killed) slave who had a written deed of freedom in

ٱبْنَ مَسْعُودٍ يَقُولُ: «قَضَى رَسُولُ ٱللَّهِ ﷺ دِيَةَ الْخَطَأ عِشْرِينَ بِنْتَ مَخَاضٍ وَعِشْرِينَ ٱبْنَ مَخَاضٍ ذُكُوراً وَعِشْرِينَ بِنْتَ لَبُونٍ وَعِشْرِينَ جَذَعَةً وَعِشْرِينَ حِقَّةً».

(35، 36) ـ ذِكْرُ الدِّيَةِ مِنَ الوَرِقِ

4812 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هَانِىءٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ ح. وَأَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هَانِىءٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَتَلَ رَجُلٌ رَجُلاً عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ فَجَعَلَ النَّبِيُّ ﷺ دِيَتَهُ ٱثْنَيْ عَشَرَ أَلْفاً وَذَكَرَ قَوْلَهُ: «إِلاَّ أَنْ أَغْنَاهُمُ ٱللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فِي أَخْذِهِم الدِّيَةَ». وَاللَّفْظُ لأَبِي دَاوُدَ.

4813 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ عِكْرِمَةَ سَمِعْنَاهُ مَرَّةً يَقُولُ: عَنِ ٱبْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ قَضَى بِٱثْنَيْ عَشَرَ أَلْفاً يَعْنِي فِي الدِّيَةِ».

(36، 37) ـ عَقْلُ المَرْأَةِ

4814 ـ أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا ضَمْرَةُ عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ عَنِ ٱبْنِ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «عَقْلُ الْمَرْأَةِ مِثْلُ عَقْلِ الرَّجُلِ حَتَّى يَبْلُغَ الثُّلُثَ مِنْ دِيَتِهَا».

(37، 38) ـ كَمْ دِيَةُ الكَافِرِ

4815 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مُحَمَّدِ بْنِ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى وَذَكَرَ كَلِمَةً مَعْنَاهَا عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «عَقْلُ أَهْلِ الذِّمَّةِ نِصْفُ عَقْلِ الْمُسْلِمِينَ» وَهُمُ الْيَهُودُ وَالنَّصَارَى.

4816 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «عَقْلُ الْكَافِرِ نِصْفُ عَقْلِ الْمُؤْمِنِ».

(38، 39) ـ دِيَةُ المُكَاتَبِ

4817 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «قَضَى رَسُولُ ٱللَّهِ ﷺ فِي الْمُكَاتَبِ يُقْتَلُ بِدِيَةِ

return for a certain sum of money is the same as that of a free man as much as is equal to the portion which he paid (out of his deed).

4818- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money of the (killed) slave who had a written deed of freedom in return for a certain sum of money is the same as that of a free man as much as is equal to the portion which he emancipated (paid out of his deed).

4819- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money of the (killed) slave who had a written deed of freedom in return for a certain sum of money is the same as that of a free man as much as is equal to the portion which he paid (out of his deed), and as that of a slave's blood-money as much as what remained (out of his deed).

4820- The same is narrated on the authority of Ali.

4821- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "the slave who has a written deed of freedom in return for a certain sum of money is emancipated as much as is equal to the portion he has paid out of his deed; and the legal punishment is executed upon him (in case he commits a crime) as much as is equal to the portion he has emancipated of himself; and he inherits as much as is equal to the portion he has emancipated of himself."

4822- It is narrated on the authority of Ibn Abbas that a slave who had a written deed of freedom was killed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that a portion of his blood-money should be paid as much as is equal to what was emancipated of him, and a portion as much as is equal to (what remained of him) as a slave.

[39] The Fetus's Blood-Money

4823- It is narrated on the authority of Abdullah Ibn Buraidah from his father that a woman threw another with a pebble which caused her to have miscarriage, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that fifty sheep be paid as a blood-money of her fetus, and on that day, he forbade throwing with pebbles.

4824- It is narrated on the authority of Abdullah Ibn Buraidah that a woman threw another with a pebble which caused her to have miscarriage, and when the case was filed to the Messenger of Allah "Allah's blessing and peace be upon him" he ordered that five hundred young sheep be paid as a

الْحُرُّ عَلَى قَدْرِ مَا أَدَّى».

4818 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ ٱللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ الطَّائِفِيُّ قَالَ: حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ: «أَنَّ نَبِيَّ ٱللَّهِ ﷺ قَضَى فِي الْمُكَاتَبِ أَنْ يُودَى بِقَدْرِ مَا عَتَقَ مِنْهُ دِيَةَ الْحُرِّ».

4819 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَعْلَى عَنِ الْحَجَّاجِ الصَّوَّافِ عَنْ يَحْيَى عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «قَضَى رَسُولُ ٱللَّهِ ﷺ فِي الْمُكَاتَبِ يُودَى بِقَدْرِ مَا أَدَّى مِنْ مُكَاتَبَتِهِ دِيَةَ الْحُرِّ وَمَا بَقِيَ دِيَةَ الْعَبْدِ».

4820 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ النَّقَّاشِ قَالَ: حَدَّثَنَا يَزِيدُ يَعْنِي ٱبْنَ هَارُونَ قَالَ: أَنْبَأَنَا حَمَّادٌ عَنْ قَتَادَةَ عَنْ خِلاَسٍ عَنْ عَلِيٍّ.

4821 ـ وَعَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«الْمُكَاتَبُ يَعْتِقُ بِقَدْرِ مَا أَدَّى وَيُقَامُ عَلَيْهِ الْحَدُّ بِقَدْرِ مَا عَتَقَ مِنْهُ وَيَرِثُ بِقَدْرِ مَا عَتَقَ مِنْهُ».**

4822 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الأَشْعَثِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ وَعَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ: «أَنَّ مُكَاتَباً قُتِلَ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ فَأَمَرَ أَنْ يُودَى مَا أَدَّى دِيَةَ الْحُرِّ وَمَا لا دِيَةَ الْمَمْلُوكِ».

(39، 40) ـ بَابُ دِيَةِ جَنِينِ الْمَرْأَةِ

4823 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَإِبْرَاهِيمُ بْنُ يُونُسَ بْنِ مُحَمَّدٍ قَالاَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا يُوسُفُ بْنُ صُهَيْبٍ عَنْ عَبْدِ ٱللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: «أَنَّ ٱمْرَأَةً حَذَفَتِ ٱمْرَأَةً فَأَسْقَطَتْ فَجَعَلَ رَسُولُ ٱللَّهِ ﷺ فِي وَلَدِهَا خَمْسِينَ شَاةً وَنَهَى يَوْمَئِذٍ عَنِ الْخَذْفِ». أَرْسَلَهُ أَبُو نُعَيْمٍ.

4824 ـ أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ صُهَيْبٍ قَالَ: حَدَّثَنِي عَبْدُ ٱللَّهِ بْنُ بُرَيْدَةَ: «أَنَّ ٱمْرَأَةً حَذَفَتِ ٱمْرَأَةً فَأَسْقَطَتِ الْمَحْذُوفَةُ فَرُفِعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ فَجَعَلَ عَقْلَ وَلَدِهَا خَمْسِمَائَةٍ مِنَ الْغُرِّ

blood-money of her fetus, and on that day, he forbade throwing with pebbles. Abu Abd Ar-Rahman said: This is false for it is supposed to have meant one hundred young sheep. Furthermore, the forbiddance of throwing with pebbles is narrated on the authority of Abdullah Ibn Buraidah from Abdullah Ibn Mughaffal.

4825- It is narrated on the authority of Abdullah Ibn Buraidah from Abdullah Ibn Mughaffal that he saw a man throwing pebbles, thereupon he said to him: "Do not throw pebbles for the Messenger of Allah "Allah's blessing and peace be upon him" forbade (or disliked) throwing pebbles.

4826- It is narrated on the authority of Tawus that Umar consulted the people concerning the fetus's blood-money, thereupon Hamal Ibn Malik said: the Messenger of Allah "Allah's blessing and peace be upon him" judged that the fetus's blood-money should be a young slave (or slave-girl). Tawus said: A mare also stands for that.

4827- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money of a fetus belonging to a woman from Banu Lihyan, which fell as dead (because of miscarriage) should be a young slave or slave-girl. Later on, the woman against whom he passed this judgement died, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" judged that her heritage should go to her children and husband, and the blood-wet due upon her should be paid by the close relatives from the side of her father.

4828- It is narrated on the authority of Abu Hurairah that he said: Two women from Hudhail fought with each other, one of whom threw the other with a stone that killed her and what was in her womb. They (i.e. the relatives of the killer and the relatives of the victim) filed their case to The Prophet "Allah's blessing and peace be upon him" who judged that the blood-money for the fetus was a slave or a slave girl, and the blood-money for the killed woman was to be paid by the killer's relatives from the side of her father. He made her son and those with him her heirs. Hamal Ibn An-Nabighah Al-Hudhali said: "O Messenger of Allah! Why should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "He seems to be one of the brothers of soothsayers" and this was in view of the rhymed speech he composed."

4829- It is narrated on the authority of Abu Hurairah that he said: During the lifetime of Allah's Apostle "Allah's blessing and peace be upon him",

وَنَهَى يَوْمَئِذٍ عَنِ الْخَذْفِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا وَهْمٌ وَيَنْبَغِي أَنْ يَكُونَ أَرَادَ مِائَةً مِنَ الْغُرِّ، وَقَدْ رُوِيَ النَّهْيُ عَنِ الْخَذْفِ عَنْ عَبْدِ ٱللَّهِ بْنِ بُرَيْدَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ مُغَفَّلٍ.

4825 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا كَهْمَسٌ عَنْ عَبْدِ ٱللَّهِ بْنِ بُرَيْدَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ مُغَفَّلٍ: «أَنَّهُ رَأَى رَجُلاً يَخْذِفُ فَقَالَ: لاَ تَخْذِفْ فَإِنَّ نَبِيَّ ٱللَّهِ ﷺ كَانَ يَنْهَى عَنِ الْخَذْفِ أَوْ يَكْرَهُ الْخَذْفَ». شَكَّ كَهْمَسٌ.

4826 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو عَنْ طَاوُسٍ: **«أَنَّ عُمَرَ ٱسْتَشَارَ النَّاسَ فِي الْجَنِينِ فَقَالَ حَمَلُ بْنُ مَالِكٍ: قَضَى رَسُولُ ٱللَّهِ ﷺ فِي الْجَنِينِ غُرَّةٌ»**. قَالَ طَاوُسٌ: إِنَّ الْفَرَسَ غُرَّةٌ.

4827 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنِ ٱبْنِ شِهَابٍ عَنِ ٱبْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «قَضَى رَسُولُ ٱللَّهِ ﷺ فِي جَنِينِ ٱمْرَأَةٍ مِنْ بَنِي لِحْيَانَ سَقَطَ مَيِّتاً بِغُرَّةِ عَبْدٍ أَوْ أَمَةٍ ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ فَقَضَى رَسُولُ ٱللَّهِ ﷺ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا».

4828 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: ٱقْتَتَلَتِ ٱمْرَأَتَانِ مِنْ هُذَيْلٍ فَرَمَتْ إِحْدَاهُمَا الأُخْرَى بِحَجَرٍ وَذَكَرَ كَلِمَةً مَعْنَاهَا فَقَتَلَتْهَا وَمَا فِي بَطْنِهَا فَٱخْتَصَمُوا إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَضَى رَسُولُ ٱللَّهِ ﷺ أَنَّ دِيَةَ جَنِينِهَا غُرَّةٌ عَبْدٌ أَوْ وَلِيدَةٌ وَقَضَى بِدِيَةِ الْمَرْأَةِ عَلَى عَاقِلَتِهَا وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ فَقَالَ حَمَلُ بْنُ مَالِكِ بْنِ النَّابِغَةِ الْهُذَلِيُّ: يَا رَسُولَ ٱللَّهِ كَيْفَ أَغْرَمُ مَنْ لاَ شَرِبَ وَلاَ أَكَلَ وَلاَ نَطَقَ وَلاَ ٱسْتَهَلَّ فَمِثْلُ ذٰلِكَ يُطَلُّ؟ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّمَا هٰذَا مِنْ إِخْوَانِ الْكُهَّانِ»** مِن أَجْلِ سَجْعِهِ الَّذِي سَجَعَ.

4829 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ

two women from Hudhail fought with each other, one of whom threw the other with a stone that caused her to have miscarriage. Allah's Apostle "Allah's blessing and peace be upon him" passed his judgement that a slave or a slave-girl should be paid for its blood-money.

4830- It is narrated on the authority of Sa'id Ibn Al-Musayyab that Allah's Apostle "Allah's blessing and peace be upon him" passed his judgement concerning a fetus who was killed within the womb of his mother that a slave or a slave-girl should be paid for its blood-money. The one against whom this judgement was passed said: "O Messenger of Allah! Why should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "He seems to be one of the soothsayers." (This was in view of the rhymed speech he composed).

4831- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that a woman struck her fellow-wife with a tent rod which caused her to die and she was pregnant. The case was filed to Allah's Apostle "Allah's blessing and peace be upon him" thereupon Allah's Apostle "Allah's blessing and peace be upon him" passed his judgement that the close relatives from the side of the father of the killing woman should pay the blood-money (for the murdered), and that a slave or a slave-girl should be paid as the blood-money for the fetus. The close relative from the side of the killer's father said: "Should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech like the rhymed speech of the desert Arabs?"

[40] What About The Semi-Intentional Killing?

4832- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that a woman struck her fellow-wife with a tent rod which caused her to die and she was pregnant. Allah's Apostle "Allah's blessing and peace be upon him" judged that the close relatives from the side of the father of the killing woman should pay the blood-money (for the murdered), and that a slave or a slave-girl should be paid as the blood-money for what was in her womb. One of the close relatives from the side of the killer's father said: "Should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech

ٱمْرَأَتَيْنِ مِنْ هُذَيْلٍ فِي زَمَانِ رَسُولِ ٱللَّهِ ﷺ رَمَتْ إِحْدَاهُمَا الأُخْرَى فَطَرَحَتْ جَنِينَهَا فَقَضَى فِيهِ رَسُولُ ٱللَّهِ ﷺ بِغُرَّةٍ عَبْدٍ أَوْ وَلِيدَةٍ».

4830 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ٱبْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَضَى فِي الْجَنِينِ يُقْتَلُ فِي بَطْنِ أُمِّهِ بِغُرَّةٍ عَبْدٍ أَوْ وَلِيدَةٍ فَقَالَ الَّذِي قَضَى عَلَيْهِ: كَيْفَ أَغْرَمُ مَنْ لاَ شَرِبَ وَلاَ أَكَلَ وَلاَ ٱسْتَهَلَّ وَلاَ نَطَقَ فَمِثْلُ ذٰلِكَ يُطَلّ؟ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِنَّمَا هٰذَا مِنَ الْكُهَّانِ**».

4831 ـ أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا خَلَفٌ وَهُوَ ٱبْنُ تَمِيمٍ قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ ٱمْرَأَةً ضَرَبَتْ ضَرَّتَهَا بِعَمُودِ فُسْطَاطٍ فَقَتَلَتْهَا وَهِيَ حُبْلَى فَأُتِيَ فِيهَا النَّبِيُّ ﷺ فَقَضَى رَسُولُ ٱللَّهِ ﷺ عَلَى عَصَبَةِ الْقَاتِلَةِ بِالدِّيَةِ وَفِي الْجَنِينِ غُرَّةً فَقَالَ عَصَبَتُهَا: أَدِي مَنْ لاَ طَعِمَ وَلاَ شَرِبَ وَلاَ صَاحَ فَٱسْتَهَلَّ فَمِثْلُ هٰذَا يُطَلّ؟ فَقَالَ النَّبِيُّ ﷺ: «**أَسَجْعٌ كَسَجْعِ الأَعْرَابِ؟**».

(40، 41) ـ صِفَةُ شِبْهِ العَمْدِ وعلى مَنْ دِيَةُ الأَجِنَّةِ وشِبْهِ العَمْدِ وذِكْرُ اخْتِلافِ ٱلْفَاظِ النَّاقلين لخَبَرِ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ عنِ المُغِيرَةِ

4832 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ الْخُزَاعِيِّ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: ضَرَبَتِ ٱمْرَأَةٌ ضَرَّتَهَا بِعَمُودِ الْفُسْطَاطِ وَهِيَ حُبْلَى فَقَتَلَتْهَا فَجَعَلَ رَسُولُ ٱللَّهِ ﷺ دِيَةَ الْمَقْتُولَةِ عَلَى عَصَبَةِ الْقَاتِلَةِ وَغُرَّةً لِمَا فِي بَطْنِهَا فَقَالَ رَجُلٌ مِنْ عَصَبَةِ الْقَاتِلَةِ: أَنَغْرَمُ دِيَةَ مَنْ لاَ أَكَلَ وَلاَ شَرِبَ وَلاَ ٱسْتَهَلَّ؟ فَمِثْلُ ذٰلِكَ يُطَلّ. فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**أَسَجْعٌ**

like the rhymed speech of the desert Arabs?" he enjoined the blood-money upon them.

4833- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that a woman struck her fellow-wife with a tent rod which caused her to die and she was pregnant. Allah's Apostle "Allah's blessing and peace be upon him" judged that the close relatives from the side of the father of the killing woman should pay the blood-money (for the murdered), and that a slave or a slave-girl should be paid as the blood-money for what was in her womb. A desert Arab (and he was one of the close relatives from the side of the killer's father) said: "Should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech like the rhymed speech of (those belonging to) the pre-Islamic period of ignorance?" he judged that a slave or slave-girl should be paid as the blood-money for what was in her womb.

4834- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that a woman from (the tribe of) Banu Lihyan struck her fellow-wife with a tent rod which caused her to die and she was pregnant. Allah's Apostle "Allah's blessing and peace be upon him" judged that the close relatives from the side of the father of the killing woman should pay the blood-money (for the murdered), and that a slave or a slave-girl should be paid as the blood-money for what was in her womb.

4835- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that two women, who were fellow-wives of a man belonging to (the tribe of) Hudhail, fought and one of them struck the other with a tent rod which caused her to have miscarriage. They appealed to Allah's Apostle "Allah's blessing and peace be upon him" to judge between them, thereupon they (the killer's relatives) said: "How should we pay blood money for one who neither spoke, nor cried (after miscarriage by which it would be known that he died after he was alive), nor drank nor ate?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech of the desert Arabs?" he judged that a slave or a slave-girl should be paid by the close relatives from the side of the killer's father.

4836- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that a man belonging to (the tribe of) Hudhail had two fellow-wives one of whom struck the other with a tent rod which caused her to have miscarriage. they (the killer's relatives) said: "Tell us: how should we pay blood money for one who neither drank nor ate, nor spoke, nor cried (after miscarriage by which it

كَسَجْعِ الأَعْرَابِ؟» فَجَعَلَ عَلَيْهِمُ الدِّيَةَ.

4833 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ ضَرَّتَيْنِ ضَرَبَتْ إِحْدَاهُمَا الأُخْرَى بِعَمُودِ فُسْطَاطٍ فَقَتَلَتْهَا فَقَضَى رَسُولُ ٱللَّهِ ﷺ بِالدِّيَةِ عَلَى عَصَبَةِ الْقَاتِلَةِ وَقَضَى لِمَا فِي بَطْنِهَا بِغُرَّةٍ فَقَالَ الأَعْرَابِيّ: تُغَرِّمُنِي مَنْ لاَ أَكَلَ وَلاَ شَرِبَ وَلاَ صَاحَ فَاسْتَهَلّ؟ فَمِثْلُ ذٰلِكَ يُطَلّ. فَقَالَ: «سَجْعٌ كَسَجْعِ الْجَاهِلِيَّةِ» وَقَضَى لِمَا فِي بَطْنِهَا بِغُرَّةٍ.

4834 ـ أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ عَنْ إِسْرَائِيلَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: «ضَرَبَتِ ٱمْرَأَةٌ مِنْ بَنِي لِحْيَانَ ضَرَّتَهَا بِعَمُودِ الْفُسْطَاطِ فَقَتَلَتْهَا وَكَانَ بِالْمَقْتُولَةِ حَمْلٌ فَقَضَى رَسُولُ ٱللَّهِ ﷺ عَلَى عَصَبَةِ الْقَاتِلَةِ بِالدِّيَةِ وَلِمَا فِي بَطْنِهَا بِغُرَّةٍ».

4835 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ شُعْبَةَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ ٱمْرَأَتَيْنِ كَانَتَا تَحْتَ رَجُلٍ مِنْ هُذَيْلٍ فَرَمَتْ إِحْدَاهُمَا الأُخْرَى بِعَمُودِ فُسْطَاطٍ فَأَسْقَطَتْ فَاخْتَصَمَا إِلَى النَّبِيِّ ﷺ فَقَالُوا: كَيْفَ نَدِي مَنْ لاَ صَاحَ وَلاَ ٱسْتَهَلَّ وَلاَ شَرِبَ وَلاَ أَكَلَ؟ فَقَالَ النَّبِيُّ ﷺ: «أَسَجْعٌ كَسَجْعِ الأَعْرَابِ؟» فَقَضَى بِالْغُرَّةِ عَلَى عَاقِلَةِ الْمَرْأَةِ.

4836 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ رَجُلاً مِنْ هُذَيْلٍ كَانَ لَهُ ٱمْرَأَتَانِ فَرَمَتْ إِحْدَاهُمَا الأُخْرَى بِعَمُودِ الْفُسْطَاطِ فَأَسْقَطَتْ فَقِيلَ: أَرَأَيْتَ مَنْ لاَ أَكَلَ وَلاَ شَرِبَ وَلاَ صَاحَ

would be known that he died after he was alive)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech of the desert Arabs?" he judged that a slave or a slave-girl should be paid by the close relatives from the side of the killer's father.

4837- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that a woman struck her fellow-wife with a heavy stone which caused her to die and she was pregnant. Allah's Apostle "Allah's blessing and peace be upon him" judged that a slave or a slave-girl should be paid as the blood-money for what was in her womb and the close relatives from the side of the father of the killing woman should pay the blood-money (for the murdered). They (the close relatives from the side of the killer's father) said: "Should we pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech like the rhymed speech of the desert Arabs? Let it be just as I say to you."

4838- It is narrated on the authority of Ibn Abbas that he said: There was quarrel between two neighbouring women (who were fellow-wives), one of whom threw the other with a heavy stone, which caused her miscarriage, and then she died. He (the Prophet) enjoined the blood-money (for the murdered woman) upon the close relatives from the side of the killer's father. The paternal uncle of (the murdered) woman said: "O Messenger of Allah! She miscarried a babe whose hair had grown." The killer's father said: "He has told a lie! This, by Allah, neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak with rhymed speech like the rhymed speech of the soothsayers of the pre-Islamic period of ignorance? A slave or slave-girl should be paid as the blood-money for the babe." Ibn Abbas said: One of those women was Mulaikah, and the other was Umm Ghatif.

4839- It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" enjoined a blood-wet (of a slave or a slave-girl) to be paid for any (killed) fetus, and (he further judged) that it is unlawful for a freed slave to take as protector and friend any Muslim other than his manumitter except by his leave.

4840- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather: Allah's Apostle "Allah's blessing and peace be upon

فَٱسْتَهَلَّ؟ فَقَالَ: «**أَسَجْعٌ كَسَجْعِ الأَعْرَابِ؟!**» فَقَضَى فِيهِ رَسُولُ ٱللَّهِ ﷺ بِغُرَّةِ عَبْدٍ أَوْ أَمَةٍ وَجُعِلَتْ عَلَى عَاقِلَةِ الْمَرْأَةِ. أَرْسَلَهُ الأَعْمَشُ.

4837 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا مُصْعَبٌ قَالَ: حَدَّثَنَا دَاوُدُ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ قَالَ: ضَرَبَتِ ٱمْرَأَةٌ ضَرَّتَهَا بِحَجَرٍ وَهِيَ حُبْلَى فَقَتَلَتْهَا فَجَعَلَ رَسُولُ ٱللَّهِ ﷺ مَا فِي بَطْنِهَا غُرَّةً وَجَعَلَ عَقْلَهَا عَلَى عَصَبَتِهَا فَقَالُوا: نُغَرَّمُ مَنْ لاَ شَرِبَ وَلاَ أَكَلَ وَلاَ ٱسْتَهَلَّ؟ فَمَثْلُ ذٰلِكَ يُطَلّ. فَقَالَ: «**أَسَجْعٌ كَسَجْعِ الأَعْرَابِ؟ هُوَ مَا أَقُولُ لَكُمْ**».

4838 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا عَمْرٌو عَنْ أَسْبَاطَ عَنْ سِمَاكٍ عَن عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: كَانَتِ ٱمْرَأَتَانِ جَارَتَانِ كَانَ بَيْنَهُمَا صَخَبٌ فَرَمَتْ إِحْدَاهُمَا الأُخْرَى بِحَجَرٍ فَأَسْقَطَتْ غُلاَماً قَدْ نَبَتَ شَعْرُهُ مَيْتاً وَمَاتَتِ الْمَرْأَةُ فَقَضَى عَلَى الْعَاقِلَةِ الدِّيَةَ فَقَالَ عَمُّهَا: إِنَّهَا قَدْ أَسْقَطَتْ يَا رَسُولَ ٱللَّهِ غُلاَماً قَدْ نَبَتَ شَعْرُهُ فَقَالَ أَبُو الْقَاتِلَةِ: إِنَّهُ كَاذِبٌ إِنَّهُ وَٱللَّهِ مَا ٱسْتَهَلَّ وَلاَ شَرِبَ وَلاَ أَكَلَ فَمِثْلُهُ يُطَلّ قَالَ النَّبِيُّ ﷺ: «**أَسَجْعٌ كَسَجْعِ الْجَاهِلِيَّةِ وَكِهَانَتِهَا؟ إِنَّ فِي الصَّبِيِّ غُرَّةً**» قَالَ ٱبْنُ عَبَّاسٍ: كَانَتْ إِحْدَاهُمَا مُلَيْكَةَ وَالأُخْرَى أُمَّ غَطِيفٍ.

4839 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِراً يَقُولُ: «كَتَبَ رَسُولُ ٱللَّهِ ﷺ عَلَى كُلِّ بَطْنٍ عُقُولَهُ وَلاَ يَحِلُّ لِمَوْلًى أَنْ يَتَوَلَّى مُسْلِماً بِغَيْرِ إِذْنِهِ».

4840 ـ أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ وَمُحَمَّدُ بْنُ مُصَفًّى قَالاَ: حَدَّثَنَا الْوَلِيدُ عَنِ ٱبْنِ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ:

him" said: "Such as practices medicine, and he is not a physician, he should have warranty (for any damage he causes with his medicine)."

4841- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said a Hadith like this.

[41] Should Anyone Be Punished For The Crime Of Another?

4842- It is narrated on the authority of Abu Rimthah that he said: I went in the company of my father to Allah's Apostle "Allah's blessing and peace be upon him" and he asked him: "Who is this?" he said: "This is my son, and I bear witness to that." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "By no means could you draw your sin or crime upon him, nor could he draw his sin or crime upon you."

4843- It is narrated on the authority of Tha'labah Ibn Zahdam Al-Yarbu'i that he said: Allah's Apostle "Allah's blessing and peace be upon him" was addressing some people from amongst the Ansar when they said: "O Messenger of Allah! Those are Banu Tha'labah Ibn Yarbu' who killed so and so during the pre-Islamic period of ignorance." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Let no soul draw its sin or crime upon another."

4844- It is narrated on the authority of Tha'labah Ibn Zahdam that he said: Some people belonging to Banu Tha'labah came to Allah's Apostle "Allah's blessing and peace be upon him" while he was addressing some people and a man said: "O Messenger of Allah! Those are Banu Tha'labah Ibn Yarbu' who killed so and so, one of the companions of Allah's Apostle "Allah's blessing and peace be upon him"." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Let no soul draw its sin or crime upon another."

4845- It is narrated on the authority of Al-Aswad Ibn Hilal from one belonging to Banu Tha'labah Ibn Yarbu' that he said: Some people belonging to Banu Tha'labah came to Allah's Apostle "Allah's blessing and peace be upon him", and a man said: "O Messenger of Allah! Those are Banu Tha'labah Ibn Yarbu' who killed so and so, one of the companions of Allah's Apostle "Allah's blessing and peace be upon him"." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Let no soul draw its sin or crime upon another."

4846- It is narrated on the authority of Al-Aswad Ibn Hilal, and he joined Allah's Apostle "Allah's blessing and peace be upon him", from one belonging to Banu Tha'labah Ibn Yarbu', that Some people belonging to Banu Tha'labah killed one of the companions of Allah's Apostle "Allah's blessing and peace be upon him". one of the companions of Allah's Apostle

«مَنْ تَطَبَّبَ وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ قَبْلَ ذٰلِكَ فَهُوَ ضَامِنٌ».

4841 ـ أَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ ٱبْنِ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ مِثْلَهُ سَوَاءً.

(41، 42) ـ هَلْ يُؤْخَذُ أَحَدٌ بِجَرِيرَةِ غَيْرِهِ؟

4842 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ أَبْجَرَ عَنْ إِيَادِ بْنِ لَقِيطٍ عَنْ أَبِي رِمْثَةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ مَعَ أَبِي فَقَالَ: «مَنْ هٰذَا مَعَكَ؟» قَالَ: ٱبْنِي أَشْهَدُ بِهِ قَالَ: «أَمَا إِنَّكَ لاَ تَجْنِي عَلَيْهِ وَلاَ يَجْنِي عَلَيْكَ».

4843 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَشْعَثَ عَنِ الأَسْوَدِ بْنِ هِلاَلٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ الْيَرْبُوعِيِّ قَالَ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَخْطُبُ فِي أُنَاسٍ مِنَ الأَنْصَارِ فَقَالُوا: يَا رَسُولَ ٱللَّهِ هٰؤلاَءِ بَنُو ثَعْلَبَةَ بْنِ يَرْبُوع قَتَلُوا فُلاَناً فِي الْجَاهِلِيَّةِ فَقَالَ النَّبِيُّ ﷺ: وَهَتَفَ بِصَوْتِهِ: «أَلاَ لاَ تَجْنِي نَفْسٌ عَلَى الأُخْرَى».

4844 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنِ الأَسْوَدِ بْنِ هِلاَلٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ قَالَ: ٱنْتَهَى قَوْمٌ مِنْ بَنِي ثَعْلَبَةَ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ فَقَالَ رَجُلٌ: يَا رَسُولَ ٱللَّهِ هٰؤلاَءِ بَنُو ثَعْلَبَةَ بْنِ يَرْبُوعٍ قَتَلُوا فُلاَناً رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «لاَ تَجْنِي نَفْسٌ عَلَى أُخْرَى».

4845 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ قَالَ: سَمِعْتُ الأَسْوَدَ بْنَ هِلاَلٍ يُحَدِّثُ عَنْ رَجُلٍ مِنْ بَنِي ثَعْلَبَةَ بْنِ يَرْبُوع: أَنَّ نَاساً مِنْ بَنِي ثَعْلَبَةَ أَتَوُا النَّبِيَّ ﷺ فَقَالَ رَجُلٌ: يَا رَسُولَ ٱللَّهِ هٰؤلاَءِ بَنُو ثَعْلَبَةَ بْنِ يَرْبُوع قَتَلُوا فُلاَناً رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «لاَ تَجْنِي نَفْسٌ عَلَى أُخْرَى».

4846 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الأَشْعَثِ بْنِ سُلَيْمٍ عَنِ الأَسْوَدِ بْنِ هِلاَلٍ وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ عَنْ رَجُلٍ مِنْ بَنِي ثَعْلَبَةَ بْنِ يَرْبُوع: أَنَّ نَاساً مِنْ بَنِي ثَعْلَبَةَ أَصَابُوا رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ رَجُلٌ مِنْ أَصْحَابِ

"Allah's blessing and peace be upon him" said: "O Messenger of Allah! Those are Banu Tha'labah Ibn Yarbu' who killed so and so." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Let no soul draw its sin or crime upon another." Shu'bah said: It means, let no one be taken and punished for the crime of another man; and Allah Almighty knows better.

4847,4848- It is narrated on the authority of Al-Ash'ath Ibn Sulaim from his father from one belonging to Banu Tha'labah Ibn Yarbu', that he said: I came to Allah's Apostle "Allah's blessing and peace be upon him" while he was talking to the people. Some people stood towards him and said: "O Messenger of Allah! Those are Banu so and so, who killed so and so." On that Allah's Apostle "Allah's blessing and peace be upon him" said: "Let no soul draw its sin or crime upon another."

4849- It is narrated on the authority of Tariq Al-Muharibi that a man said: "O Messenger of Allah! Those are sons of Tha'labah, who killed so and so during the pre-Islamic period of ignorance: please take retaliation for us from them." He raised his hand so much that I saw the whiteness of his armpits and said twice: "Let no mother draw her sin or crime upon her child (meaning ' Let no soul draw its sin or crime upon another')."

[42] When A Remaining Blind Eye Is Effaced

4850- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that Allah's Apostle "Allah's blessing and peace be upon him" judged that if a remaining blind eye was effaced, one-third its blood-money should be paid; if a paralyzed hand was cut off, one-third its blood-money should be paid; and if a black tooth was removed, one-third its blood-money should be paid.

[43] The Blood-Wet Of Teeth

4851- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Five camels (should be given as blood-wet) for (breaking anyone of the) teeth."

4852- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "All the teeth are equal (in their blood-wet in the sense that) five (camels should be given) for each (in case it is broken)."

رَسُولِ ٱللَّهِ ﷺ: يَا رَسُولَ ٱللَّهِ هٰؤلاَءِ بَنُو ثَعْلَبَةَ قَتَلَتْ فُلاَناً فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**لاَ تَجْنِي نَفْسٌ عَلَى أُخْرَى**». قَالَ شُعْبَةُ: أَيْ لاَ يُؤْخَذُ أَحَدٌ بِأَحَدٍ، وَاللَّهُ تَعَالَى أَعْلَمُ.

4847 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الأَشْعَثِ بْنِ سُلَيْمٍ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنْ بَنِي ثَعْلَبَةَ بْنِ يَرْبُوعٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَتَكَلَّمُ فَقَالَ رَجُلٌ: يَا رَسُولَ ٱللَّهِ هٰؤلاَءِ بَنُو ثَعْلَبَةَ بْنِ يَرْبُوعٍ الَّذِينَ أَصَابُوا فُلاَناً فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**لاَ**» يَعْنِي لاَ تَجْنِي نَفْسٌ عَلَى نَفْسٍ.

4848 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الأَحْوَصِ عَنْ أَشْعَثَ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنْ بَنِي يَرْبُوعٍ قَالَ: أَتَيْنَا رَسُولَ ٱللَّهِ ﷺ وَهُوَ يُكَلِّمُ النَّاسَ فَقَامَ إِلَيْهِ نَاسٌ فَقَالُوا: يَا رَسُولَ ٱللَّهِ هٰؤلاَءِ بَنُو فُلاَنٍ الَّذِينَ قَتَلُوا فُلاَناً فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**لاَ تَجْنِي نَفْسٌ عَلَى أُخْرَى**».

4849 ـ أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَنْبَأَنَا يَزِيدُ وَهُوَ ٱبْنُ زِيَادِ بْنِ أَبِي الْجَعْدِ عَنْ جَامِعِ بْنِ شَدَّادٍ عَنْ طَارِقٍ الْمُحَارِبِيِّ: أَنَّ رَجُلاً قَالَ: يَا رَسُولَ ٱللَّهِ هٰؤلاَءِ بَنُو ثَعْلَبَةَ الَّذِينَ قَتَلُوا فُلاَناً فِي الْجَاهِلِيَّةِ فَخُذْ لَنَا بِثَأْرِنَا فَرَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ وَهُوَ يَقُولُ: «**لاَ تَجْنِي أُمٌّ عَلَى وَلَدٍ مَرَّتَيْنِ**».

(42، 43) ـ العَيْنُ العَوْرَاءُ السَّادَّةُ لمَكَانِها إذا طُمِسَتْ

4850 ـ أَخْبَرَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ قَالَ: أَنْبَأَنَا ٱبْنُ عَائِذٍ قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: أَخْبَرَنِي الْعَلاَءُ وَهُوَ ٱبْنُ الْحَارِثِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ قَضَى فِي الْعَيْنِ الْعَوْرَاءِ السَّادَّةِ لِمَكَانِهَا إِذَا طُمِسَتْ بِثُلُثِ دِيَتِهَا وَفِي الْيَدِ الشَّلاَّءِ إِذَا قُطِعَتْ بِثُلُثِ دِيَتِهَا وَفِي السِّنِّ السَّوْدَاءِ إِذَا نُزِعَتْ بِثُلُثِ دِيَتِهَا».

(43، 44) ـ عَقْلُ الأَسْنَانِ

4851 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا عَبَّادٌ عَنْ حُسَيْنٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**فِي الأَسْنَانِ خَمْسٌ مِنَ الإِبِلِ**».

4852 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ مَطَرٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**الأَسْنَانُ سَوَاءٌ خَمْساً خَمْساً**».

[44] The Blood-Wet Of Fingers

4853- It is narrated on the authority of Abu Musa that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Concerning (breaking) fingers, ten (camels should be given as blood-wet) for each."

4854- It is narrated on the authority of Abu Musa Al-Ash'ari that Allah's Apostle "Allah's blessing and peace be upon him" said: "All the fingers are equal (in their blood-wet in the sense that) ten (camels should be given) for each (in case it is broken."

4855- It is narrated on the authority of Abu Musa Al-Ash'ari that Allah's Apostle "Allah's blessing and peace be upon him" judged that all the fingers are equal (in their blood-wet in the sense that) ten camels (should be given) for each (in case it is broken.

4856- It is narrated on the authority of Sa'id Ibn Al-Musayyab that when the document which was with the family of Amr Ibn Hazm appeared, which they pretended that Allah's Apostle "Allah's blessing and peace be upon him" had written for them, it contained that "In relation to fingers, ten (camels should be given as blood-wet) for each (in case it is broken)."

4857- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Both this and that i.e. the little finger and the thumb are equal (as far as the blood-money is concerned)."

4858- It is narrated on the authority of Ibn Abbas that he said: "Both this and that, i.e. the thumb and the little finger are equal (as far as the blood-wet is concerned)."

4859- It is narrated on the authority of Ibn Abbas that he said: "Concerning (breaking) fingers, ten (camels should be given as blood-wet) for each (in case it is broken)."

4860- It is narrated on the authority of Amr Ibn Shu'aib that his father told him from Abdullah Ibn Amr that when Allah's Apostle "Allah's blessing and peace be upon him" conquered Mecca, he said in his sermon: "Concerning (breaking) fingers, ten (camels should be given as blood-wet) for each."

4861- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that Allah's Apostle "Allah's blessing and peace be upon him" said in his sermon while reclining against the back of the Ka'bah: "All the fingers are equal (as far as the blood-wet is concerned)."

(44، 45) ـ بابُ عَقْلِ الأَصَابِعِ

4853 ـ أَخْبَرَنَا أَبُو الأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ مَسْرُوقِ بْنِ أَوْسٍ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «**فِي الأَصَابِعِ عَشْرٌ عَشْرٌ**».

4854 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ غَالِبٍ التَّمَّارِ عَنْ مَسْرُوقِ بْنِ أَوْسٍ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ أَنَّ نَبِيَّ ٱللَّهِ ﷺ قَالَ: «**الأَصَابِعُ سَوَاءٌ عَشْراً**».

4855 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَفْصٌ وَهُوَ ٱبْنُ عَبْدِ الرَّحْمٰنِ الْبَلْخِيُّ عَنْ سَعِيدٍ عَنْ غَالِبٍ التَّمَّارِ عَنْ حُمَيْدِ بْنِ هِلاَلٍ عَنْ مَسْرُوقِ بْنِ أَوْسٍ عَنْ أَبِي مُوسَى قَالَ: «قَضَى رَسُولُ ٱللَّهِ ﷺ أَنَّ الأَصَابِعَ سَوَاءٌ عَشْراً عَشْراً مِنَ الإِبِلِ».

4856 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّهُ لَمَّا وُجِدَ الْكِتَابُ الَّذِي عِنْدَ آلِ عَمْرِو بْنِ حَزْمٍ الَّذِي ذَكَرُوا أَنَّ رَسُولَ ٱللَّهِ ﷺ كَتَبَ لَهُمْ وَجَدُوا فِيهِ وَفِيمَا هُنَالِكَ مِنَ الأَصَابِعِ عَشْراً عَشْراً.

4857 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ رَضِيَ ٱللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «**هٰذِهِ وَهٰذِهِ سَوَاءٌ**» يَعْنِي الْخِنْصَرَ وَالإِبْهَامَ.

4858 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ: «فَهٰذِهِ وَهٰذِهِ سَوَاءٌ الإِبْهَامُ وَالْخِنْصَرُ».

4859 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «**الأَصَابِعُ عَشْرٌ عَشْرٌ**».

4860 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو قَالَ: لَمَّا ٱفْتَتَحَ رَسُولُ ٱللَّهِ ﷺ مَكَّةَ قَالَ فِي خُطْبَتِهِ: «**وَفِي الأَصَابِعِ عَشْرٌ عَشْرٌ**».

4861 ـ أَخْبَرَنِي عَبْدُ ٱللَّهِ بْنُ الْهَيْثَمِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ وَٱبْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ فِي خُطْبَتِهِ وَهُوَ مُسْنِدٌ ظَهْرَهُ إِلَى الْكَعْبَةِ: «**الأَصَابِعُ سَوَاءٌ**».

[45] The Bone-Uncovering Wounds

4862- It is narrated on the authority of Amr Ibn Shu'aib that his father told him from Abdullah Ibn Amr that when Allah's Apostle "Allah's blessing and peace be upon him" conquered Mecca, he said in his sermon: "Concerning the bone-uncovering wounds, five (camels should be given as blood-money) for each."

[46] The Narration Of Amr Ibn Hazm Concerning The Blood-Wets

4863- It is narrated on the authority of Abu Bakr Ibn Muhammad Ibn Amr Ibn Hazm from his father from his grandfather that The Messenger of Allah "Allah's blessing and peace be upon him" wrote a document to the people of Yemen, including the obligatory and supererogatory deeds and shares, blood-wets, and then he sent it with Amr Ibn Hazm, and it was recited before the people of Yemen as follows: "From Muhammad, the Prophet "Allah's blessing and peace be upon him", to Shurahbil Ibn Abd Kulal, Nu'aim Ibn Abd Kulal, and Al-Harith Ibn Abd Kulal, the chiefs of Ru'ain, Mu'afir and Hamdan: to go further": (This document contained the following): "He, who slays a faithful believer intentionally with no just cause, and there is clear evidence to that, should be killed in retaliation, unless the heirs of the killed accept the blood-money; the blood-money of the soul (of a human being) that is killed (by mistake) is one hundred camels; if the nose is cut off, then, the full blood-money should be due; if the tongue is cut off, the full blood-money should be due; if both lips are cut off, the full blood-money should be due; if both testes are cut off, the full blood-money should be due; if the penis is cut off, the full blood-money should be due; if the back is broken, the full blood-money should be due; if both eyes are damaged, the full blood-money should be due; in case the foot is cut off, half the blood-wet would be due; and one-third the blood-wet, i.e. thirty-three camels or as much gold or silver as is equal to it, or cows or sheep would be due in case of making a deep head-wound, (that penetrates the skin to the bone of the skull); and the same applies to the sharp acute pierce (which penetrates the skin inside any part of the body); and fifteen camels should be paid (as blood-money) for a bone-displacing wound; and (the blood-money of cutting off) each finger or toe is ten camels; and (that of breaking) a tooth is five camels; and (the blood-money of) a bone-uncovering wound is five camels; and (the blood-money of) a head or face wound is five camels. Furthermore, a man should be killed for a woman (in case he killed her); and the (blood-money (for killing) should be) one thousand Dinars due upon the owners of gold."

(45، 46) ـ المَوَاضِحُ

4862 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو قَالَ: لَمَّا ٱفْتَتَحَ رَسُولُ ٱللَّهِ ﷺ مَكَّةَ قَالَ فِي خُطْبَتِهِ: «**وَفِي الْمَوَاضِحِ خَمْسٌ خَمْسٌ**».

(46، 47) ـ ذِكْرُ حَدِيثِ عَمْرِو بْنِ حَزْمٍ فِي العُقُولِ واخْتِلافِ النَّاقِلِينَ له

4863 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الحَكَمُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَتَبَ إِلَى أَهْلِ الْيَمَنِ كِتَاباً فِيهِ الْفَرَائِضُ وَالسُّنَنُ وَالدِّيَاتُ وَبَعَثَ بِهِ مَعَ عَمْرِو بْنِ حَزْمٍ فَقُرِئَتْ عَلَى أَهْلِ الْيَمَنِ هٰذِهِ نُسْخَتُهَا: مِنْ مُحَمَّدٍ النَّبِيِّ ﷺ إِلَى شُرَحْبِيلَ بْنِ عَبْدِ كُلاَلٍ وَنُعَيْمِ بْنِ عَبْدِ كُلاَلٍ وَالْحَارِثِ بْنِ عَبْدِ كُلاَلٍ قَيْلِ ذِي رُعَيْنٍ وَمَعَافِرَ وَهَمْدَانَ أَمَّا بَعْدُ وَكَانَ فِي كِتَابِهِ أَنَّ مَنِ ٱعْتَبَطَ مُؤْمِناً قَتْلاً عَنْ بَيِّنَةٍ فَإِنَّهُ قَوَدٌ إِلاَّ أَنْ يَرْضَى أَوْلِيَاءُ الْمَقْتُولِ وَأَنَّ فِي النَّفْسِ الدِّيَةَ مِائَةً مِنَ الإِبِلِ وَفِي الأَنْفِ إِذَا أُوعِبَ جَدْعُهُ الدِّيَةُ وَفِي اللِّسَانِ الدِّيَةُ وَفِي الشَّفَتَيْنِ الدِّيَةُ وَفِي الْبَيْضَتَيْنِ الدِّيَةُ وَفِي الذَّكَرِ الدِّيَةُ وَفِي الصُّلْبِ الدِّيَةُ وَفِي الْعَيْنَيْنِ الدِّيَةُ وَفِي الرِّجْلِ الْوَاحِدَةِ نِصْفُ الدِّيَةِ وَفِي الْمَأْمُومَةِ ثُلُثُ الدِّيَةِ وَفِي الْجَائِفَةِ ثُلُثُ الدِّيَةِ وَفِي الْمُنَقِّلَةِ خَمْسَ عَشْرَةَ مِنَ الإِبِلِ وَفِي كُلِّ أُصْبُعٍ مِنْ أَصَابِعِ الْيَدِ وَالرِّجْلِ عَشْرٌ مِنَ الإِبِلِ وَفِي السِّنِّ خَمْسٌ مِنَ الإِبِلِ وَفِي الْمُوضِحَةِ خَمْسٌ مِنَ الإِبِلِ وَأَنَّ الرَّجُلَ يُقْتَلُ بِالْمَرْأَةِ وَعَلَى أَهْلِ الذَّهَبِ أَلْفُ دِينَارٍ. خَالَفَهُ مُحَمَّدُ بْنُ بَكَّارِ بْنِ بِلاَلٍ.

4864- It is narrated on the authority of Abu Bakr Ibn Muhammad Ibn Amr Ibn Hazm from his father from his grandfather that The Messenger of Allah "Allah's blessing and peace be upon him" wrote a document to the people of Yemen, including the obligatory and supererogatory deeds and shares, blood-wets, and then he sent it with Amr Ibn Hazm, and it was recited before the people of Yemen as follows: "From Muhammad, the Prophet "Allah's blessing and peace be upon him"...and the rest is the same with the following addition: "Half the blood-money should be due for (causing damage to) one eye; half the blood-money should be due for (cutting off) a hand; half the blood-money should be due for (cutting off) a foot." Abu Abd Ar-Rahman says: This is more right.

4865- It is narrated on the authority of Ibn Shihab that he said: I read the document written by The Messenger of Allah "Allah's blessing and peace be upon him" to Amr Ibn Hazm when he sent him as the governor of Najran, and the document was with Abu Bakr Ibn Hazm. The Messenger of Allah "Allah's blessing and peace be upon him" wrote the following: "This is a clear evidence from Allah and His Messenger: 'O you who believe! Fulfill (all) obligations... for Allah is swift in taking account." (Al-Ma'idah 1:4) then he wrote: "This is a document of (the blood-money of) wounds: (The blood-money of killing) a soul is one hundred camels...and the rest is the same.

4866- It is narrated on the authority of Az-Zuhri that he said: Abu Bakr Ibn Hazm brought to me a document written in a piece of skin from The Messenger of Allah "Allah's blessing and peace be upon him" with the following: "This is a clear evidence from Allah and His Messenger: 'O you who believe! Fulfill (all) obligations... for Allah is swift in taking account." (An-Nisa 1:4) then he said: "(The blood-money for killing) a soul is one hundred camels; (for impairing) the eye is fifty camels; (for cutting off) a hand is fifty camels; (for cutting off) a foot is fifty camels; (for causing) a deep head-wound, (that penetrates the skin to the bone of the skull) one-third the blood-money is due; (for causing) a sharp acute pierce (which penetrates the skin inside any part of the body), one-third the blood-money is due; (for causing) a bone-displacing wound, fifteen camels are due; and (for cutting off) each finger or toe ten camels are due; and (for breaking) a tooth five camels are due; and (for) a bone-uncovering wound five camels are due."

4867- It is narrated on the authority of Abu Bakr Ibn Muhammad Ibn Amr Ibn Hazm that he said: The book written by The Messenger of Allah "Allah's blessing and peace be upon him" to Amr Ibn Hazm concerning the blood-wets goes as follows: "(the blood-money for killing) a soul (of a human being) that is slain (by mistake) is one hundred camels; if the nose is

4864 ـ أَخْبَرَنَا الْهَيْثَمُ بْنُ مَرْوَانَ بْنِ الْهَيْثَمِ بْنِ عِمْرَانَ الْعَنْسِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ بِلاَلٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ أَرْقَمَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَتَبَ إِلَى أَهْلِ الْيَمَنِ بِكِتَابٍ فِيهِ الْفَرَائِضُ وَالسُّنَنُ وَالدِّيَاتُ وَبَعَثَ بِهِ مَعَ عَمْرِو بْنِ حَزْمٍ فَقُرِىءَ عَلَى أَهْلِ الْيَمَنِ هٰذِهِ نُسْخَتُهُ فَذَكَرَ مِثْلَهُ إِلاَّ أَنَّهُ قَالَ وَفِي الْعَيْنِ الْوَاحِدَةِ نِصْفُ الدِّيَةِ وَفِي الْيَدِ الْوَاحِدَةِ نِصْفُ الدِّيَةِ وَفِي الرِّجْلِ الْوَاحِدَةِ نِصْفُ الدِّيَةِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَشْبَهُ بِالصَّوَابِ وَٱللَّهُ أَعْلَمُ. وَسُلَيْمَانُ بْنُ أَرْقَمَ مَتْرُوكُ الْحَدِيثِ وَقَدْ رَوَى هٰذَا الْحَدِيثَ يُونُسُ عَنِ الزُّهْرِيِّ مُرْسَلاً.

4865 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ٱبْنِ شِهَابٍ قَالَ: قَرَأْتُ كِتَابَ رَسُولِ ٱللَّهِ ﷺ الَّذِي كَتَبَ لِعَمْرِو بْنِ حَزْمٍ حِينَ بَعَثَهُ عَلَى نَجْرَانَ وَكَانَ الْكِتَابُ عِنْدَ أَبِي بَكْرِ بْنِ حَزْمٍ فَكَتَبَ رَسُولُ ٱللَّهِ ﷺ هٰذَا بَيَانٌ مِنَ ٱللَّهِ وَرَسُولِهِ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوْفُواْ بِٱلْعُقُودِ﴾ وَكَتَبَ الآيَاتِ مِنْهَا حَتَّى بَلَغَ ﴿إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ﴾ [المائدة، الآية: 1، 4] ثُمَّ كَتَبَ: هٰذَا كِتَابُ الْجِرَاحِ فِي النَّفْسِ مِائَةٌ مِنَ الإِبِلِ. نَحْوَهُ.

4866 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سَعِيدٌ وَهُوَ ٱبْنُ عَبْدِ الْعَزِيزِ عَنِ الزُّهْرِيِّ قَالَ: جَاءَنِي أَبُو بَكْرِ بْنُ حَزْمٍ بِكِتَابٍ فِي رُقْعَةٍ مِنْ أَدَمٍ عَنْ رَسُولِ ٱللَّهِ ﷺ: هٰذَا بَيَانٌ مِنَ ٱللَّهِ وَرَسُولِهِ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوْفُواْ بِٱلْعُقُودِ﴾ فَتَلاَ مِنْهَا آيَاتٍ ثُمَّ قَالَ: فِي النَّفْسِ مِائَةٌ مِنَ الإِبِلِ وَفِي الْعَيْنِ خَمْسُونَ وَفِي الْيَدِ خَمْسُونَ وَفِي الرِّجْلِ خَمْسُونَ وَفِي الْمَأْمُومَةِ ثُلُثُ الدِّيَةِ وَفِي الْجَائِفَةِ ثُلُثُ الدِّيَةِ وَفِي الْمُنَقِّلَةِ خَمْسَ عَشْرَةَ فَرِيضَةً وَفِي الأَصَابِعِ عَشْرٌ عَشْرٌ وَفِي الأَسْنَانِ خَمْسٌ خَمْسٌ وَفِي الْمُوضِحَةِ خَمْسٌ.

4867 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ ٱللَّهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ قَالَ: «الْكِتَابُ الَّذِي كَتَبَهُ رَسُولُ ٱللَّهِ ﷺ لِعَمْرِو بْنِ حَزْمٍ فِي الْعُقُولِ إِنَّ فِي النَّفْسِ مِائَةً مِنَ الإِبِلِ وَفِي الأَنْفِ إِذَا أُوعِبَ جَدْعاً مِائَةً مِنَ الإِبِلِ وَفِي الْمَأْمُومَةِ ثُلُثُ النَّفْسِ وَفِي

cut off, then, one hundred camels are due; and one-third the blood-wet, i.e. thirty-three camels would be due in case of making a deep head-wound, (that penetrates the skin to the bone of the skull); and the same applies to the sharp acute pierce (which penetrates the skin inside any part of the body); (the blood-money for cutting off) a hand is fifty camels; and (the blood-money for causing damage to) an eye is fifty camels; (the blood-money for cutting off) a foot is fifty camels; fifteen camels are due (as blood-money) for a bone-displacing wound; (the blood-money for cutting off) each finger or toe is ten camels; (the blood-money for breaking) a tooth is five camels; and (the blood-money for) a bone-uncovering wound is five camels."

4868- It is narrated on the authority of Anas Ibn Malik that a desert Arab came to the door of (the house of) The Messenger of Allah "Allah's blessing and peace be upon him", and peeped through the opening of the door with his eyes. When The Messenger of Allah "Allah's blessing and peace be upon him" saw him, he turned a piece of iron or a stick towards him in order to gouge out his eyes. When he (the Bedouin) saw him, he returned his sight. On that The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Had you kept peeping, I would have gouged out your eyes."

4869- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: A man peeped through a round hole into the dwelling place of The Prophet "Allah's blessing and peace be upon him" who had an iron comb with which he was scratching his head. The Prophet "Allah's blessing and peace be upon him" said: " Had I known that you were looking (through the hole), I would have pierced your eye with it (the comb)." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Verily! The order of taking permission to enter (somebody's dwelling) has been enjoined because of that sight."

[47] When One Takes Retaliation And Gets His Right Apart From The Ruler

4870- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one peeps into the dwelling place of a people without their leave and they gouge out his eye, no blood-money nor retaliation is due to him."

4871- It is narrated on the authority of Abu Hurairah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If a man peeps into your dwelling place without your leave, thereupon you throw him with a pebble and gouge out his eye, there will be no harm or blame on you."

الْجَائِفَةِ مِثْلُهَا وَفِي الْيَدِ خَمْسُونَ وَفِي الْعَيْنِ خَمْسُونَ وَفِي الرِّجْلِ خَمْسُونَ وَفِي كُلِّ إِصْبَعٍ مِمَّا هُنَالِكَ عَشْرٌ مِنَ الإِبِلِ وَفِي السِّنِّ خَمْسٌ وَفِي الْمُوضِحَةِ خَمْسٌ».

4868 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْحَاقَ بْنِ عَبْدِ ٱللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أَعْرَابِيّاً أَتَى بَابَ رَسُولِ ٱللَّهِ ﷺ فَأَلْقَمَ عَيْنَهُ خُصَاصَةَ الْبَابِ فَبَصُرَ بِهِ النَّبِيُّ ﷺ فَتَوَخَّاهُ بِحَدِيدَةٍ أَوْ عُودٍ لِيَفْقَأَ عَيْنَهُ فَلَمَّا أَنْ بَصُرَ ٱنْقَمَعَ فَقَالَ لَهُ النَّبِيُّ ﷺ: **«أَمَا إِنَّكَ لَوْ ثَبَتَّ لَفَقَأْتُ عَيْنَكَ»**.

4869 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنِ ٱبْنِ شِهَابٍ أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ: أَنَّ رَجُلاً ٱطَّلَعَ مِنْ جُحْرٍ فِي بَابِ رَسُولِ ٱللَّهِ ﷺ وَمَعَ رَسُولِ ٱللَّهِ ﷺ مِدْرَى يَحُكُّ بِهَا رَأْسَهُ فَلَمَّا رَآهُ رَسُولُ ٱللَّهِ ﷺ قَالَ: **«لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُنِي لَطَعَنْتُ بِهِ فِي عَيْنِكَ إِنَّمَا جُعِلَ الإِذْنُ مِنْ أَجْلِ الْبَصَرِ»**.

(47، 48) ـ بابُ مَنِ اقْتَصَّ وأَخَذَ حَقَّهُ دُونَ السُّلْطَانِ

4870 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ النَّضْرِ بْنِ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهِيكٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنِ ٱطَّلَعَ فِي بَيْتِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ فَفَقَأُوا عَيْنَهُ فَلاَ دِيَةَ لَهُ وَلاَ قِصَاصَ»**.

4871 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«لَوْ أَنَّ ٱمْرَءاً ٱطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتَهُ فَفَقَأْتَ عَيْنَهُ مَا كَانَ عَلَيْكَ حَرَجٌ»** وَقَالَ مَرَّةً أُخْرَى: **«جُنَاحٌ»**.

4872- It is narrated on the authority of Abu Sa'id Al-Khudri that he was offering prayer when a son belonging to Marwan tried to pass in front of him. He pushed him away, but he did not return. He then hit him, and the boy came out weeping until he went to Marwan and informed him. Marwan asked him: "Why have you hit the son of your brother?" he said: "I've not hit him, but I've hit the devil. I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "When anyone of you is praying, and somebody tries to pass in front of him, let him push him away as possible as it could be, and if he does not return, then, let him beat him for (in this case) he is a devil.""

[48] The Interpretation Of Allah's Statement: " If A Man Kills A Believer Intentionally, His Recompense Is Hell, To Abide Therein "

4873- It is narrated on the authority of Sa'id Ibn Jubair that he said: Abd Ar-Rahman Ibn Abza told me to ask Ibn Abbas about the following statement: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever)", (An-Nisa 93) and when I asked him he said: "Nothing abrogated it." He also told me to ask him about the following statement: " Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment" (Al-Furqan 68) and when I asked him he said: "It was revealed in connection with the pagans."

4874- It is narrated on the authority of Sa'id Ibn Jubair that he said: The people of Kufah differed about the (significance of) the following statement: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever)", (An-Nisa 93) and I set out to Ibn Abbas and asked him and he said: "It was the latest to be revealed, and nothing abrogated it."

4875- It is narrated on the authority of Sa'id Ibn Jubair that he said: I asked Ibn Abbas: "Is there repentance (to be accepted from) such as kills a faithful believer intentionally?" he answered in the negative. I recited to him the following Holy Verse from the Surah of Al-Furqan: " Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment" (68) he said: "This is a Meccan Holy Verse which was abrogated by a Medinian Verse: " If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever)." (Women 93)

4876- It is narrated on the authority of Ibn Abbas that he was asked about such as kills a faithful believer intentionally, and then he repents, makes amends, and follows the right guidance. He said: "How should his

4872 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مُصْعَبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ سليم عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّهُ كَانَ يُصَلِّي فَإِذَا بِابْنٍ لِمَرْوَانَ يَمُرُّ بَيْنَ يَدَيْهِ فَدَرَأَهُ فَلَمْ يَرْجِعْ فَضَرَبَهُ فَخَرَجَ الْغُلَامُ يَبْكِي حَتَّى أَتَى مَرْوَانَ فَأَخْبَرَهُ فَقَالَ مَرْوَانُ لأَبِي سَعِيدٍ: لِمَ ضَرَبْتَ ابْنَ أَخِيكَ؟ قَالَ: مَا ضَرَبْتُهُ إِنَّمَا ضَرَبْتُ الشَّيْطَانَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِذَا كَانَ أَحَدُكُمْ فِي صَلَاةٍ فَأَرَادَ إِنْسَانٌ يَمُرُّ بَيْنَ يَدَيْهِ فَيَدْرَؤُهُ مَا اسْتَطَاعَ فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّهُ شَيْطَانٌ»**.

(48، 49) ـ بابُ ما جَاءَ في كِتَابِ القِصَاصِ مِنَ المُجْتَبَى مِمَّا لَيْسَ في السُّنَنِ

تَأْوِيلُ قَوْلِ اللهِ عَزَّ وجَلَّ:

﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ خَٰلِدًا فِيهَا﴾ [النساء، الآية: 93]

4873 ـ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمٰنِ لَفْظاً قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبْزَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الآيَتَيْنِ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ﴾ فَسَأَلْتُهُ فَقَالَ لَمْ يَنْسَخْهَا شَيْءٌ وَعَنْ هٰذِهِ الآيَةِ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ [الفرقان، الآية: 68] قَالَ نَزَلَتْ فِي أَهْلِ الشِّرْكِ.

4874 ـ أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي هٰذِهِ الآيَةِ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾ [النساء: 93] فَرَحَلْتُ إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ فَقَالَ: نَزَلَتْ فِي آخِرِ مَا أُنْزِلَتْ وَمَا نَسَخَهَا شَيْءٌ.

4875 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْقَاسِمُ بْنُ أَبِي بَزَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لابْنِ عَبَّاسٍ: هَلْ لِمَنْ قَتَلَ مُؤْمِناً مُتَعَمِّداً مِنْ تَوْبَةٍ؟ قَالَ: لاَ. وَقَرَأْتُ عَلَيْهِ الآيَةَ الَّتِي فِي الْفُرْقَانِ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ [الفرقان: 68] قَالَ هٰذِهِ آيَةٌ مَكِّيَّةٌ نَسَخَتْهَا آيَةٌ مَدَنِيَّةٌ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ﴾ [النساء: 93].

4876 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَّارٍ الدُّهْنِيِّ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ: أَنَّ ابْنَ عَبَّاسٍ سُئِلَ عَمَّنْ قَتَلَ مُؤْمِناً مُتَعَمِّداً ثُمَّ تَابَ وَآمَنَ وَعَمِلَ صَالِحاً ثُمَّ

repentance be accepted? No doubt, I heard your Prophet "Allah's blessing and peace be upon him" having said: "He (the slain) will come (on the Day of Judgement) hanging in the murderer, with his jugular veins bleeding, and he will say (to Allah): 'Ask this why he had killed me.'" Then Ibn Abbas further said: "By Allah, this Holy statement was revealed, and it was not abrogated."

4877- It is narrated on the authority of Anas that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The major sins are to ascribe partners to Allah (in service), to be undutiful to one's parents, to kill a soul (of a faithful believer intentionally), and to produce false speech (particularly in witness)."

4878- It is narrated on the authority of Abdullah Ibn Amr from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The major sins are to ascribe partners to Allah (in service), to be undutiful to one's parents, to kill a soul (of a faithful believer intentionally), and to take a deceptive oath."

4879- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer at the time he commits adultery. The drunk is not to be a believer at the time he drinks wine. The thief is not to be a believer at the time he steals. The killer is not to be a believer at the time he kills."

ٱهْتَدَى فَقَالَ ٱبْنُ عَبَّاسٍ: وَأَنَّى لَهُ التَّوْبَةُ سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «**يَجِيءُ مُتَعَلِّقاً بِالْقَاتِلِ تَشْخَبُ أَوْدَاجُهُ دَماً يَقُولُ: سَلْ هٰذَا فِيمَ قَتَلَنِي؟**» ثُمَّ قَالَ: «وَٱللَّهِ لَقَدْ أَنْزَلَهَا وَمَا نَسَخَهَا».

4877 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ ٱللَّهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ، ح. وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ ٱللَّهِ بْنِ أَبِي بَكْرٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**الْكَبَائِرُ الشِّرْكُ بِٱللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ**».

4878 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَنْبَأَنَا ٱبْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَنْبَأَنَا فِرَاسٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «**الْكَبَائِرُ الإِشْرَاكُ بِٱللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَالْيَمِينُ الْغَمُوسُ**».

4879 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ قَالَ: حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ عَنِ الْفُضَيْلِ بْنِ غَزْوَانَ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**لاَ يَزْنِي الْعَبْدُ حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَلاَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَقْتُلُ وَهُوَ مُؤْمِنٌ**».

(47) THE BOOK OF CUTTING OFF A THIEF'S HAND

[1] The Severe Punishment Of Committing Theft

4880- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer at the time he commits adultery. The thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine. And the robber is not to be a believer at the time he robs a valuable thing, for which the people raise their eyes to him."

4881- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer at the time he commits adultery. The thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine. And afterwards, the (gate of) repentance is opened (by Allah before the criminal, and once he sincerely repents, Allah turns to him in repentance)."

4882- It is narrated on the authority of Abu Hurairah that he said: "The adulterer is not to be a (completely) believer at the time he commits adultery. The thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine..." and he mentioned a fourth thing which I forgot and resumed: "Whoever does (any of) that has, indeed, taken off the tie of Islam from his neck, and once he sincerely repents, Allah Almighty turns to him in repentance."

4883- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Curse be upon the thief: he steals an egg (or a helmet) thereupon his hand is cut off, and he steals a rope, thereupon his hand is cut off."

[2] Putting The Thief To Trial By Beating And Imprisonment

4884- It is narrated on the authority of Azhar Ibn Abdullah Al-Harrazi that something belonging to luggage was stolen from a people from Kula', and they accused some tailors of having committed such a theft and reported An-Nu'man Ibn Bashir of that. He (arrested them and) put them in prison for many days, after which he released them. They (the claimants) went to him once again and said: "You've released them with no beating nor putting them to trial." An-Nu'man said to them: "As you like: if you so like, I would beat them: if your things appear with them, it will be alright, otherwise, I will beat you on your backs just as I will have beaten them on their backs."

(47) ـ كِتَابُ قَطْعِ السَّارِقِ

(1) ـ تَعْظِيمُ السَّرِقَةِ

4880 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلاَنَ عَنِ الْقَعْقَاعِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلاَ يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَلاَ يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهَا أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ»**.

4881 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ ح. وَأَنْبَأَنَا أَحْمَدُ بْنُ سَيَّارٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ وَقَالَ أَحْمَدُ فِي حَدِيثِهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلاَ يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ ثُمَّ التَّوْبَةُ مَعْرُوضَةٌ بَعْدُ»**.

4882 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى الْمَرْوَزِيُّ أَبُو عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ عَنْ يَزِيدَ وَهُوَ ابْنُ أَبِي زِيَادٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلاَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ وَهُوَ مُؤْمِنٌ وَذَكَرَ رَابِعَةً فَنَسِيتُهَا فَإِذَا فَعَلَ ذَلِكَ خَلَعَ رِبْقَةَ الإِسْلاَمِ مِنْ عُنُقِهِ فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ».

4883 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ الْمُخَرَّمِيُّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الأَعْمَشُ ح. وَأَنْبَأَنَا أَحْمَدُ بْنُ حَرْبٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَعَنَ اللَّهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ»**.

(2) ـ بَابُ امْتِحَانِ السَّارِقِ بِالضَّرْبِ وَالْحَبْسِ

4884 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِي أَزْهَرُ بْنُ عَبْدِ اللَّهِ الْحَرَازِيُّ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّهُ رَفَعَ إِلَيْهِ نَفَرٌ مِنَ الْكَلاَعِيِّينَ أَنَّ حَاكَةً سَرَقُوا مَتَاعاً فَحَبَسَهُمْ أَيَّاماً ثُمَّ خَلَّى سَبِيلَهُمْ فَأَتَوْهُ فَقَالُوا: خَلَّيْتَ سَبِيلَ هَؤُلاَءِ بِلاَ امْتِحَانٍ وَلاَ ضَرْبٍ؟ فَقَالَ النُّعْمَانُ: مَا شِئْتُمْ؟ إِنْ شِئْتُمْ أَضْرِبْهُمْ فَإِنْ أَخْرَجَ اللَّهُ مَتَاعَكُمْ فَذَاكَ وَإِلاَّ أَخَذْتُ مِنْ ظُهُورِكُمْ مِثْلَهُ

They asked him: "Is it your judgement?" he said: "This is the judgement of Allah Almighty, and the Messenger of Allah "Allah's blessing and peace be upon him"."

4885- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" imprisoned many people who were suspects.

4886- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" imprisoned a man (for sometime) who was a suspect, after which he released him.

[3] Dictating The Thief (To Retract From Confession)

4887- It is narrated on the authority of Abu Umayyah Al-Makhzumi that a thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and he had confessed of his theft, even though no luggage was found with him. the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "I do not think you've committed theft." He said: "No (I've done)." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Take him and cut off his hand, and then bring him back." They cut off his hand and then brought him back, thereupon he said to him: "say: 'I ask for Allah's Forgiveness, and turn in repentance to Him'." He said: "I ask for Allah's Forgiveness and turn to Him in repentance." He said: "O Allah! Turn to him in repentance!"

[4] When A Man Excuses Another For His Theft

4888- It is narrated on the authority of Safwan Ibn Umayyah that a man stole a Burdah belonging to him, and he brought him to the Messenger of Allah "Allah's blessing and peace be upon him" who ordered that his hand be cut off. He said: "O Messenger of Allah! I've excused him." He said: "O Abu Wahb! Why had you not done so before you brought him to us?" the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his hand be cut off.

4889- It is narrated on the authority of Safwan Ibn Umayyah that a man stole a Burdah belonging to him, and he brought him to the Messenger of Allah "Allah's blessing and peace be upon him" who ordered that his hand be cut off. He said: "O Messenger of Allah! I've excused him." He said: "Why had you not done so before you brought him to us O Abu Wahb?" the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his hand be cut off.

قَالُوا: هٰذَا حُكْمُكَ؟ قَالَ: هٰذَا حُكْمُ ٱللَّهِ عَزَّ وَجَلَّ وَرَسُولِهِ ﷺ.

4885 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: أَخْبَرَنِي ٱبْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ حَبَسَ نَاساً فِي تُهْمَةٍ».

4886 ـ أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ حَبَسَ رَجُلاً فِي تُهْمَةٍ ثُمَّ خَلَّى سَبِيلَهُ».

(3) ـ تَلْقِينُ السَّارِقِ

4887 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ الْمُبَارَكِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ ٱللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَبِي الْمُنْذِرِ مَوْلَى أَبِي ذَرٍّ عَنْ أَبِي أُمَيَّةَ الْمَخْزُومِيِّ: أَنَّ رَسُولَ ٱللَّهِ ﷺ أُتِيَ بِلِصٍّ ٱعْتَرَفَ ٱعْتِرَافاً وَلَمْ يُوجَدْ مَعَهُ مَتَاعٌ فَقَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: **«مَا إِخَالُكَ سَرَقْتَ؟»** قَالَ: بَلَى قَالَ: **«ٱذْهَبُوا بِهِ فَٱقْطَعُوهُ ثُمَّ جِيئُوا بِهِ»** فَقَطَعُوهُ ثُمَّ جَاؤُوا بِهِ فَقَالَ لَهُ: **«قُلْ أَسْتَغْفِرُ ٱللَّهَ وَأَتُوبُ إِلَيْهِ»** فَقَالَ: أَسْتَغْفِرُ ٱللَّهَ وَأَتُوبُ إِلَيْهِ قَالَ: **«ٱللَّهُمَّ تُبْ عَلَيْهِ»**.

(4) ـ الرَّجُلُ يَتَجَاوَزُ لِلسَّارِقِ عَنْ سَرِقَتِهِ بَعْدَ أَنْ يَأْتِيَ بِهِ الإِمَامُ وذِكْرُ الاخْتِلافِ على عَطَاءٍ في حَدِيثِ صَفْوَانَ بْنِ أُمَيَّةَ فيه

4888 ـ أَخْبَرَنَا هِلاَلُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ عَطَاءٍ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ: أَنَّ رَجُلاً سَرَقَ بُرْدَةً لَهُ فَرَفَعَهُ إِلَى النَّبِيِّ ﷺ فَأَمَرَ بِقَطْعِهِ فَقَالَ: يَا رَسُولَ ٱللَّهِ قَدْ تَجَاوَزْتُ عَنْهُ فَقَالَ: **«أَبَا وَهْبٍ! أَفَلاَ كَانَ قَبْلَ أَنْ تَأْتِيَنَا بِهِ؟»** فَقَطَعَهُ رَسُولُ ٱللَّهِ ﷺ.

4889 ـ أَخْبَرَنِي عَبْدُ ٱللَّهِ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ عَطَاءٍ عَنْ طَارِقِ بْنِ مُرَقَّعٍ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ: أَنَّ رَجُلاً سَرَقَ بُرْدَةً فَرَفَعَهُ إِلَى النَّبِيِّ ﷺ فَأَمَرَ بِقَطْعِهِ فَقَالَ: يَا رَسُولَ ٱللهِ قَدْ تَجَاوَزْتُ عَنْهُ قَالَ: **«فَلَوْلاَ كَانَ هٰذَا قَبْلَ أَنْ تَأْتِيَنِي بِهِ يَا أَبَا وَهْبٍ»** فَقَطَعَهُ رَسُولُ ٱللَّهِ ﷺ.

4890- It is narrated on the authority of Ata' Ibn Abu Rabah that a man stole a garment, and he was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that his hand be cut off. The man said: "O Messenger of Allah! I've excused." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why had you not done so earlier (before you brought him to us)?"

[5] What Is To Be A Reserving Place?

4891- It is narrated on the authority of Safwan Ibn Umayyah that he circumambulated the House and offered prayer and then he folded a garment belonging to him and used it as a cushion over which he placed his head and slept. A thief came and stole it from underneath his head. He took hold of him, and brought him to the Messenger of Allah "Allah's blessing and peace be upon him", and said: "This (man) has stolen my garment." the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you really stolen his garment?" he answered in the affirmative. He said: "Take this (man) and cut off his hand." Safwan said: "I have not intended to have his hand cut off because of my garment." He said: "Why had you not done so before that?"

4892- It is narrated on the authority of Ibn Abbas that he said: Safwan was lying in the mosque with his garment underneath his head when it was stolen. He got up by the time the man had gone away, and he joined him and caught hold of him and brought him to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that his hand be cut off. Safwan said: "O Messenger of Allah! By no means has my garment reached such a value as for which the hand of a thief should be cut off." He said: "Why had you not done so before you brought him to us?"

4893- It is narrated on the authority of Safwan Ibn Umayyah that he said: Once, I was sleeping in the mosque, taking my upper garment whose value was at that time thirty Dirhams as a cushion, when it was stolen from underneath my head. The thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that (his hand) should be cut off. I came to him and said: "O Messenger of Allah! Would you cut off his hand for thirty Dirhams? Let me sell him my garment on credit." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why had you not done so before he was brought to me?"

4894- It is narrated on the authority of Safwan Ibn Umayyah that his upper garment was stolen from underneath his head while he was lying in

4890 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ نُعَيْمٍ قَالَ: أَنْبَأَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ: أَنَّ رَجُلاً سَرَقَ ثَوْباً فَأُتِيَ بِهِ رَسُولَ ٱللَّهِ ﷺ فَأَمَرَ بِقَطْعِهِ فَقَالَ الرَّجُلُ: يَا رَسُولَ ٱللَّهِ هُوَ لَهُ قَالَ: **«فَهَلاَّ قَبْلَ الآنَ؟»**.

(5) ـ ما يَكُونُ حِرْزاً وما لا يَكُونُ

4891 ـ أَخْبَرَنِي هِلاَلُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ هُوَ ٱبْنُ أَبِي بَشِيرٍ قَالَ: حَدَّثَنِي عِكْرِمَةُ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ: أَنَّهُ طَافَ بِالْبَيْتِ وَصَلَّى ثُم لَفَّ رِدَاءً لَهُ مِنْ بُرْدٍ فَوَضَعَهُ تَحْتَ رَأْسِهِ فَنَامَ فَأَتَاهُ لِصٌّ فَٱسْتَلَّهُ مِنْ تَحْتِ رَأْسِهِ فَأَخَذَهُ فَأُتِيَ بِهِ النَّبِيَّ ﷺ فَقَالَ: إِنَّ هٰذَا سَرَقَ رِدَائِي فَقَالَ لَهُ النَّبِيُّ ﷺ: **«أَسَرَقْتَ رِدَاءَ هٰذَا؟»** قَالَ: نَعَمْ قَالَ: **«اذْهَبَا بِهِ فَاقْطَعَا يَدَهُ»** قَالَ صَفْوَانُ: مَا كُنْتُ أُرِيدُ أَنْ تُقْطَعَ يَدُهُ فِي رِدَائِي فَقَالَ لَهُ: **«فَلَوْمَا قَبْلَ هٰذَا!»**. خَالَفَهُ أَشْعَثُ بْنُ سَوَّارٍ.

4892 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ هِشَامٍ يَعْنِي ٱبْنَ أَبِي خَيْرَةَ قَالَ: حَدَّثَنَا الْفَضْلُ يَعْنِي ٱبْنَ الْعَلاَءِ الْكُوفِيَّ قَالَ: حَدَّثَنَا أَشْعَثُ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: كَانَ صَفْوَانُ نَائِماً فِي الْمَسْجِدِ وَرِدَاؤُهُ تَحْتَهُ فَسُرِقَ فَقَامَ وَقَدْ ذَهَبَ الرَّجُلُ فَأَدْرَكَهُ فَأَخَذَهُ فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ فَأَمَرَ بِقَطْعِهِ قَالَ صَفْوَانُ: يَا رَسُولَ ٱللَّهِ مَا بَلَغَ رِدَائِي أَنْ يُقْطَعَ فِيهِ رَجُلٌ قَالَ: **«هَلاَّ كَانَ هٰذَا قَبْلَ أَنْ تَأْتِيَنَا بِهِ؟»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَشْعَثُ ضَعِيفٌ.

4893 ـ أَخْبَرَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا عَمْرٌو عَنْ أَسْبَاطٍ عَنْ سِمَاكٍ عَنْ حُمَيْدِ ابْنِ أُخْتِ صَفْوَانَ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ: قَالَ: كُنْتُ نَائِماً فِي الْمَسْجِدِ عَلَى خَمِيصَةٍ لِي ثَمَنُهَا ثَلاَثُونَ دِرْهَماً فَجَاءَ رَجُلٌ فَٱخْتَلَسَهَا مِنِّي فَأُخِذَ الرَّجُلُ فَأُتِيَ بِهِ النَّبِيَّ ﷺ فَأَمَرَ بِهِ لِيُقْطَعَ فَأَتَيْتُهُ فَقُلْتُ: أَتَقْطَعُهُ مِنْ أَجْلِ ثَلاَثِينَ دِرْهَماً؟ أَنَا أَبِيعُهُ وَأُنْسِئُهُ ثَمَنَهَا قَالَ: **«فَهَلاَّ كَانَ هٰذَا قَبْلَ أَنْ تَأْتِيَنِي بِهِ؟»**.

4894 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا وَذَكَرَ حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ:

the mosque of the Messenger of Allah "Allah's blessing and peace be upon him". He took hold of the thief and brought him to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that his hand should be cut off. Safwan said: "Should you cut off his hand (for this garment)?" he said: "Why had you not left him before you brought him to me (if you liked not to cut off his hand)?"

4895- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(If you like to excuse such as commits what leads to a legal punishment) Let off the (cases which lead to) legal punishments before you bring them to me, and once any case is brought to me, its (related legal punishment) becomes binding."

4896- It is narrated on the authority of Amr Ibn Shu'aib from his father from Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(If you like to excuse such as commits what leads to a legal punishment) Let off the (cases which lead to) legal punishments among each other (before you bring them to me), and if the news reaches me of any case as such, its (legal punishment) becomes binding."

4897- It is narrated on the authority of Ibn Umar that a woman belonging to Makhzum used to borrow things, and then she used to deny that, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand should be cut off.

4898- It is narrated on the authority of Ibn Umar that a woman belonging to Makhzum used to borrow things in the name of her female-neighbours, and then she used to deny that, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand should be cut off.

4899- It is narrated on the authority of Ibn Umar that a woman used to borrow ornaments for the people , and then she used to withhold that, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let this woman repent to Allah and His Messenger and bring back what she takes from the people." Then, (when she did not repent nor desist) the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bilal! Stand up, catch hold of her hand and cut it off."

4900- It is narrated on the authority of Nafi' that a woman used to borrow ornaments for the people during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". She borrowed a great amount of ornaments and gathered it with her, and withheld it. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let this woman repent (to

أَنَّهُ سُرِقَتْ خَمِيصَتُهُ مِنْ تَحْتِ رَأْسِهِ وَهُوَ نَائِمٌ فِي مَسْجِدِ النَّبِيِّ ﷺ فَأَخَذَ ٱللِّصَّ فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ فَأَمَرَ بِقَطْعِهِ فَقَالَ صَفْوَانُ: أَتَقْطَعُهُ؟ قَالَ: «**فَهَلاَّ قَبْلَ أَنْ تَأْتِيَنِي بِهِ تَرَكْتَهُ؟**».

4895 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا ٱبْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «**تَعَافَوُا الْحُدُودَ قَبْلَ أَنْ تَأْتُونِي بِهِ فَمَا أَتَانِي مِنْ حَدٍّ فَقَدْ وَجَبَ**».

4896 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ قَالَ: سَمِعْتُ ٱبْنَ جُرَيْجٍ يُحَدِّثُ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**تَعَافَوا الْحُدُودَ فِيمَا بَيْنَكُمْ فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجَبَ**».

4897 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا: «أَنَّ ٱمْرَأَةً مَخْزُومِيَّةً كَانَتْ تَسْتَعِيرُ الْمَتَاعَ فَتَجْحَدُهُ فَأَمَرَ النَّبِيُّ ﷺ بِقَطْعِ يَدِهَا».

4898 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا قَالَ: «كَانَتِ ٱمْرَأَةٌ مَخْزُومِيَّةٌ تَسْتَعِيرُ مَتَاعاً عَلَى أَلْسِنَةِ جَارَاتِهَا وَتَجْحَدُهُ فَأَمَرَ رَسُولُ ٱللَّهِ ﷺ بِقَطْعِ يَدِهَا».

4899 ـ أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ هَاشِمٍ الْجَنَبِيُّ أَبُو مَالِكٍ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا: أَنَّ ٱمْرَأَةً كَانَتْ تَسْتَعِيرُ الْحُلِيَّ لِلنَّاسِ ثُمَّ تُمْسِكُهُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**لِتَتُبْ هٰذِهِ الْمَرْأَةُ إِلَى ٱللَّهِ وَرَسُولِهِ وَتَرُدَّ مَا تَأْخُذُ عَلَى الْقَوْمِ**» ثُمَّ قَالَ رَسُولُ ٱللَّهِ ﷺ: «**قُمْ يَا بِلاَلُ فَخُذْ بِيَدِهَا فَٱقْطَعْهَا**».

4900 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ الْخَلِيلِ عَنْ شُعَيْبِ بْنِ إِسْحَاقَ عَنْ عُبَيْدِ ٱللَّهِ عَنْ نَافِعٍ: أَنَّ ٱمْرَأَةً كَانَتْ تَسْتَعِيرُ الْحُلِيَّ فِي زَمَانِ رَسُولِ ٱللَّهِ ﷺ فَٱسْتَعَارَتْ مِنْ ذٰلِكَ حُلِيّاً فَجَمَعَتْهُ ثُمَّ أَمْسَكَتْهُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**لِتَتُبْ هٰذِهِ الْمَرْأَةُ وَتُؤَدِّي مَا**

Allah and His Messenger) and bring back what she has." He said that many times but she did not do. Then, the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand be cut off.

4901- It is narrated on the authority of Jabir that a woman from Banu Makhzum stole something, and she was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and when she took refuge to Umm Salamah, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Even if Fatimah, daughter of Muhammad had committed theft, I would have cut off her hand."

4902- It is narrated on the authority of Sa'id Ibn Al-Musayyab that a woman borrowed from Banu Makhzum ornaments in the name of some people, and then she denied it. On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand should be cut off.

4903- The same is narrated on the authority of Sa'id Ibn Al-Musayyab.

[6] The Different Citation-Forms Of The Narration Of Az-Zuhri

4904- It is narrated on the authority of Sufyan that a woman from Makhzum used to borrow things and then refuse to give that back. She was brought with what she had to the Messenger of Allah "Allah's blessing and peace be upon him" who (ordered that her hand be cut off and) said: "Had she been even Fatimah (my daughter), I would have cut off her hand." Sufyan was asked: Who has related to you this narration? He said: Ayyub Ibn Musa from Az-Zuhri from Urwah from A'ishah, Allah Willing.

4905- It is narrated on the authority of A'ishah that a woman committed theft and she was brought to the Messenger of Allah "Allah's blessing and peace be upon him". they said: "None could dare to speak with the Messenger of Allah "Allah's blessing and peace be upon him" about that except Usamah Ibn Zaid." They asked Usamah to do so, and when Usamah spoke about that with The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Usamah! What destroyed the children of Israel before you, was that if a noble amongst them stole, they would leave him without executing the legal punishment upon him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. Had she been Fatima, the daughter of Mohammad, I would have cut off her hand."

4906- It is narrated on the authority of A'ishah that she said: A thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him" and he ordered that his hand be cut off. They said: "We have not intended to

عِنْدَهَا». مِرَاراً. فَلَمْ تَفْعَلْ فَأَمَرَ بِهَا فَقُطِعَتْ.

4901 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ ٱمْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ فَأُتِيَ بِهَا النَّبِيَّ ﷺ فَعَاذَتْ بِأُمِّ سَلَمَةَ فَقَالَ النَّبِيُّ ﷺ: **«لَوْ كَانَتْ فَاطِمَةَ بِنْتَ مُحَمَّدٍ لَقَطَعْتُ يَدَهَا»**. فَقُطِعَتْ يَدُهَا.

4902 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ يَزِيدَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: «أَنَّ ٱمْرَأَةً مِنْ بَنِي مَخْزُومٍ ٱسْتَعَارَتْ حُلِيّاً عَلَى لِسَانِ أُنَاسٍ فَجَحَدَتْهَا فَأَمَرَ بِهَا النَّبِيُّ ﷺ فَقُطِعَتْ».

4903 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ دَاوُدَ بْنِ أَبِي عَاصِمٍ؛ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ حَدَّثَهُ نَحْوَهُ.

(6) ـ ذِكْرُ اخْتِلافِ ٱلْفَاظِ النَّاقِلِينَ لِخَبَرِ الزُّهْرِيِّ فِي الْمَخْزُومِيَّةِ التِي سَرَقَتْ

4904 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ قَالَ: كَانَتْ مَخْزُومِيَّةٌ تَسْتَعِيرُ مَتَاعاً وَتَجْحَدُهُ فَرُفِعَتْ إِلَى رَسُولِ ٱللَّهِ ﷺ وَكُلِّمَ فِيهَا فَقَالَ: **«لَوْ كَانَتْ فَاطِمَةَ لَقَطَعْتُ يَدَهَا»**. قِيلَ لِسُفْيَانَ مَنْ ذَكَرَهُ؟ قَالَ: أَيُّوبُ بْنُ مُوسَى عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ إِنْ شَاءَ ٱللَّهُ تَعَالَى.

4905 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ ٱمْرَأَةً سَرَقَتْ فَأُتِيَ بِهَا النَّبِيَّ ﷺ فَقَالُوا: مَنْ يَجْتَرِىءُ عَلَى رَسُولِ ٱللَّهِ ﷺ إِلاَّ أَنْ يَكُونَ أُسَامَةَ فَكَلَّمُوا أُسَامَةَ فَكَلَّمَهُ فَقَالَ النَّبِيُّ ﷺ: **«يَا أُسَامَةُ إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ كَانُوا إِذَا أَصَابَ الشَّرِيفُ فِيهِمُ الْحَدَّ تَرَكُوهُ وَلَمْ يُقِيمُوا عَلَيْهِ وَإِذَا أَصَابَ الوَضِيعُ أَقَامُوا عَلَيْهِ لَوْ كَانَتْ فَاطِمَةَ بِنْتَ مُحَمَّدٍ لَقَطَعْتُهَا»**.

4906 ـ أَخْبَرَنَا رِزْقُ ٱللَّهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أُتِيَ النَّبِيُّ ﷺ بِسَارِقٍ فَقَطَعَهُ قَالُوا: مَا كُنَّا

have him (the Prophet) punish him (the thief) like that." He said: "Had it been Fatimah (my daughter), I would have cut off her hand."

4907- It is narrated on the authority of A'ishah that a woman committed theft during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". they said: "How should we speak with him about that? None could dare to speak with him about that except his beloved and dear one, Usamah Ibn Zaid." When he spoke with him about that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Usamah! It is the like of that which destroyed the children of Israel: if a noble amongst them stole, they would leave him without executing the legal punishment upon him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. Had she been Fatima, the daughter of Mohammad I would have cut off her hand."

4908- It is narrated on the authority of A'ishah that she said: A woman borrowed ornaments in the name of some well-known women, and she was not known. Then, she sold them, and took the price for herself. She was taken and brought to the Messenger of Allah "Allah's blessing and peace be upon him". Her people sought for the intercession of Usamah Ibn Zaid, and when he spoke with the Messenger of Allah "Allah's blessing and peace be upon him" about that, the colour of the face of the Messenger of Allah "Allah's blessing and peace be upon him" changed while he was talking to him. Then the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Would you intercede with me for (leaving) one of Allah's Legal Punishments?" Usamah said: "O Messenger of Allah! Ask for Allah's Forgiveness for me!" in the evening of the same day, the Messenger of Allah "Allah's blessing and peace be upon him" stood up and lauded Allah Almighty as much as is fitting for His Majesty, and then he said: "To go further: What destroyed the peoples before you was that if a noble amongst them stole, they would leave him (without executing the legal punishment upon him), and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Him, in Whose Hand is my soul! If Fatima, the daughter of Mohammad stole, I would cut off her hand."

4909- It is narrated on the authority of A'ishah that she said: The People of Quraish were concerned with the lady from Banu Makhzum who had committed theft. They asked: "Who will intercede for her with Allah's Apostle "Allah's blessing and peace be upon him"?" Some said: "No one dare to do so except Usamah Ibn Zaid, the beloved one to The Messenger of Allah "Allah's blessing and peace be upon him"." When Usamah spoke about that to The Messenger of Allah "Allah's blessing and peace be upon

نُرِيدُ أَنْ يَبْلُغَ مِنْهُ هٰذَا قَالَ: «**لَوْ كَانَتْ فَاطِمَةَ لَقَطَعْتُهَا**».

4907 ـ أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ ٱمْرَأَةً سَرَقَتْ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ فَقَالُوا: مَا نُكَلِّمُهُ فِيهَا مَا مِنْ أَحَدٍ يُكَلِّمُهُ إِلاَّ حِبُّهُ أُسَامَةُ فَكَلَّمَهُ فَقَالَ: «**يَا أُسَامَةُ إِنَّ بَنِي إِسْرَائِيلَ هَلَكُوا بِمِثْلِ هٰذَا كَانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِنْ سَرَقَ فِيهِمُ الدُّونُ قَطَعُوهُ وَإِنَّهَا لَوْ كَانَتْ فَاطِمَةَ بِنْتَ مُحَمَّدٍ لَقَطَعْتُهَا**».

4908 ـ أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ قَالَ: أَخْبَرَنِي أَبِي عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَت: ٱسْتَعَارَتِ ٱمْرَأَةٌ عَلَى أَلْسِنَةِ أُنَاسٍ يُعْرَفُونَ وَهِيَ لاَ تُعْرَفُ حُلِيّاً فَبَاعَتْهُ وَأَخَذَتْ ثَمَنَهُ فَأُتِيَ بِهَا رَسُول ٱللَّهِ ﷺ فَسَعَى أَهْلُهَا إِلَى أُسَامَةَ بْنِ زَيْدٍ فَكَلَّمَ رَسُولَ ٱللَّهِ ﷺ فِيهَا فَتَلَوَّنَ وَجْهُ رَسُولِ ٱللَّهِ ﷺ وَهُوَ يُكَلِّمُهُ ثُمَّ قَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: «**أَتَشْفَعُ إِلَيَّ فِي حَدٍّ مِنْ حُدُودِ ٱللَّهِ؟**» فَقَالَ أُسَامَةُ: ٱسْتَغْفِرْ لِي يَا رَسُولَ ٱللَّهِ ثُمَّ قَامَ رَسُولُ ٱللَّهِ ﷺ عَشِيَّتَئِذٍ فَأَثْنَى عَلَى ٱللَّهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «**أَمَّا بَعْدُ فَإِنَّمَا هَلَكَ النَّاسُ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ الشَّرِيفُ فِيهِمْ تَرَكُوهُ وَإِذَا سَرَقَ الضَّعِيفُ فِيهِمْ أَقَامُوا عَلَيْهِ الْحَدَّ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا**». ثُمَّ قَطَعَ تِلْكَ الْمَرْأَةَ.

4909 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ قُرَيْشاً أَهَمَّهُمْ شَأْنُ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ ٱللَّهِ ﷺ قَالُوا: وَمَنْ يَجْتَرِىءُ عَلَيْهِ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ حِبُّ

him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying: "What destroyed the nations before you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Allah, if Fatimah, the daughter of Muhammad stole, I would cut off her hand."

4910- It is narrated on the authority of A'ishah that she said: A woman from the Quraish people, belonging to Banu Makhzum committed theft. She was taken and brought to the Messenger of Allah "Allah's blessing and peace be upon him". They wondered: "Who dare to talk to him about her?" some said: "Usamah Ibn Zaid." He went to him and spoke with him about that, thereupon he scolded him and said: "It was the habit of the children of Israel that if a noble amongst them stole, they would leave him (without executing the legal punishment upon him), and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Him, in Whose Hand is my soul! If Fatima, the daughter of Mohammad stole, I would cut off her hand."

4911- It is narrated on the authority of A'ishah that she said: The People of Quraish were concerned with the lady from Banu Makhzum who had committed theft. They asked: "Who could speak with him about her? No one dare to do so except Usamah Ibn Zaid, the beloved one to The Messenger of Allah "Allah's blessing and peace be upon him"." When Usamah spoke about that to The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "What destroyed the nations before you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Allah, if Fatimah, the daughter of Muhammad stole, I would cut off her hand."

4912- It is narrated on the authority of A'ishah that she said: A woman committed theft during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and this was in the year of the conquest (of Mecca). She was brought to the Messenger of Allah "Allah's blessing and peace be upon him". Usamah Ibn Zaid spoke with the Messenger of Allah "Allah's blessing and peace be upon him" about that, and when he spoke with him about that the colour of the face of the Messenger of Allah "Allah's blessing and peace be upon him" changed. Then the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Would you intercede with me for (leaving) one of Allah's Legal Punishments?" Usamah said: "O

رَسُولِ ٱللَّهِ ﷺ فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ ٱللَّهِ؟» ثُمَّ قَامَ فَخَطَبَ فَقَالَ: «إِنَّمَا هَلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَٱيْمُ ٱللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا».

4910 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو الْجَوَّابِ قَالَ: حَدَّثَنَا عَمَّارُ بْنُ زُرَيْقٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: سَرَقَتِ ٱمْرَأَةٌ مِنْ قُرَيْشٍ مِنْ بَنِي مَخْزُومٍ فَأُتِيَ بِهَا النَّبِيَّ ﷺ فَقَالُوا: مَنْ يُكَلِّمُهُ فِيهَا؟ قَالُوا: أُسَامَةُ بْنُ زَيْدٍ فَأَتَاهُ فَكَلَّمَهُ فَزَبَرَهُ وَقَالَ: «إِنَّ بَنِي إِسْرَائِيلَ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ الْوَضِيعُ قَطَعُوهُ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُهَا».

4911 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ جَبَلَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا أَبِي عَنْ إِسْحَاقَ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ قُرَيْشاً أَهَمَّهُمْ شَأْنُ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا؟ قَالُوا: مَنْ يَجْتَرِىءُ عَلَيْهِ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ ٱللَّهِ ﷺ فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَٱيْمُ ٱللَّهِ لَوْ سَرَقَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ لَقَطَعْتُ يَدَهَا».

4912 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ عَنْ عَائِشَةَ: أَنَّ ٱمْرَأَةً سَرَقَتْ فِي عَهْدِ رَسُولِ ٱللَّهِ ﷺ فِي غَزْوَةِ الْفَتْحِ فَأُتِيَ بِهَا رَسُولُ ٱللَّهِ ﷺ فَكَلَّمَهُ فِيهَا أُسَامَةُ بْنُ زَيْدٍ فَلَمَّا كَلَّمَهُ تَلَوَّنَ وَجْهُ رَسُولِ ٱللَّهِ ﷺ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ ٱللَّهِ؟» فَقَالَ لَهُ أُسَامَةُ: ٱسْتَغْفِرْ لِي يَا رَسُولَ ٱللَّهِ فَلَمَّا

Messenger of Allah! Ask for Allah's Forgiveness for me!" When it was the evening of the same day, the Messenger of Allah "Allah's blessing and peace be upon him" stood up and lauded Allah Almighty as much as is fitting for His Majesty, and then he said: "To go further: What destroyed the peoples before you was that if a noble amongst them stole, they would leave him (without executing the legal punishment upon him), and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Him, in Whose Hand is my soul! If Fatima, the daughter of Mohammad stole, I would cut off her hand."

4913- It is narrated on the authority of Urwah Ibn Az-Zubair that a woman committed theft during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and this was in the year of the conquest (of Mecca). Her people went direct to Usamah Ibn Zaid and asked for his intercession for her. when Usamah spoke with the Messenger of Allah "Allah's blessing and peace be upon him" about that, the colour of the face of the Messenger of Allah "Allah's blessing and peace be upon him" changed. Then the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Would you intercede with me for (leaving) one of Allah's Legal Punishments?" Usamah said: "O Messenger of Allah! Ask for Allah's Forgiveness for me!" When it was the evening of the same day, the Messenger of Allah "Allah's blessing and peace be upon him" stood up and lauded Allah Almighty as much as is fitting for His Majesty, and then he said: "To go further: What destroyed the peoples before you was that if a noble amongst them stole, they would leave him (without executing the legal punishment upon him), and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Him, in Whose Hand is my soul! If Fatima, the daughter of Mohammad stole, I would cut off her hand." Then, the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the hand of this woman be cut off, and it was done accordingly. Afterwards, she sincerely repented. A'ishah said: Later on, she used to come to me, so that I would convey her need to the Messenger of Allah "Allah's blessing and peace be upon him".

[7] Exhortation To Execute The Legal Punishment

4914- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "To execute a legal punishment in a land is better for the inhabitants of this land than to have rain for thirty days."

كَانَ الْعَشِيُّ قَامَ رَسُولُ ٱللَّهِ ﷺ فَأَثْنَى عَلَى ٱللَّهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: **«أَمَّا بَعْدُ إِنَّمَا هَلَكَ النَّاسُ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ»** ثُمَّ قَالَ: **«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ قَطَعْتُ يَدَهَا»**.

4913 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ ٱمْرَأَةً سَرَقَتْ فِي عَهْدِ رَسُولِ ٱللَّهِ ﷺ فِي غَزْوَةِ الْفَتْحِ مُرْسَلٌ فَفَزِعَ قَوْمُهَا إِلَى أُسَامَةَ بْنِ زَيْدٍ يَسْتَشْفِعُونَهُ قَالَ عُرْوَةُ: فَلَمَّا كَلَّمَهُ أُسَامَةُ فِيهَا تَلَوَّنَ وَجْهُ رَسُولِ ٱللَّهِ ﷺ فَقَالَ: **«أَتُكَلِّمِنِي فِي حَدٍّ مِنْ حُدُودِ ٱللَّهِ؟»** قَالَ أُسَامَةُ: ٱسْتَغْفِرْ لِي يَا رَسُولَ ٱللَّهِ فَلَمَّا كَانَ الْعَشِيُّ قَامَ رَسُولُ ٱللَّهِ ﷺ خَطِيباً فَأَثْنَى عَلَى ٱللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: **«أَمَّا بَعْدُ فَإِنَّمَا هَلَكَ النَّاسُ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا»** ثُمَّ أَمَرَ رَسُولُ ٱللَّهِ ﷺ بِيَدِ تِلْكَ الْمَرْأَةِ فَقُطِعَتْ فَحَسُنَتْ تَوْبَتُهَا بَعْدَ ذٰلِكَ قَالَتْ عَائِشَةُ رَضِيَ ٱللَّهُ عَنْهَا: وَكَانَتْ تَأْتِينِي بَعْدَ ذٰلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ ٱللَّهِ ﷺ.

(7) ـ التَّرْغِيبُ فِي إِقَامَةِ الحَدِّ

4914 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ عِيسَى بْنِ يَزِيدَ قَالَ: حَدَّثَنِي جَرِيرُ بْنُ يَزِيدَ أَنَّهُ سَمِعَ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«حَدٌّ يُعْمَلُ فِي الأَرْضِ خَيْرٌ لأَهْلِ الأَرْضِ مِنْ أَنْ يُمْطَرُوا ثَلاثِينَ صَبَاحاً»**.

4915- It is narrated on the authority of Abu Hurairah that he said: "To execute a legal punishment in a land is better for the inhabitants of this land than to have rain for forty days."

[8] The Due Limit For Which The Thief's Hand Should Be Cut Off

4916- It is narrated on the authority of Abdullah Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief when he stole) a five-Dirham shield.

4917- It is narrated on the authority of Abdullah Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief when he stole) a three-Dirham shield. Abu Abd Ar-Rahman said: This is the right narration.

4918- It is narrated on the authority of Abdullah Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief when he stole) a three-Dirham shield.

4919- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" cut off the hand of a thief who stole a three-Dirham shield from women's sitting place.

4920- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief when he stole) a three-Dirham shield.

4921-It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief when he stole) a shield. Abu Abd Ar-Rahman said: This narration is false.

4922-It is narrated on the authority of Anas Ibn Malik that he said: Abu Bakr cut off (the hand of a thief when he stole) a five-Dirham shield.

4923- It is narrated on the authority of Anas Ibn Malik that he said: During the time of (the caliphate of) Abu Bakr, a man stole a shield, and when it was evaluated by five Dirhams, Abu Bakr ordered that his hand should be cut off.

[9] The Different Citation-Forms Of The Narration Of Az-Zuhri

4924- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief when he stole a thing of) quarter a Dinar.

4925- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand (of a thief)

4915 ـ أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ جَرِيرِ بْنِ يَزِيدَ عَنْ أَبِي زُرْعَةَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: «**إِقَامَةُ حَدٍّ بِأَرْضٍ خَيْرٌ لأَهْلِهَا مِنْ مَطَرِ أَرْبَعِينَ لَيْلَةً**».

(8) ـ القَدْرُ الَّذي إذا سَرَقَهُ السَّارِقُ قُطِعَتْ يَدُهُ

4916 ـ أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ نَافِعاً قَالَ: سَمِعْتُ عَبْدَ ٱللَّهِ بْنَ عُمَرَ يَقُولُ: «قَطَعَ رَسُولُ ٱللَّهِ ﷺ فِي مِجَنٍّ قِيمَتُهُ خَمْسَةُ دَرَاهِمَ». كَذَا قَالَ.

4917 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: حَدَّثَنَا حَنْظَلَةُ أَنَّ نَافِعاً حَدَّثَهُمْ أَنَّ عَبْدَ ٱللَّهِ بْنَ عُمَرَ قَالَ: «قَطَعَ رَسُولُ ٱللَّهِ ﷺ فِي مِجَنٍّ ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الصَّوَابُ.

4918 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ قَطَعَ فِي مِجَنٍّ ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ».

4919 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ أَنَّ نَافِعاً حَدَّثَهُ أَنَّ عَبْدَ ٱللَّهِ بْنَ عُمَرَ حَدَّثَهُ: «أَنَّ النَّبِيَّ ﷺ قَطَعَ يَدَ سَارِقٍ سَرَقَ تُرْساً مِنْ صُفَّةِ النِّسَاءِ ثَمَنُهُ ثَلاَثَةُ دَرَاهِمَ».

4920 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ سُفْيَانَ عَنْ أَيُّوبَ وَإِسْمَاعِيلَ بْنِ أُمَيَّةَ وَعَبْدِ ٱللَّهِ وَمُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ قَطَعَ فِي مِجَنٍّ قِيمَتُهُ ثَلاَثَةُ دَرَاهِمَ».

4921 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ قَطَعَ فِي مِجَنٍّ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ.

4922 ـ أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «قَطَعَ أَبُو بَكْرٍ رَضِيَ ٱللَّهُ عَنْهُ فِي مِجَنٍّ قِيمَتُهُ خَمْسَةُ دَرَاهِمَ». هٰذَا الصَّوَابُ.

4923 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَساً يَقُولُ: «سَرَقَ رَجُلٌ مِجَنًّا عَلَى عَهْدِ أَبِي بَكْرٍ فَقُوِّمَ خَمْسَةَ دَرَاهِمَ فَقُطِعَ».

(9) ـ ذِكْرُ الاخْتِلافِ على الزُّهْرِيِّ

4924 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ حَفْصِ بْنِ حَسَّانَ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا: «قَطَعَ رَسُولُ ٱللَّهِ ﷺ فِي رُبْعِ دِينَارٍ».

4925 ـ أَنْبَأَنَا هَارُونُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي خَالِدُ بْنُ بَزَّارٍ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَبْرُورٍ عَنْ يُونُسَ عَنِ ٱبْنِ شِهَابٍ أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ:

should not be cut off except for (stealing what is equal to) the price of a shield, i.e. one-third or half a Dinar and more."

4926- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hand of a thief be cut off only (if he steals what is equal to no less than) quarter a Dinar."

4927- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hand of a thief be cut off only (if he steals what is equal to) quarter a Dinar and more."

4928- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hand of a thief be cut off only (if he steals what is equal to) quarter a Dinar and more."

4929- It is narrated on the authority of A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more."

4930- It is narrated on the authority of A'ishah that she said: "Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more."

4931- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to order that the hand of a thief be cut off only (if he stole what is equal to) quarter a Dinar and more.

4932- It is narrated on the authority of A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more."

4933- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more."

4934- It is narrated on the authority of A'ishah that she said: Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more.

4935- It is narrated on the authority of A'ishah that she said: Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more.

4936- It is narrated on the authority of A'ishah that she said: Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more.

4937- It is narrated on the authority of A'ishah that she said: It is not a long time that has come upon me (after the death of the Prophet), nor have I

«لاَ تُقْطَعُ الْيَدُ إلاَّ فِي ثَمَنِ الْمِجَنِّ ثُلُثِ دِينَارٍ أَوْ نِصْفِ دِينَارٍ فَصَاعِداً».

4926 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنْبَأَنَا حِبَّانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: قَالَتْ عَمْرَةُ عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا عَنْ رَسُولِ ٱللَّهِ ﷺ: **«تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ».**

4927 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ عَنْ يُونُسَ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ وَعَمْرَةَ عَنْ عَائِشَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِداً».**

4928 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِداً».**

4929 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِداً».**

4930 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ مَعْمَرٍ عَنِ ٱبْنِ شِهَابٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «تُقْطَعُ الْيَدُ فِي رُبْعِ دِينَارٍ فَصَاعِداً».

4931 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ ٱللَّهِ ﷺ، قَالَ قُتَيْبَةُ: «كَانَ النَّبِيُّ ﷺ يَقْطَعُ فِي رُبْعِ دِينَارٍ فَصَاعِداً».

4932 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ: **«تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِداً».**

4933 ـ أَخْبَرَنِي يَزِيدُ بْنُ مُحَمَّدِ بْنِ فُضَيْلٍ قَالَ: أَنْبَأَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِداً».**

4934 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: «يُقْطَعُ فِي رُبْعِ دِينَارٍ فَصَاعِداً».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الصَّوَابُ مِنْ حَدِيثِ يَحْيَى.

4935 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا ٱبْنُ إِدْرِيسَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِداً».

4936 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعَبْدِ رَبِّهِ وَرُزَيْقٍ صَاحِبِ أَيْلَةَ أَنَّهُمْ سَمِعُوا عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِداً».

4937 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «مَا طَالَ عَلَيَّ وَلاَ نَسِيتُ

forgotten: Let the hand of a thief be cut off only (if he steals what is equal to) quarter a Dinar and more.

[10] The Different Citation-Forms Of The Narration Of Amrah

4938- It is narrated on the authority of A'ishah that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let the hand of a thief be cut off only (if he steals what is equal to) quarter a Dinar and more."

4939- It is narrated on the authority of A'ishah that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let the hand of a thief be cut off only (if he steals what is equal to) quarter a Dinar and more."

4940- It is narrated on the authority of A'ishah that she said: Let the hand of a thief be cut off (if he steals what is equal to) quarter a Dinar and more.

4941- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hand of a thief be cut off only (if he steals what is equal to no less than) the price of a shield; and the price of a shield is quarter a Dinar."

4942- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to order that the hand of a thief be cut off only (if he stole what is equal to) quarter a Dinar and more.

4943- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of a thief should not be cut off except for (stealing what is equal to no less than) quarter a Dinar."

4944- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the hand (of a thief) be cut off only (if he steals what is equal to no less than the price of) a shield."

4945- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of a thief should not be cut off if (he steals what is equal to) less than (the price of) a shield." A'ishah was asked: "What is the price of a shield?" she said: "Quarter a Dinar."

4946- It is narrated on the authority of A'ishah that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said:

الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِداً».

(10) ـ ذِكْرُ اخْتِلافِ أبي بَكْرِ بْنِ مُحَمَّدٍ وعَبْدِ الله بْنِ أبي بَكْرٍ عَنْ عَمْرَةَ في هذا الحَدِيثِ

4938 ـ أَخْبَرَنَا أَبُو صَالِحٍ مُحَمَّدُ بْنُ زُنْبُورٍ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ بْنِ عَبْدِ ٱللَّهِ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ أَنَّهَا سَمِعَتْ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«لاَ يُقْطَعُ السَّارِقُ إلاَّ فِي رُبْعِ دِينَارٍ فَصَاعِداً»**.

4939 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ سُلَيْمَانَ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ مِثْلَ الأَوَّلِ.

4940 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ ٱللَّهِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ عَمْرَةَ قَالَتْ: قَالَتْ عَائِشَةُ: «الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِداً».

4941 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الرِّجَالِ عَنْ أَبِيهِ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«تُقْطَعُ يَدُ السَّارِقِ فِي ثَمَنِ الْمِجَنِّ وَثَمَنُ الْمِجَنِّ رُبْعُ دِينَارٍ»**.

4942 ـ أَخْبَرَنِي يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ ٱللَّهِ ﷺ يَقْطَعُ الْيَدَ فِي رُبْعِ دِينَارٍ فَصَاعِداً».

4943 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا عَنْ عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لاَ تُقْطَعُ الْيَدُ إلاَّ فِي رُبْعِ دِينَارٍ»**.

4944 ـ أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الطَّبَرَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بَحْرٍ أَبُو عَلِيٍّ قَالَ: حَدَّثَنَا مُبَارَكُ بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عِكْرِمَةُ أَنَّ ٱمْرَأَةً أَخْبَرَتْهُ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ أَخْبَرَتْهَا أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«تُقْطَعُ الْيَدُ فِي الْمِجَنِّ»**.

4945 ـ حَدَّثَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ٱبْنِ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ بُكَيْرَ بْنَ عَبْدِ ٱللَّهِ بْنِ الأَشَجِّ حَدَّثَهُ أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ حَدَّثَهُ أَنَّ عَمْرَةَ ٱبْنَةَ عَبْدِ الرَّحْمٰنِ حَدَّثَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لاَ تُقْطَعُ يَدُ السَّارِقِ فِيمَا دُونَ الْمِجَنِّ»**. قِيلَ لِعَائِشَةَ: مَا ثَمَنُ الْمِجَنِّ؟ قَالَتْ: رُبْعُ دِينَارٍ.

4946 ـ أَخْبَرَنِي أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَمْرَةَ عَنْ عَائِشَةَ أَنَّهَا سَمِعَتْ رَسُولَ ٱللَّهِ ﷺ

"The hand of a thief should not be cut off except for (stealing what is equal to) quarter a Dinar and more."

4947- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand (of a thief) should not be cut off except for (stealing what is equal to no less than) a shield or its price."

4948- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand (of a thief) should not be cut off except for (stealing what is equal to no less than) a shield or its price." He pretended that Urwah said: A shield is four Dirhams.

4949- It is narrated on the authority of A'ishah that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The hand of a thief should not be cut off except for (stealing what is equal to) quarter a Dinar and more."

4950-It is narrated on the authority of Sulaiman Ibn Yasar that he said: The (hand consisting of) five (fingers of a thief) should not be cut off except for (stealing what is equal to no less than) five (Dirhams). Hammam said: I met Abdullah Ibn Ad-Danaj who told me from Sulaiman Ibn Yasar that he said: The (hand consisting of) five (fingers of a thief) should not be cut off except for (stealing what is equal to no less than) five (Dirhams).

4951-It is narrated on the authority of A'ishah that she said: The hand of any thief was not cut off for stealing (what is equal to) less than a leather shield in value; and at that time, a leather shield was worthy of a good price.

4952-It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief for stealing) what is equal to five Dirhams.

4953-It is narrated on the authority of Ayman that he said: the Messenger of Allah "Allah's blessing and peace be upon him" did not cut off the hand of a thief except for stealing what is equal to (no less than) the price of a shield; and at that time, the value of a shield was a Dinar.

4954-It is narrated on the authority of Ayman that he said: the hand (of any thief) was not to be cut off during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" except for stealing what is equal to (no less than) the price of a shield; and at that time, the value of a shield was a Dinar.

يَقُولُ: «لاَ تُقْطَعُ يَدُ السَّارِقِ إلاَّ فِي رُبْعِ دِينَارٍ فَصَاعِداً».

4947 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا قُدَامَةُ بْنُ مُحَمَّدٍ قَالَ: أَنْبَأَنَا مَخْرَمَةُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ أَبِي الْوَلِيدِ مَوْلَى الأَخْنَسِيِّينَ يَقُولُ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: كَانَتْ عَائِشَةُ تُحَدِّثُ عَنِ النَّبِيِّ ﷺ يَقُولُ: «لاَ تُقْطَعُ الْيَدُ إلاَّ فِي الْمِجَنِّ أَوْ ثَمَنِهِ».

4948 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي قُدَامَةُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ أَبِي الْوَلِيدِ يَقُولُ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: كَانَتْ عَائِشَةُ تُحَدِّثُ عَنْ نَبِيِّ اللَّهِ ﷺ أَنَّهُ قَالَ: «لاَ تُقْطَعُ الْيَدُ إلاَّ فِي الْمِجَنِّ أَوْ ثَمَنِهِ». وَزَعَمَ أَنَّ عُرْوَةَ قَالَ: الْمِجَنُّ أَرْبَعَةُ دَرَاهِمَ.

4949 ـ قَالَ: وَسَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يَزْعُمُ أَنَّهُ سَمِعَ عَمْرَةَ تَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لاَ تُقْطَعُ الْيَدُ إلاَّ فِي رُبْعِ دِينَارٍ فَمَا فَوْقَهُ».

4950 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ عَبْدِ اللَّهِ الدَّانَاجِ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: «لاَ تُقْطَعُ الْخَمْسُ إلاَّ فِي الْخَمْسِ». قَالَ هَمَّامٌ: فَلَقِيتُ عَبْدَ اللَّهِ الدَّانَاجَ فَحَدَّثَنِي عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: «لاَ تُقْطَعُ الْخَمْسُ إلاَّ فِي الْخَمْسِ».

4951 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: «لَمْ تُقْطَعْ يَدُ سَارِقٍ فِي أَدْنَى مِنْ حَجَفَةٍ أَوْ تُرْسٍ وَكُلُّ وَاحِدٍ مِنْهُمَا ذُو ثَمَنٍ».

4952 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ عِيسَى عَنِ الشَّعْبِيِّ عَنْ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ ﷺ قَطَعَ فِي قِيمَةِ خَمْسَةِ دَرَاهِمَ».

4953 ـ وَأَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ عَطَاءٍ عَنْ أَيْمَنَ قَالَ: «لَمْ يَقْطَعِ النَّبِيُّ ﷺ السَّارِقَ إلاَّ فِي ثَمَنِ الْمِجَنِّ وَثَمَنُ الْمِجَنِّ يَوْمَئِذٍ دِينَارٌ».

4954 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ مُجَاهِدٍ عَنْ أَيْمَنَ قَالَ: «لَمْ تَكُنْ تُقْطَعُ الْيَدُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إلاَّ فِي ثَمَنِ الْمِجَنِّ وَقِيمَتُهُ يَوْمَئِذٍ دِينَارٌ».

4955- It is narrated on the authority of Ayman that he said: the hand (of any thief) was not to be cut off during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" except for stealing what is equal to (no less than) the price of a shield; and at that time, the value of a shield was a Dinar.

4956- It is narrated on the authority of Ayman that he said: the hand (of any thief) was not to be cut off during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" except for stealing what is equal to (no less than) the price of a shield; and at that time, the value of a shield was a Dinar.

4957- It is narrated on the authority of Ayman that he said: the hand (of any thief) should be cut off only for (stealing what is equal to no less than) the price of a shield; and during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the value of a shield was a Dinar or ten Dirhams.

4958- It is narrated on the authority of Ayman Ibn Umm Ayman, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "the hand (of a thief) should not be cut off except for (stealing what is equal to no less than) the price of a shield"; and at that time, the value of a shield was a Dinar.

4959- It is narrated on the authority of Ayman that he said: (The hand of) any thief should not be cut for (stealing what is equal to) less than the price of a shield.

4960- It is narrated on the authority of Ata' Ibn Abu Rabah that Abdullah Ibn Abbas said: At that time, it (the shield) was of ten Dirhams.

4961- It is narrated on the authority of Ata' Ibn Abu Rabah that Abdullah Ibn Abbas said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the shield was evaluated by ten Dirhams.

4962- The same is narrated on the authority of Ata' through another chain of transmission.

4963- It is narrated on the authority of Ata' that he said: The least amount for which (the hand of) a thief should be cut off is the price of a shield; and the price of a shield at that time was ten Dirhams.

4964- It is narrated on the authority of Ka'b that he said: "He, who performs ablution perfectly, offers prayer (or Isha prayer according to another narration), and then offers a supererogatory prayer of four rak'ahs, in

4955 ـ أَخْبَرَنَا أَبُو الأَزْهَرِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ عَنْ مُجَاهِدٍ عَنْ أَيْمَنَ قَالَ: «لَمْ تُقْطَعِ الْيَدُ فِي زَمَنِ رَسُولِ ٱللَّهِ ﷺ إِلاَّ فِي ثَمَنِ الْمِجَنِّ وَقِيمَةُ الْمِجَنِّ يَوْمَئِذٍ دِينَارٌ».

4956 ـ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ دَاوُدَ عَنْ عَلِيِّ بْنِ صَالِحٍ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ عَنْ مُجَاهِدٍ وَعَطَاءٍ عَنْ أَيْمَنَ قَالَ: «لَمْ تُقْطَعِ الْيَدُ فِي عَهْدِ رَسُولِ ٱللَّهِ ﷺ إِلاَّ فِي ثَمَنِ الْمِجَنِّ وَثَمَنُهُ يَوْمَئِذٍ دِينَارٌ».

4957 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ قَالَ: أَنْبَأَنَا الْحَسَنُ بْنُ حَيٍّ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ عَنْ عَطَاءٍ وَمُجَاهِدٍ عَنْ أَيْمَنَ قَالَ: «يُقْطَعُ السَّارِقُ فِي ثَمَنِ الْمِجَنِّ وَكَانَ ثَمَنُ الْمِجَنِّ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ دِينَاراً أَوْ عَشَرَةَ دَرَاهِمَ».

4958 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ مَنْصُورٍ عَنْ عَطَاءٍ وَمُجَاهِدٍ عَنْ أَيْمَنَ ابْنِ أُمِّ أَيْمَنَ يَرْفَعُهُ قَالَ: «**لاَ تُقْطَعُ الْيَدُ إِلاَّ فِي ثَمَنِ الْمِجَنِّ**» وَثَمَنُهُ يَوْمَئِذٍ دِينَارٌ.

4959 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ عَطَاءٍ وَمُجَاهِدٍ عَنْ أَيْمَنَ قَالَ: «لاَ يُقْطَعُ السَّارِقُ فِي أَقَلَّ مِنْ ثَمَنِ الْمِجَنِّ».

4960 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ٱبْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ أَنَّ عَطَاءَ بْنَ أَبِي رَبَاحٍ حَدَّثَهُ أَنَّ عَبْدَ ٱللَّهِ بْنَ عَبَّاسٍ كَانَ يَقُولُ: «ثَمَنُهُ يَوْمَئِذٍ عَشَرَةُ دَرَاهِمَ».

4961 ـ أَخْبَرَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ قَالَ: حَدَّثَنَا ٱبْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ عَطَاءٍ عَنِ ٱبْنِ عَبَّاسٍ مِثْلَهُ: «كَانَ ثَمَنُ الْمِجَنِّ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ يُقَوَّمُ عَشَرَةَ دَرَاهِمَ».

4962 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي ابْنُ إِسْحَاقَ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ عَطَاءٍ، مُرْسَلٌ.

4963 ـ أَخْبَرَنِي حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ وَهُوَ ٱبْنُ حَبِيبٍ عَنِ الْعَرْزَمِيِّ وَهُوَ عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ قَالَ: «أَدْنَى مَا يُقْطَعُ فِيهِ ثَمَنُ الْمِجَنِّ قَالَ: وَثَمَنُ الْمِجَنِّ يَوْمَئِذٍ عَشَرَةُ دَرَاهِمَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَأَيْمَنُ الَّذِي تَقَدَّمَ ذِكْرُنَا لِحَدِيثِهِ مَا أَحْسَبُ أَنَّ لَهُ صُحْبَةً وَقَدْ رُوِيَ عَنْهُ حَدِيثٌ آخَرُ يَدُلُّ عَلَى مَا قُلْنَاهُ.

4964 ـ حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ ٱللَّهِ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ ح. وَأَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ قَالَ: أَنْبَأَنَا إِسْحَاقُ هُوَ الأَزْرَقُ قَالَ: حَدَّثَنَا بِهِ عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ عَنْ أَيْمَنَ مَوْلَى ٱبْنِ الزُّبَيْرِ وَقَالَ خَالِدٌ فِي حَدِيثِهِ: مَوْلَى الزُّبَيْرِ عَنْ تُبَيْعٍ عَنْ كَعْبٍ قَالَ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ صَلَّى ـ وَقَالَ عَبْدُ الرَّحْمٰنِ ـ فَصَلَّى الْعِشَاءَ الآخِرَةَ ثُمَّ صَلَّى بَعْدَهَا أَرْبَعَ رَكَعَاتٍ فَأَتَمَّ ـ وَقَالَ

which he performs bowings and prostrations perfectly, and recites attentively, he will receive a reward as that of the Night of Power."

4965- It is narrated on the authority of Ka'b that he said: "He, who performs ablution perfectly, offers Isha prayer in congregation, and then offers a supererogatory prayer of four rak'ahs like those (of Isha prayer), in which he recites attentively and performs bowings and prostrations perfectly, he will receive a reward like that of the Night of Power."

4966- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The price of a shield during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" was ten Dirhams.

[11] Stealing The Fruits Hung On The Trees

4967- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the least amount (of theft) for which the hand (of a thief) should be cut off. the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand (of a thief) should not be cut off for (stealing) fruits hung on the trees; and once they are saved in the reserving place, then the hand should be cut for (stealing what is equal to no less than) the price of a shield. Furthermore, let not the hand be cut off for (taking such of sheep as is) grazing in the mountain; and once they return to the resting place, the hand (of a thief) should be cut off for (stealing what is equal to no less than) the price of a shield."

[12] Stealing Fruits After Being Saved In The Reserving Place

4968- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr from the Messenger of Allah "Allah's blessing and peace be upon him" that he was asked about (stealing) the fruits hung on the trees, thereupon he said: "No punishment is due upon such as forced by need to eat of that (only to satisfy his hunger), keeping nothing of that inside his garment. But if he goes out while carrying anything of that, then as much as twice like (what he takes) in addition to the punishment (of lashes) should be due upon him. as to whatever is taken from that which is kept in its gathering place, the (hand of the thief) should be cut off, provided that (what is taken) is equal to the price of a shield, and if he takes what is less than that, as much as twice like (what he takes) in addition to the punishment (of lashes) should be due upon him."

سَوَّارٌ ـ يُتِمُّ رُكُوعَهُنَّ وَسُجُودَهُنَّ وَيَعْلَمُ مَا يَقْتَرِىءُ ـ وَقَالَ سَوَّارٌ ـ يَقْرَأُ فِيهِنَّ كُنَّ لَهُ بِمَنْزِلَةِ لَيْلَةِ الْقَدْرِ.

4965 ـ أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا ٱبْنُ جُرَيْجٍ عَنْ عَطَاءٍ عَنْ أَيْمَنَ مَوْلَى ٱبْنِ عُمَرَ عَنْ تُبَيْعٍ عَنْ كَعْبٍ قَالَ: مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ ثُمَّ شَهِدَ صَلاَةَ الْعَتَمَةِ فِي جَمَاعَةٍ ثُمَّ صَلَّى إِلَيْهَا أَرْبَعاً مِثْلَهَا يَقْرَأُ فِيهَا وَيُتِمُّ رُكُوعَهَا وَسُجُودَهَا كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ لَيْلَةِ الْقَدْرِ.

4966 ـ أَخْبَرَنَا خَلاَّدُ بْنُ أَسْلَمَ عَنْ عَبْدِ ٱللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: «كَانَ ثَمَنُ الْمِجَنِّ عَلَى عَهْدِ رَسُولِ ٱللَّهِ ﷺ عَشَرَةَ دَرَاهِمَ».

(11) ـ الثَّمَرُ الْمُعَلَّقُ يُسْرَقُ

4967 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ الأَخْنَسِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سُئِلَ رَسُولُ ٱللَّهِ ﷺ فِي كَمْ تُقْطَعُ الْيَدُ؟ قَالَ: **«لاَ تُقْطَعُ الْيَدُ فِي ثَمَرٍ مُعَلَّقٍ فَإِذَا ضَمَّهُ الْجَرِينُ قُطِعَتْ فِي ثَمَنِ الْمِجَنِّ وَلاَ تُقْطَعُ فِي حَرِيسَةِ الْجَبَلِ فَإِذَا آوَى الْمُرَاحُ قُطِعَتْ فِي ثَمَنِ الْمِجَنِّ»**.

(12) ـ الثَّمَرُ يُسْرَقُ بعد أَنْ يُؤْوِيهِ الجَرِينُ

4968 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ عَجْلاَنَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو عَنْ رَسُولِ ٱللَّهِ ﷺ: أَنَّهُ سُئِلَ عَنِ الثَّمَرِ الْمُعَلَّقِ فَقَالَ: **«مَا أَصَابَ مِنْ ذِي حَاجَةٍ غَيْرِ مُتَّخِذٍ خُبْنَةً فَلاَ شَيْءَ عَلَيْهِ وَمَنْ خَرَجَ بِشَيْءٍ مِنْهُ فَعَلَيْهِ غَرَامَةُ مِثْلَيْهِ وَالْعُقُوبَةُ وَمَنْ سَرَقَ شَيْئاً مِنْهُ بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِينُ فَبَلَغَ ثَمَنَ الْمِجَنِّ فَعَلَيْهِ الْقَطْعُ وَمَنْ سَرَقَ دُونَ ذٰلِكَ فَعَلَيْهِ غَرَامَةُ مِثْلَيْهِ وَالْعُقُوبَةُ»**.

4969- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr that a man from Muzainah asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! What about the goat stolen from its pasture?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Its price an the like of it besides (are due upon the thief), in addition to the punishment of lashes, and as to what is taken from the resting place, the (hand of the thief) should be cut off provided that what is taken is equal to the price of a shield; and if it is less than the price of a shield, then, as much as twice like it in addition to the punishment of lashes should be due." he further said: "O Messenger of Allah! Tell me: What about (stealing) the fruits hung on the trees?" He said: "As much as twice its price in addition to the punishment of lashes should be due (upon the thief), and no cutting (of the hand) is binding for what is taken out of that, unless it is in the gathering place: whatever is taken from that which is in its gathering place, the (hand of the thief) should be cut off, provided that (what is taken) is equal to the price of a shield; and if it is less than that, then, as much as twice like it, in addition to the punishment of lashes should be due (upon the thief)."

[13] What About That For Which No Cutting (Of The Hand) Is Due?

4970- It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

4971- It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

4972- It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

4973- It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

4974- It is narrated on the authority of Rafi' Ibn Khadij from the Messenger of Allah "Allah's blessing and peace be upon him" that he said:

4969 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَهِشَامُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلاً مِنَ مُزَيْنَةَ أَتَى رَسُولَ ٱللَّهِ ﷺ فَقَالَ: يَا رَسُولَ ٱللَّهِ كَيْفَ تَرَى فِي حَرِيسَةِ الْجَبَلِ؟ فَقَالَ: **«هِيَ وَمِثْلُهَا وَالنَّكَالُ وَلَيْسَ فِي شَيْءٍ مِنَ الْمَاشِيَةِ قَطْعٌ إِلاَّ فِيمَا آوَاهُ الْمُرَاحُ فَبَلَغَ ثَمَنَ الْمِجَنِّ فَفِيهِ قَطْعُ الْيَدِ وَمَا لَمْ يَبْلُغْ ثَمَنَ الْمِجَنِّ فَفِيهِ غَرَامَةُ مِثْلَيْهِ وَجَلَدَاتُ نَكَالٍ»**. قَالَ: يَا رَسُولَ ٱللَّهِ كَيْفَ تَرَى فِي الثَّمَرِ الْمُعَلَّقِ؟ قَالَ: **«هُوَ وَمِثْلُهُ مَعَهُ وَالنَّكَالُ وَلَيْسَ فِي شَيْءٍ مِنَ الثَّمَرِ الْمُعَلَّقِ قَطْعٌ إِلاَّ فِيمَا آوَاهُ الْجَرِينُ فَمَا أُخِذَ مِنَ الْجَرِينِ فَبَلَغَ ثَمَنَ الْمِجَنِّ فَفِيهِ الْقَطْعُ وَمَا لَمْ يَبْلُغْ ثَمَنَ الْمِجَنِّ فَفِيهِ غَرَامَةُ مِثْلَيْهِ وَجَلَدَاتُ نَكَالٍ»**.

(13) ـ بابُ ما لا قَطْعَ فيه

4970 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَلَمَةُ يَعْنِي ٱبْنَ عَبْدِ الْمَلِكِ الْعَوْصِيَّ عَنِ الْحَسَنِ وَهُوَ ٱبْنُ صَالِحٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ»**.

4971 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ يَقُولُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حِبَّانَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ»**.

4972 ـ أَخْبَرَنِي يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حِبَّانَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ»**.

4973 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حِبَّانَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ»**.

4974 ـ أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بنِ حِبَّانَ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ قَالَ:

"No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

4975- It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

4976- It is narrated on the authority of Rafi' Ibn Khadij that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

4977- It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

4978- It is narrated on the authority of Rafi' Ibn Khadij that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

4979- It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

4980- It is narrated on the authority of Rafi' Ibn Khadij that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No cutting (of the hand) is due for (stealing) fruits (on the trees) nor for (stealing) the palm pith."

4981- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting off (the hand) is due upon a betrayer, nor is it due upon a robber, nor is it due upon an embezzler."

4982- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting off (the hand) is due upon a betrayer, nor is it due upon a robber, nor is it due upon an embezzler."

4983- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting off (the hand) is due upon an embezzler."

«لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ».

4975 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو نُعَيم عَنْ سُفْيَانَ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ».

4976 ـ أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ ٱللَّهِ هُوَ ٱبْنُ أَبِي رَجَاءٍ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ عَنْ عَمِّهِ وَاسِعٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ».

4977 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حبَّانَ عَنْ عَمِّهِ أَنَّ رَافِعَ بْنَ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ». وَالْكَثَرُ: الْجُمَّارُ.

4978 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حبَّانَ عَنْ أَبِي مَيْمُونٍ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ أَبُو مَيْمُونَ لاَ أَعْرِفُهُ.

4979 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حبَّانَ عَنْ رَجُلٍ مِنْ قَوْمِهِ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ».

4980 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ أَنَّ رَجُلاً مِنْ قَوْمِهِ حَدَّثَهُ عَنْ عَمَّةٍ لَهُ أَنَّ رَافِعَ بْنَ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ».

4981 ـ أَخْبَرَنَا عَبْدُ ٱللَّهِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَلِيٍّ عَنْ مَخْلَدٍ عَنْ سُفْيَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «لَيْسَ عَلَى خَائِنٍ وَلاَ مُنْتَهِبٍ وَلاَ مُخْتَلِسٍ قَطْعٌ». لَمْ يَسْمَعْهُ سُفْيَانُ مِنْ أَبِي الزُّبَيْرِ.

4982 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنِ ٱبْنِ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «لَيْسَ عَلَى خَائِنٍ وَلاَ مُنْتَهِبٍ وَلاَ مُخْتَلِسٍ قَطْعٌ». وَلَمْ يَسْمَعْهُ أَيْضاً ٱبْنُ جُرَيْجٍ مِنْ أَبِي الزُّبَيْرِ.

4983 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ، قَالَ أَبُو الزُّبَيْرِ: عَنْ جَابِرٍ عَنْ رَسُولِ ٱللَّهِ ﷺ: «لَيْسَ عَلَى الْمُخْتَلِسِ قَطْعٌ».

4984- It is narrated on the authority of Jabir that he said: No cutting off (the hand) is due upon a betrayer.

4985- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting off (the hand) is due upon an embezzler, nor is it due upon a robber, nor is it due upon a betrayer."

4986- It is narrated on the authority of Jabir that he said: No cutting off (the hand) is due upon a betrayer.

[14] Cutting Off The Leg Of A Thief After The Hand

4987- It is narrated on the authority of Al-Harith Ibn Hatib that a thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: "Kill him." They said: "O Messenger of Allah! He has only committed theft." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill him." They said: "O Messenger of Allah! He has only committed theft." He said: "Then, cut off his hand." He committed theft once again, and his leg was cut off (after cutting off both his hands). He committed theft during the time of (the caliphate of) Abu Bakr until all his limbs were cut off. On that Abu Bakr said: "Of a surety, the Messenger of Allah "Allah's blessing and peace be upon him" had best knowledge of that when he ordered that he should be killed." He handed him over to some young men belonging to the Quraish people in order to kill him, including Abdullah Ibn Az-Zubair, who used to like chieftaincy. He said to his companions: "Make me your chief (in that matter)." They made him their chief, and whenever he struck him, they did after him until they killed him.

[15] Cutting Off Both Hands And Legs Of A Thief

4988- It is narrated on the authority of Jabir Ibn Abdullah that he said: A thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of Allah! He only has committed theft." He then ordered that his hand should be cut off. Then, he (committed theft for the second time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of Allah! He only has committed theft." He then ordered that his hand should be cut off. Then, he (committed theft for the third time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of Allah! He only has committed theft." He then ordered that his hand should be cut off.

4984 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ٱبْنُ جُرَيْجٍ: قَالَ أَبُو الزُّبَيْرِ: قَالَ جَابِرٌ: **«لَيْسَ عَلَى الْخَائِنِ قَطْعٌ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَقَدْ رَوَى هٰذَا الْحَدِيثَ عَنِ ٱبْنِ جُرَيْجٍ عِيسَى بْنُ يُونُسَ وَالْفَضْلُ بْنُ مُوسَى وَٱبْنُ وَهْبٍ وَمُحَمَّدُ بْنُ رَبِيعَةَ وَمَخْلَدُ بْنُ يَزِيدَ وَسَلَمَةُ بْنُ سَعِيدٍ بَصْرِيٌّ ثِقَةٌ قَالَ ٱبْنُ أَبِي صَفْوَانَ وَكَانَ خَيْرَ أَهْلِ زَمَانِهِ فَلَمْ يَقُلْ أَحَدٌ مِنْهُمْ حَدَّثَنِي أَبُو الزُّبَيْرِ وَلاَ أَحْسَبُهُ سَمِعَهُ مِنْ أَبِي الزُّبَيْرِ وَٱللَّهُ تَعَالَى أَعْلَمُ.

4985 ـ أَخْبَرَنَا خَالِدُ بْنُ رَوْحٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا يَزِيدُ يَعْنِي ٱبْنَ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ ٱللَّهِ بْنِ مَوْهَبٍ قَالَ: حَدَّثَنَا شَبَابَةُ عَنِ الْمُغِيرَةِ بْنِ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«لَيْسَ عَلَى مُخْتَلِسٍ وَلاَ مُنْتَهِبٍ وَلاَ خَائِنٍ قَطْعٌ»**.

4986 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ أَشْعَثَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: **«لَيْسَ عَلَى خَائِنٍ قَطْعٌ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَشْعَثُ بْنُ سَوَّارٍ ضَعِيفٌ.

(14) ـ بَابُ قَطْعِ الرِّجْلِ من السَّارِقِ بَعْدَ اليَدِ

4987 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ الْمَصَاحِفِيُّ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: أَنْبَأَنَا يُوسُفُ عَنِ الْحَارِثِ بْنِ حَاطِبٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ أُتِيَ بِلِصٍّ فَقَالَ: **«ٱقْتُلُوهُ»** فَقَالُوا: يَا رَسُولَ ٱللَّهِ إِنَّمَا سَرَقَ فَقَالَ: **«ٱقْتُلُوهُ»** قَالُوا: يَا رَسُولَ ٱللَّهِ إِنَّمَا سَرَقَ قَالَ: **«ٱقْطَعُوا يَدَهُ»** قَالَ: ثُمَّ سَرَقَ فَقُطِعَتْ رِجْلُهُ ثُمَّ سَرَقَ عَلَى عَهْدِ أَبِي بَكْرٍ رَضِيَ ٱللَّهُ عَنْهُ حَتَّى قُطِعَتْ قَوَائِمُهُ كُلُّهَا ثُمَّ سَرَقَ أَيْضاً الْخَامِسَةَ فَقَالَ أَبُو بَكْرٍ رَضِيَ ٱللَّهُ عَنْهُ: كَانَ رَسُولُ ٱللَّهِ ﷺ أَعْلَمَ بِهٰذَا حِينَ قَالَ: **«ٱقْتُلُوهُ»** ثُمَّ دَفَعَهُ إِلَى فِتْيَةٍ مِنْ قُرَيْشٍ لِيَقْتُلُوهُ مِنْهُمْ عَبْدُ ٱللَّهِ بْنُ الزُّبَيْرِ وَكَانَ يُحِبُّ الإِمَارَةَ فَقَالَ: أَمَّرُونِي عَلَيْكُمْ فَأَمَّرُوهُ عَلَيْهِمْ فَكَانَ إِذَا ضَرَبَ ضَرَبُوهُ حَتَّى قَتَلُوهُ.

(15) ـ بَابُ قَطْعِ اليَدَيْنِ والرِّجْلَيْنِ مِنَ السَّارِقِ

4988 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ قَالَ: حَدَّثَنَا جَدِّي قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ ثَابِتٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ قَالَ: جِيءَ بِسَارِقٍ إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَ: **«ٱقْتُلُوهُ»** فَقَالُوا: يَا رَسُولَ ٱللَّهِ إِنَّمَا سَرَقَ قَالَ: **«ٱقْطَعُوهُ»** فَقُطِعَ ثُمَّ جِيءَ بِهِ الثَّانِيَةَ فَقَالَ: **«ٱقْتُلُوهُ»** فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّمَا سَرَقَ. قَالَ: **«ٱقْطَعُوهُ»** فَقُطِعَ فَأُتِيَ بِهِ الثَّالِثَةَ فَقَالَ: **«ٱقْتُلُوهُ»** قَالُوا: يَا رَسُولَ ٱللَّهِ إِنَّما سَرَقَ فَقَالَ: **«ٱقْطَعُوهُ»**

Then, he (committed theft for the fourth time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of Allah! He only has committed theft." He then ordered that his hand should be cut off. Then, he (committed theft for the fifth time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed. Jabir said: We then took him to the resting place of camels, and made him lie on his back. Then, he raised his body with the help of his hands and legs, and the camels retreated. They attacked him for the second time, and he did the same. They attacked him for the third time, and we then threw him with the stones and killed him, and threw him in a well, and placed stones over his body. (The Messenger of Allah "Allah's blessing and peace be upon him" did not order that he should be killed only because of his committing theft, but because he caused mischief in the land, and behaved like the renegades from Islam).

[16] Cutting Off The Hand (Of A Thief) On Journey

4989- It is narrated on the authority of Busr Ibn Artah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let no hand (of any thief) be cut off on journey."

4990- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave commits theft, sell him even by half an ounce (twenty Dirhams)."

[17] The Age Of Puberty At Which A Criminal Should Receive The Legal Punishment

4991- It is narrated on the authority of Atiyyah that he said: I was among the captives of Quraizhah and they (the Muslims) considered: such as the hair of whose pubic area had grown would be killed (as being regarded to have attained the age of puberty), and such as the hair of his pubic area had not grown yet would be left alive without being killed.

[18] Hanging the hand of a thief in his neck

4992- It is narrated on the authority of Ibn Muhairiz that he said: I asked Fadalah Ibn Ubaid about hanging the hand of a thief in his neck (after cutting it), and he said: "It is out of the right way (of sunnah). Once, the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the hand of a thief be cut off, and hung in his neck.

ثُمَّ أُتِيَ بِهِ الرَّابِعَةَ فَقَالَ: «**اقْتُلُوهُ**» قَالُوا: يَا رَسُولَ ٱللَّهِ إِنَّمَا سَرَقَ قَالَ: «**اقْطَعُوهُ**» فَأُتِيَ بِهِ الْخَامِسَةَ قَالَ: «**اقْتُلُوهُ**» قَالَ جَابِرٌ: فَانْطَلَقْنَا بِهِ إِلَى مِرْبَدِ النَّعَمِ وَحَمَلْنَاهُ فَاسْتَلْقَى عَلَى ظَهْرِهِ ثُمَّ كَشَّرَ بِيَدَيْهِ وَرِجْلَيْهِ فَانْصَدَعَتِ الإِبِلُ ثُمَّ حَمَلُوا عَلَيْهِ الثَّانِيَةَ فَفَعَلَ مِثْلَ ذٰلِكَ ثُمَّ حَمَلُوا عَلَيْهِ الثَّالِثَةَ فَرَمَيْنَاهُ بِالْحِجَارَةِ فَقَتَلْنَاهُ ثُمَّ أَلْقَيْنَاهُ فِي بِئْرٍ ثُمَّ رَمَيْنَا عَلَيْهِ بِالْحِجَارَةِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا حَدِيثٌ مُنْكَرٌ وَمُصْعَبُ بْنُ ثَابِتٍ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ وَٱللَّهُ تَعَالَى أَعْلَمُ.

(16) ـ القَطْعُ في السَّفَرِ

4989 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنِي بَقِيَّةُ قَالَ: حَدَّثَنِي نَافِعُ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي حَيْوَةُ بْنُ شُرَيْحٍ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: سَمِعْتُ بُسْرَ بْنَ أَبِي أَرْطَاةَ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**لاَ تُقْطَعُ الأَيْدِي فِي السَّفَرِ**».

4990 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُدْرِكٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ وَهُوَ ٱبْنُ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا سَرَقَ الْعَبْدُ فَبِعْهُ وَلَوْ بِنَشٍّ**».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عُمَرُ بْنُ أَبِي سَلَمَةَ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ.

(17) ـ حَدُّ البُلُوغِ وذِكْرُ السِّنِّ الَّذي إذا بَلَغَهَا الرَّجُلُ والمَرْأَةُ أُقِيمَ عليهما الحَدُّ

4991 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَطِيَّةَ أَنَّهُ أَخْبَرَهُ قَالَ: كُنْتُ فِي سَبْيِ قُرَيْظَةَ وَكَانَ يُنْظَرُ فَمَنْ خَرَجَ شِعْرَتُهُ قُتِلَ وَمَنْ لَمْ تَخْرُجِ ٱسْتُحْيِيَ وَلَمْ يُقْتَلْ.

(18) ـ تَعْلِيقُ يَدِ السَّارِقِ في عُنُقِهِ

4992 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي بَكْرِ بْنِ عَلِيٍّ عَنِ الْحَجَّاجِ عَنْ مَكْحُولٍ عَنِ ٱبْنِ مُحَيْرِيزٍ قَالَ: سَأَلْتُ فَضَالَةَ بْنَ عُبَيْدٍ عَنْ تَعْلِيقِ يَدِ السَّارِقِ فِي عُنُقِهِ؟ قَالَ: سُنَّةٌ قَطَعَ رَسُولُ ٱللَّهِ ﷺ يَدَ سَارِقٍ وَعَلَّقَ يَدَهُ فِي عُنُقِهِ.

4993- It is narrated on the authority of Abd Ar-Rahman Ibn Muhairiz that he said: I said to Fadalah Ibn Ubaid: "Tell me: do you think that hanging the hand of a thief in his neck (after cutting it off) is out of the right way (of sunnah)?" he said: "Yes. Once, a thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that it (his hand) should be cut off and hung in the thief's neck."

4994- It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing becomes due upon such as commits theft after executing the legal punishment upon him (i.e. cutting off his hand)."

4993 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا الْحَجَّاجُ عَنْ مَكْحُولٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مُحَيْرِيزٍ قَالَ: قُلْتُ لِفَضَالَةَ بْنِ عُبَيْدٍ: أَرَأَيْتَ تَعْلِيقَ الْيَدِ فِي عُنُقِ السَّارِقِ مِنَ السُّنَّةِ هُوَ؟ قَالَ: نَعَمْ أُتِيَ رَسُولُ ٱللَّهِ ﷺ بِسَارِقٍ فَقَطَعَ يَدَهُ وَعَلَّقَهُ فِي عُنُقِهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الْحَجَّاجُ بْنُ أَرْطَاةَ ضَعِيفٌ وَلاَ يُحْتَجُّ بِحَدِيثِهِ.

4994 ـ أَخْبَرَنِي عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَسَّانُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ عَنْ يُونُسَ بْنِ يَزِيدَ قَالَ: سَمِعْتُ سَعْدَ بْنَ إِبْرَاهِيمَ يُحَدِّثُ عَنِ الْمِسْوَرِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لاَ يُغَرَّمُ صَاحِبُ سرِقَةٍ إِذَا أُقِيمَ عَلَيْهِ الْحَدُّ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا مُرْسَلٌ وَلَيْسَ بِثَابِتٍ.

(48) THE BOOK OF FAITH

[1] The Best Of Deeds

4995- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which deed is the best (in reward and value)?" he said: "It is to have faith in Allah and His Messenger."

4996- It is narrated on the authority of Abdullah Ibn Hubshi Al-Khath'ami that the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which deed is the best (in reward and value)?" he said: "It is to have faith (in Allah and His Messenger) in which there is no doubt, to be engaged in Jihad (in Allah's Cause) in which there is no misappropriation, and to perform Hajj that is accepted (by Allah Almighty)."

[2] The Taste Of Faith

4997- It is narrated on the authority of Anas from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever possesses the following three qualities will have the sweetness and taste of faith: The one to whom Allah Almighty and His Apostle become dearer than anything else, who loves or hates (anyone) and he loves or hates him only in (the religion of) Allah Almighty, to whom it is better to fall into a great kindled fire than to ascribe partners to Allah (in service)."

[3] The Sweetness Of Faith

4998- It is narrated on the authority of Anas from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever possesses the following three qualities will have the sweetness of faith: The one who loves anyone and he loves him only in (the religion of) Allah Almighty, to whom Allah Almighty and His Apostle become dearer than anything else, to whom it is better to be thrown into fire than to revert to infidelity after Allah Almighty had rescued him from it."

[4] The Sweetness Of Islam

4999- It is narrated on the authority of Anas from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever possesses the following three qualities will have the sweetness of Islam: The one to whom Allah Almighty and His Apostle become dearer than anything else, who loves (anyone) and he loves him only in (the religion of) Allah Almighty, and who hates to revert to infidelity in the same way as he hates to be thrown into the fire."

(48) ـ كِتَابُ الإِيمَانِ وشَرَائِعِهِ

(1) ـ ذِكْرُ أَفْضَلِ الأَعْمَالِ

4995 ـ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمٰنِ أَحْمَدُ بْنُ شُعَيْبٍ مِنْ لَفْظِهِ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ سُئِلَ أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «**الإِيمَانُ بِاللَّهِ وَرَسُولِهِ**».

4996 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ عَنْ عَلِيٍّ الأَزْدِيِّ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عُمَيْرٍ عَنْ عَبْدِ ٱللَّهِ بْنِ حَبَشِيٍّ الْخَثْعَمِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ أَيُّ الأَعْمَالِ أَفْضَلُ؟ فَقَالَ: «**إِيمَانٌ لاَ شَكَّ فِيهِ وَجِهَادٌ لاَ غُلُولَ فِيهِ وَحَجَّةٌ مَبْرُورَةٌ**».

(2) ـ طَعْمُ الإِيمَانِ

4997 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ طَلْقِ بْنِ حَبِيبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاَوَةَ ٱلإِيمَانِ وَطَعْمَهُ أَنْ يَكُونَ ٱللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ فِي ٱللَّهِ وَأَنْ يُبْغِضَ فِي ٱللَّهِ وَأَنْ تُوقَدَ نَارٌ عَظِيمَةٌ فَيَقَعَ فِيهَا أَحَبَّ إِلَيْهِ مِنْ أَنْ يُشْرِكَ بِٱللَّهِ شَيْئاً**».

(3) ـ حَلاوَةُ الإِيمَانِ

4998 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ ٱللَّهُ عَنْهُ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «**ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلاَوَةَ الإِيمَانِ مَنْ أَحَبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ عَزَّ وَجَلَّ وَمَنْ كَانَ ٱللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَمَنْ كَانَ أَنْ يُقْذَفَ فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ ٱللَّهُ مِنْهُ**».

(4) ـ حَلاوَةُ الإِسْلامِ

4999 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**ثَلاَثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاَوَةَ الإِسْلاَمِ مَنْ كَانَ ٱللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَمَنْ أَحَبَّ الْمَرْءَ لاَ يُحِبُّهُ إِلاَّ لِلَّهِ وَمَنْ يَكْرَهُ أَنْ يَرْجِعَ إِلَى الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ**».

[5] The Essence Of Islam

5000- It is narrated on the authority of Ibn Umar that he said: Umar Ibn Al-Khattab told me: One day we were with The Messenger of Allah "Allah's blessing and peace be upon him", when there appeared before us a man, wearing very white clothes, having very deep black hair, on whom, there were no traces of journey. Furthermore, none amongst us recognized him. He sat with The Prophet "Allah's blessing and peace be upon him". He knelt in front of him, with his palms on his (the stranger's) thighs and said: "O Muhammad, tell me: what is Islam?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam is to testify that there is no god but Allah and that Muhammad is The Messenger of Allah, to establish the (obligatory) prayer, practice the regular charity, observe the fasts of (the month of) Ramadan, and perform pilgrimage to the House in case you are able to do." He said: "You have told the truth." However, we were astonished that he raised the question and, at the same time, confirmed that it (the answer) was true. He said: "Tell me: what is faith?" He (The Prophet) answered: "It is to believe in Allah, His angels, His Books, His Messengers, The Day of Judgment, and the fate, be it good or evil." He said: "You are true." Then, He said: "Tell me what faithfulness is?" He (The Prophet) replied: "It is to worship Allah as if you see Him, putting in mind that even though you don't see Him, He sees you." He said: "Tell me about The Doomed hour." He (The Prophet) commented: "The one who was asked knows no more than the one who asked." He said: "Tell me some of its portents." He (The Prophet) answered: "(Some of its portents are): That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat herds (so much wealthy that they will be) competing one another in constructing the great huge buildings." Three days later, The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Umar, do you know who this asker was?" I replied: "Allah and His Messenger know best." He commented: "He was (the angel) Gabriel "Peace be upon him", who came in order to teach you the matters of your religion."

[6] The Essence Of Faith And Islam

5001- It is narrated on the authority of both Abu Hurairah and Abu Dharr that they said: The Messenger of Allah "Allah's blessing and peace be upon him" used to have his seat among his companions, and whenever a stranger came, he would not recognize him (from among them) until he would ask about him. We asked the Messenger of Allah "Allah's blessing and peace be upon him" to fix a sitting place for him, so that any stranger would recognize

(5) ـ بابُ نَعْتِ الإِسْلامِ

5000 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَنْبَأَنَا كَهْمَسُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمُرَ أَنَّ عَبْدَ ٱللَّهِ بْنَ عُمَرَ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ ٱللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعَرِ لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى رَسُولِ ٱللَّهِ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ ثُمَّ قَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الإِسْلاَمِ قَالَ: «**أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ ٱللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ ٱللَّهِ وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنِ ٱسْتَطَعْتَ إِلَيْهِ سَبِيلاً**» قَالَ: صَدَقْتَ فَعَجِبْنَا إِلَيْهِ يَسْأَلُهُ وَيُصَدِّقُهُ ثُمَّ قَالَ: أَخْبِرْنِي عَنِ الإِيمَانِ قَالَ: «**أَنْ تُؤْمِنَ بِٱللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ وَالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ**» قَالَ: صَدَقْتَ قَالَ: فَأَخْبِرْنِي عَنِ الإِحْسَانِ قَالَ: «**أَنْ تَعْبُدَ ٱللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ**» قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ: «**مَا ٱلْمَسْؤُولُ عَنْهَا بِأَعْلَمَ بِهَا مِنَ السَّائِلِ**» قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا قَالَ: «**أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ**» قَالَ عُمَرُ: فَلَبِثْتُ ثَلاَثاً ثُمَّ قَالَ لِي رَسُولُ ٱللَّهِ ﷺ: «**يَا عُمَرُ هَلْ تَدْرِي مَنِ السَّائِلُ؟**» قُلْتُ: ٱللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «**فَإِنَّهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ أَتَاكُمْ لِيُعَلِّمَكُمْ أَمْرَ دِينِكُمْ**».

(6) ـ صِفَةُ الإِيمَانِ والإِسلام

5001 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ عَنْ أَبِي فَرْوَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ وَأَبِي ذَرٍّ قَالاَ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَجْلِسُ بَيْنَ ظَهْرَانَيْ أَصْحَابِهِ فَيَجِيءُ الْغَرِيبُ فَلاَ يَدْرِي أَيُّهُمْ هُوَ حَتَّى يَسْأَلَ فَطَلَبْنَا إِلَى رَسُولِ ٱللَّهِ ﷺ أَنْ نَجْعَلَ

him once he came. We then build a high-grade of mud for him and he sat on it. One day, while we were sitting, and The Messenger of Allah "Allah's blessing and peace be upon him" was sitting, there came a man, having the prettiest face among the people, and the most pleasant smell among the people, and his garment was (as clean) as if no dirt affected it. He paid salutation while being at the end of the gathering saying: "Peace be upon you O Muhammad." He returned the greeting to him. He asked: "Might I come closer O Muhammad?" he said: "Yes, you might come closer." He kept asking for coming closer and he (the Prophet) kept replying in the affirmative so many times until he became so much close that he placed his hands on the knees of The Messenger of Allah "Allah's blessing and peace be upon him". He said: "O Muhammad! Tell me: What is Islam?" He (The Prophet) answered: "Islam is to worship Allah and not associate anything with Him, to establish the obligatory prayers, to practice the regular charity, to perform Hajj to the House, and to observe the fasts of (the month of) Ramadan." He said: "If I do so, should I become a Muslim?" he answered in the affirmative. He said: "You have told the truth." When we heard the statement of the man 'You've told the truth' we regarded it (his conduct) as something strange. He asked (once again): "O Muhammad! Tell me: What is faith?" He (The Prophet) replied: "It is to believe in Allah, His angels, His Books, the Messengers, and the Fate in full." He said: "If I do so, should I become a faithful believer?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative. He said: "You have told the truth." He asked: "O Muhammad! Tell me: What is faithfulness?" He (The Prophet) answered: "It is to worship Allah as if you see Him. Indeed, if you are unable to feel that you see Him, you should put in mind that He sees you." The man said: "You are true." He asked: "O Muhammad! Tell me: When would the doomed hour be?" he turned down, and gave no answer. He repeated the question, but he (the Prophet) gave no answer. He repeated the question (for the third time) but he (the Prophet) gave no answer. Then, he (The Prophet) raised his head and said: "The one who was asked has no better knowledge of it than the inquirer. But, there will be many portents for it: When you see the shepherds of the beasts competing in (constructing the huge) buildings, (this is one of its portents). When you see the naked, barefooted, ignorant, foolish persons turning to be the rulers of the earth, (this is one of its portents). When you see the slave-girl giving birth to her owner, (this is one of its portents). (The Hour) is one of the five unseen events which no one knows but Allah." Then he (The Messenger of Allah) recited (Allah's saying): "Verily the knowledge of the Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs.

لَهُ مَجْلِساً يَعْرِفُهُ الْغَرِيبُ إِذَا أَتَاهُ فَبَنَيْنَا لَهُ دُكَّاناً مِنْ طِينٍ كَانَ يَجْلِسُ عَلَيْهِ وَإِنَّا لَجُلُوسٌ وَرَسُولُ ٱللَّهِ ﷺ فِي مَجْلِسِهِ إِذْ أَقْبَلَ رَجُلٌ أَحْسَنُ النَّاسِ وَجْهاً وَأَطْيَبُ النَّاسِ رِيحاً كَأَنَّ ثِيَابَهُ لَمْ يَمَسَّهَا دَنَسٌ حَتَّى سَلَّمَ فِي طَرَفِ الْبِسَاطِ فَقَالَ: السَّلاَمُ عَلَيْكَ يَا مُحَمَّدُ فَرَدَّ عَلَيْهِ السَّلاَمَ قَالَ: أَدْنُو يَا مُحَمَّدُ؟ قَالَ: ٱدْنُهْ فَمَا زَالَ يَقُولُ أَدْنُو مِرَاراً وَيَقُولُ لَهُ ٱدْنُ حَتَّى وَضَعَ يَدَهُ عَلَى رُكْبَتَيْ رَسُولِ ٱللَّهِ ﷺ قَالَ: يَا مُحَمَّدُ أَخْبِرْنِي مَا الإِسْلاَمُ؟ قَالَ: «**الإِسْلاَمُ أَنْ تَعْبُدَ ٱللَّهَ وَلاَ تُشْرِكَ بِهِ شَيْئاً وَتُقِيمَ الصَّلاَةَ وَتُؤْتِيَ الزَّكَاةَ وَتَحُجَّ الْبَيْتَ وَتَصُومَ رَمَضَانَ**». قَالَ: إِذَا فَعَلْتُ ذٰلِكَ فَقَدْ أَسْلَمْتُ؟ قَالَ: «**نَعَمْ**». قَالَ: صَدَقْتَ. فَلَمَّا سَمِعْنَا قَوْلَ الرَّجُلِ صَدَقْتَ أَنْكَرْنَاهُ قَالَ: يَا مُحَمَّدُ أَخْبِرْنِي مَا الإِيمَانُ؟ قَالَ: «**الإِيمَانُ بِاللَّهِ وَمَلاَئِكَتِهِ وَالْكِتَابِ وَالنَّبِيِّينَ وَتُؤْمِنُ بِالْقَدَرِ**» قَالَ: فَإِذَا فَعَلْتُ ذٰلِكَ فَقَدْ آمَنْتُ؟ قَالَ رَسُولُ ٱللَّهِ ﷺ: «**نَعَمْ**» قَالَ: صَدَقْتَ قَالَ: يَا مُحَمَّدُ أَخْبِرْنِي مَا الإِحْسَانُ؟ قَالَ: «**أَنْ تَعْبُدَ ٱللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ**» قَالَ: صَدَقْتَ قَالَ: يَا مُحَمَّدُ أَخْبِرْنِي مَتَى السَّاعَةُ؟ قَالَ: فَنَكَسَ فَلَمْ يُجِبْهُ شَيْئاً ثُمَّ أَعَادَ فَلَمْ يُجِبْهُ شَيْئاً ثُمَّ أَعَادَ فَلَمْ يُجِبْهُ شَيْئاً وَرَفَعَ رَأْسَهُ فَقَالَ: «**مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ لَهَا عَلاَمَاتٌ تُعْرَفُ بِهَا إِذَا رَأَيْتَ الرِّعَاءَ الْبُهْمَ يَتَطَاوَلُونَ فِي الْبُنْيَانِ وَرَأَيْتَ الحُفَاةَ الْعُرَاةَ مُلُوكَ الأَرْضِ وَرَأَيْتَ الْمَرْأَةَ تَلِدُ رَبَّهَا خَمْسٌ لاَ يَعْلَمُهَا إِلاَّ ٱللَّهُ ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾**

None does know what it is that he will earn on the morrow, nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)." (Luqman 34) then he said: "No, by Him, Who has sent Muhammad with the truth, as a guidance and giver of glad tidings (for the faithful believers), I had no better knowledge of his (the enquirer's) identity than you. He was Gabriel "Peace be upon him" and he descended (from the heaven) in the form of Dihyah Al-Kalbi."

[7] The Interpretation Of Allah's Statement: "The Desert Arabs Say: "We Believe." Say: "You Have No Faith, But You (Only) Say, 'We Have Submitted Our Wills To Allah (In Islam)'"

5002- It is narrated on the authority of Amir Ibn Sa'd (Ibn Abu Waqqas) from his father that Allah's Apostle "Allah's blessing and peace be upon him" distributed some property amongst a group of people, and left someone of them, thereupon he said: "O Allah's Apostle! You've given so and so, and so and so, but you have given nothing to that person, even though he is a faithful believer." The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Or merely a Muslim." He repeated his suggestion thrice, and he (The Prophet) repeated his reply "Or nearly a Muslim" thrice. Then, The Prophet "Allah's blessing and peace be upon him" said: "O Sa'd! I give men (to habituate their hearts for fear of reverting to disbelief) even though I leave another who is dearer to me, for fear that he might be thrown (prone) on his face into the Fire (of Hell by Allah Almighty)."

5003- It is narrated on the authority of Amir Ibn Sa'd (Ibn Abu Waqqas) from his father that he said: Allah's Apostle "Allah's blessing and peace be upon him" distributed some property amongst a group of people, and left someone of them, thereupon I said: "O Allah's Apostle! You've given so and so, and so and so, but you have given nothing to that person, even though he is a faithful believer." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not say 'he is really a faithful believer', but you might say 'Or He is merely a Muslim'." Ibn Shihab said: (Allah says) "The desert Arabs say: "We believe." Say: "You have no Faith, but you (only) say, 'We have submitted our wills to Allah (in Islam)'." (Al-Hujurat 14)

5004- It is narrated on the authority of Bishr Ibn Suhaim that Allah's Apostle "Allah's blessing and peace be upon him" ordered him to make a public announcement among the people during the days of Tashriq that none but a faithful believer will enter the Garden; and those days are days of eating and drinking.

إِلَى قَوْلِهِ «﴿إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ﴾ [لقمان، الآية: 34]» ثُمَّ قَالَ: «**لاَ وَالَّذِي بَعَثَ مُحَمَّداً بِالْحَقِّ هُدًى وَبَشِيراً مَا كُنْتُ بِأَعْلَمَ بِهِ مِنْ رَجُلٍ مِنْكُمْ وَإِنَّهُ لَجِبْرِيلُ عَلَيْهِ السَّلاَمُ نَزَلَ فِي صُورَةِ دِحْيَةَ الْكَلْبِيِّ**».

(7) ـ تَأْوِيلُ قَوْلِهِ عزَّ وجلَّ:

﴿قَالَتِ ٱلْأَعْرَابُ ءَامَنَّاۖ قُل لَّمْ تُؤْمِنُواْ وَلَٰكِن قُولُوٓاْ أَسْلَمْنَا﴾ [الحجرات، الآية: 14]

5002 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدٌ وَهُوَ ٱبْنُ ثَوْرٍ قَالَ مَعْمَرٌ: وَأَخْبَرَنِي الزُّهْرِيُّ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ قَالَ: أَعْطَى النَّبِيُّ ﷺ رِجَالاً وَلَمْ يُعْطِ رَجُلاً مِنْهُمْ شَيْئاً قَالَ سَعْدٌ: يَا رَسُولَ ٱللَّهِ أَعْطَيْتَ فُلاَناً وَفُلاَناً وَلَمْ تُعْطِ فُلاَناً شَيْئاً وَهُوَ مُؤْمِنٌ فَقَالَ النَّبِيُّ ﷺ: «**أَوْ مُسْلِمٌ**» حَتَّى أَعَادَهَا سَعْدٌ ثَلاَثاً وَالنَّبِيُّ ﷺ يَقُولُ: «**أَوْ مُسْلِمٌ**» ثُمَّ قَالَ النَّبِيُّ ﷺ: «**إِنِّي لأُعْطِي رِجَالاً وَأَدَعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ لاَ أُعْطِيهِ شَيْئاً مَخَافَةَ أَنْ يُكَبُّوا فِي النَّارِ عَلَى وُجُوهِهِمْ**».

5003 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا سَلاَّمُ بْنُ أَبِي مُطِيعٍ قَالَ: سَمِعْتُ مَعْمَراً عَنِ الزُّهْرِيِّ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ سَعْدٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَسَمَ قَسْماً فَأَعْطَى نَاساً وَمَنَعَ آخَرِينَ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ أَعْطَيْتَ فُلاَناً وَمَنَعْتَ فُلاَناً وَهُوَ مُؤْمِنٌ قَالَ: «**لاَ تَقُلْ مُؤْمِنٌ وَقُلْ مُسْلِمٌ**». قَالَ ٱبْنُ شِهَابٍ: ﴿۞ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّاۖ﴾.

5004 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ بِشْرِ بْنِ سُحَيْمٍ: «أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُنَادِيَ أَيَّامَ التَّشْرِيقِ أَنَّهُ لاَ يَدْخُلُ الجَنَّةَ إِلاَّ مُؤْمِنٌ وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ».

[8] The Nature Of A Faithful Believer

5005- It is narrated on the authority of Abu Hurairah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The Muslim (who submits his will to Allah's Will) is that, from (the evil of) whose tongue and hand the people are safe; and the faithful believer is such as people trusts on their blood and property."

[9] The Nature Of A Muslim

5006- It is narrated on the authority of Abdullah Ibn Amr that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Muslim (who submits his will to Allah's Will) is that, from (the evil of) whose tongue and hand the Muslims are safe; and the Emigrant is such as forsakes what Allah Almighty forbids."

5007- It is narrated on the authority of Anas Ibn Malik that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who offers prayer like us, faces our Qiblah (in prayer), and slaughters (animals) as we slaughter (according to Islamic law), is really the true Muslim."

[10] One's Good Islam

5008- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one embraces Islam, and his (conversion into) Islam proves good, Allah Almighty will write for him every good deed he has done, and erase from him every evil deed he has committed, and after that, there will remain the requital in such a way that every good deed will be rewarded by ten to seven hundred times the like of it, and every evil deed will be requited by only the like of it, unless Allah Almighty lets off it."

[11] Which (Of The Muslims Whose) Islam Is The Best?

5009- It is narrated on the authority of Abu Musa that he said: We said: "O Messenger of Allah! Which (of the Muslims whose) Islam is the best?" he said: "It is he, from whose evil the Muslims are safe."

[12] Which (Deed In) Islam Is The Best?

5010- It is narrated on the authority of Abdullah Ibn Amr that a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which (deed in) Islam is the best?" he said: "It is to serve food (to the needy and indigent), and greet with peace such as you know and you know not."

(8) ـ صِفَةُ المُؤْمِنِ

5005 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ عَجْلاَنَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «**الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ**».

(9) ـ صِفَةُ المُسْلِمِ

5006 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ عَنْ عَامِرٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى ٱللَّهُ عَنْهُ**».

5007 ـ أَخْبَرَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مَنْصُورِ بْنِ سَعْدٍ عَنْ مَيْمُونِ بْنِ سِيَاهٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**مَنْ صَلَّى صَلاَتَنَا وَٱسْتَقْبَلَ قِبْلَتَنَا وَأَكَلَ ذَبِيحَتَنَا فَذٰلِكُمُ الْمُسْلِمُ**».

(10) ـ حُسْنُ إِسْلامِ المَرْءِ

5008 ـ أَخْبَرَنِي أَحْمَدُ بْنُ الْمُعَلى بْنِ يَزِيدَ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِذَا أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلاَمُهُ كَتَبَ ٱللَّهُ لَهُ كُلَّ حَسَنَةٍ كَانَ أَزْلَفَهَا وَمُحِيَتْ عَنْهُ كُلُّ سَيِّئَةٍ كَانَ أَزْلَفَهَا ثُمَّ كَانَ بَعْدَ ذٰلِكَ الْقِصَاصُ الْحَسَنَةُ بِعَشْرَةِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلاَّ أَنْ يَتَجَاوَزَ ٱللَّهُ عَزَّ وَجَلَّ عَنْهَا**».

(11) ـ أَيُّ الإِسْلامِ أَفْضَلُ

5009 ـ أَخْبَرَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الأُمَوِيُّ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو بُرْدَةَ وَهُوَ بُرَيْدُ بْنُ عَبْدِ ٱللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قُلْنَا يَا رَسُولَ ٱللَّهِ أَيُّ الإِسْلاَمِ أَفْضَلُ؟ قَالَ: «**مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ**».

(12) ـ أَيُّ الإِسْلامِ خَيْرٌ

5010 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْخَيْرِ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلاً سَأَلَ رَسُولَ ٱللَّهِ ﷺ أَيُّ الإِسْلاَمِ خَيْرٌ؟ قَالَ: «**تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ**».

[13] How Many Principles On Which Islam Is Based?

5011- It is narrated on the authority of Ibn Umar that a man asked him: "Are you not going to take part in the holy battles?" he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Islam is based upon five principles: to bear testimony to the fact that there is no god (to be worshipped) but Allah, to establish (the obligatory) prayer, to practice the regular charity, to perform Hajj, and to observe the fasts of (the month of) Ramadan."

[14] Giving The Pledge Of Allegiance To Embrace Islam

5012- It is narrated on the authority of Ubadah Ibn As-Samit that he said: While we were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" he said: "You should give me the pledge of allegiance, not to ascribe anything to Allah (in worship), not to commit theft, not to commit adultery..." and he recited to them the related Holy Verse in full and then resumed: "whoever among you fulfills all of that, his reward is incumbent upon Allah; and whoever commits anything of that and Allah screens him, his matter is up to Allah: he could forgive him if He so likes, or punish him if He so likes."

[15] For Which Reason Should One Fight The People?

5013- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to fight people until they bear testimony to the fact that there is no God (to be worshipped) but Allah, and that Muhammad is the Apostle of Allah. If they bear testimony to the fact that there is no God (to be worshipped) but Allah, and that Muhammad is the Apostle of Allah, pray like us, face our Qiblah, and slaughter as we slaughter (the animal according to Islamic law on which Allah's name should be mentioned) then their blood and property would be kept (as being sacred) from us except legally (within the rights of law), and they would further have the same rights as the Muslims have and bear the same obligations as the Muslims bear."

[16] The Different Branches Of Faith

5014- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith comprises over seventy branches, and shyness (from committing religious indiscretions) is a branch of faith."

5015- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Faith

(13) ـ على كَمْ بُنِيَ الإِسْلامُ

5011 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا ٱلْمُعَافَى يَعْنِي ٱبْنَ عِمْرَانَ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَجُلاً قَالَ لَهُ: أَلاَ تَغْزُو؟ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لاَ إِلَٰهَ إِلاَّ ٱللَّهُ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصِيَامِ رَمَضَانَ**».

(14) ـ البَيْعَةُ على الإِسْلامِ

5012 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فِي مَجْلِسٍ فَقَالَ: «**تُبَايِعُونِي عَلَى أَنْ لاَ تُشْرِكُوا بِٱللَّهِ شَيْئاً وَلاَ تَسْرِقُوا وَلاَ تَزْنُوا؟**» قَرَأَ عَلَيْهِمُ الآيَةَ «**فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى ٱللَّهِ وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئاً فَسَتَرَهُ ٱللَّهُ عَزَّ وَجَلَّ فَهُوَ إِلَى ٱللَّهِ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ**».

(15) ـ على ما يُقَاتَلُ النَّاسُ

5013 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ نُعَيْمٍ قَالَ: أَنْبَأَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَٰهَ إِلاَّ ٱللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ ٱللَّهِ فَإِذَا شَهِدُوا أَنْ لاَ إِلَٰهَ إِلاَّ ٱللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ ٱللَّهِ وَٱسْتَقْبَلُوا قِبْلَتَنَا وَأَكَلُوا ذَبِيحَتَنَا وَصَلَّوا صَلاَتَنَا فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلاَّ بِحَقِّهَا لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَيْهِمْ**».

(16) ـ ذِكْرُ شُعَبِ الإِيمَانِ

5014 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ٱبْنُ بِلاَلٍ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ**».

5015 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ قَالَ: وحَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ

Comprises over seventy branches, the greatest of which is to bear testimony that there is no god (to be worshipped) but Allah, and the least of which is to remove the harmful things from the road; and shyness (from committing religious indiscretions) is a branch of faith."

5016- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Shyness (from committing religious indiscretions) is a branch of faith."

[17] The Differential Of Excellence Of Those Of Faith

5017- It is narrated on the authority of Amr Ibn Shurahbil from one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ammar is filled with faith up to the marrow of his bone."

5018- It is narrated on the authority of Abu Sa'id that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who sees an evil which he disapproves, let him change it with his hand, and if he fails to do so, let him change it with his tongue, and if he fails to do so, let him change it with his heart; and this is the least degree of faith."

5019- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "If one sees an evil which he disapproves, and he changes it with his hand, he has become free (from sin); and if he fails to change it with his hand, and rather he changes it with his tongue, he has become free (from sin); and if he fails to change it with his tongue, and rather he changes it with his heart, he has become free (from sin); and this is the least degree of faith."

[18] The Increase Of Faith

5020- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "(When Allah Almighty will have delivered the faithful believers from the fire) anyone of you has no stronger argument while he is on the right in this world (with his companion) than they will have by then with their Lord, concerning their (disobedient) brothers, who will still be in the fire. They will say: "O Lord! Those are our brothers, who used to offer prayers with us, observe fasts with us, and perform Hajj with us, and (in spite of that) You have admitted them to the fire (of Hell)." Allah will say: "Go and take out (of Hell) whomever you recognize of them." They will come and recognize them by their faces, since the fire will never eat up faces. From amongst those (in the fire), there will be such as burnt by the fire to the half of his legs, and such as burnt to his heels. They will then bring them out (of the

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «الإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً أَفْضَلُهَا لاَ إِلَهَ إِلاَّ ٱللَّهُ وَأَوْضَعُهَا إِمَاطَةُ الأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ».

5016 ـ أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ يَعْنِي ٱبْنَ الْحَارِثِ عَنِ ٱبْنِ عَجْلاَنَ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ».

(17) ـ تَفَاضُلُ أَهْلِ الإِيمَانِ

5017 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَعَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ ٱلرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ أَبِي عَمَّارٍ عَنْ عَمْرِو بْنِ شُرَحْبِيلَ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مُلِيءَ عَمَّارٌ إِيمَاناً إِلَى مُشَاشِهِ».

5018 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ أَبُو سَعِيدٍ سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ قَالَ: «مَنْ رَأَى مُنْكَراً فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذٰلِكَ أَضْعَفُ الإِيمَانِ».

5019 ـ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مُنْكَراً فَغَيَّرَهُ بِيَدِهِ فَقَدْ بَرِىءَ وَمَنْ لَمْ يَسْتَطِعْ أَنْ يُغَيِّرَهُ بِيَدِهِ فَغَيَّرَهُ بِلِسَانِهِ فَقَدْ بَرِىءَ وَمَنْ لَمْ يَسْتَطِعْ أَنْ يُغَيِّرَهُ بِلِسَانِهِ فَغَيَّرَهُ بِقَلْبِهِ فَقَدْ بَرِىءَ وَذٰلِكَ أَضْعَفُ الإِيمَانِ».

(18) ـ زِيَادَةُ الإِيمَانِ

5020 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَا مُجَادَلَةُ أَحَدِكُمْ فِي الْحَقِّ يَكُونُ لَهُ فِي الدُّنْيَا بِأَشَدَّ مُجَادَلَةً مِنَ الْمُؤْمِنِينَ لِرَبِّهِمْ فِي إِخْوَانِهِمُ الَّذِينَ أُدْخِلُوا النَّارَ قَالَ: يَقُولُونَ رَبَّنَا إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَحُجُّونَ مَعَنَا فَأَدْخَلْتَهُمُ النَّارَ قَالَ: فَيَقُولُ أَذْهَبُوا فَأَخْرِجُوا مَنْ عَرَفْتُمْ مِنْهُمْ قَالَ: فَيَأْتُونَهُمْ فَيَعْرِفُونَهُمْ بِصُوَرِهِمْ فَمِنْهُمْ مَنْ أَخَذَتْهُ النَّارُ إِلَى أَنْصَافِ سَاقَيْهِ وَمِنْهُمْ مَنْ أَخَذَتْهُ إِلَى كَعْبَيْهِ فَيُخْرِجُونَهُمْ

fire). They will say: "O Lord! We brought out (of the fire) such as you commanded us to take out." He will say: "(Go and) take out (of the fire) such as has faith in his heart equal in weight to a Dinar", then He will say: "(Go and) take out (of the fire) such as has faith in his heart equal in weight to half a Dinar", and so on until He will say: "(And take out such as has faith in his heart even as little as the weight of) a mustard seed." Abu Sa'id said: If you do not believe me then you can recite: "Allah is never unjust in the least degree: if there is any good (done), He doubles it, and gives from His Own Presence a great reward." (Women 48)

5021- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "While I was sleeping I saw (in a dream) some people having been shown before me, and they were wearing shirts some of which were reaching up to only the breasts while others were even shorter than that. Umar Ibn Al-Khattab was shown wearing a shirt that he was dragging." The people asked: "How did you interpret it O Allah's Apostle?" He (The Prophet) replied: "It is the Religion."

5022- It is narrated on the authority of Tariq Ibn Shihab that he said: A Jew went to Umar Ibn Al-Khattab and said to him: "O commander of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed) as a day of celebration." Umar asked: "What is that verse?" The Jew replied: "This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (The Repast "Al-Ma'idah" 3) Umar replied: "No doubt, I know when and where this verse was revealed. It was revealed unto The Messenger of Allah "Allah's blessing and peace be upon him" while he was standing at Arafat (That is the Day of Hajj) on Friday."

[19] The Sign Of Faith

5023- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one shall have his faith (complete) until I become dearer to him than his child, parent (father and mother) and all the people."

5024- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one shall have his faith (complete) until I become dearer to him than his property, family and all the people."

فَيَقُولُونَ: رَبَّنَا قَدْ أَخْرَجْنَا مَنْ أَمَرْتَنَا قَالَ: وَيَقُولُ أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ وَزْنُ دِينَارٍ مِنَ الإِيمَانِ ثُمَّ قَالَ: مَنْ كَانَ فِي قَلْبِهِ وَزْنُ نِصْفِ دِينَارٍ حَتَّى يَقُولَ: مَنْ كَانَ فِي قَلْبِهِ وَزْنُ ذَرَّةٍ». قَالَ أَبُو سَعِيدٍ: فَمَنْ لَمْ يُصَدِّقْ فَلْيَقْرَأْ هٰذِهِ الآيَةَ ﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾ إِلَى ﴿عَظِيمًا﴾ [النساء، الآية: 48].

5021 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنِ ٱبْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ مِنْهَا مَا يَبْلُغُ الثُّدِيَّ وَمِنْهَا مَا يَبْلُغُ دُونَ ذٰلِكَ وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ» قَالَ: فَمَاذَا أَوَّلْتَ ذٰلِكَ يَا رَسُولَ ٱللَّهِ؟ قَالَ: «الدِّينَ».

5022 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: حَدَّثَنَا أَبُو عُمَيْسٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ آيَةٌ فِي كِتَابِكُمْ تَقْرَؤُونَهَا لَوْ عَلَيْنَا مَعْشَرَ الْيَهُودِ نَزَلَتْ لَاتَّخَذْنَا ذٰلِكَ الْيَوْمَ عِيداً قَالَ: أَيُّ آيَةٍ؟ قَالَ: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة، الآية: 3] فَقَالَ عُمَرُ: إِنِّي لأَعْلَمُ الْمَكَانَ الَّذِي نَزَلَتْ فِيهِ وَالْيَوْمَ الَّذِي نَزَلَتْ فِيهِ نَزَلَتْ عَلَى رَسُولِ ٱللَّهِ ﷺ فِي عَرَفَاتٍ فِي يَوْمِ جُمُعَةٍ.

(19) ـ عَلَامَةُ الإِيمَانِ

5023 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ يَعْنِي ٱبْنَ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ أَنَّهُ سَمِعَ أَنَساً يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ».

5024 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ ح. وَأَنْبَأَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ مَالِهِ وَأَهْلِهِ وَالنَّاسِ أَجْمَعِينَ».

5025- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my soul! No one shall have his faith (complete) until I become dearer to him than his child and parent (father and mother)."

5026- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one shall have his faith (complete) until he loves for his brother just the same as he loves for himself."

5027- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is the soul of Muhammad! No one shall have his faith (complete) until he loves for his brother just the same good as he loves for himself."

5028- It is narrated on the authority of Ali that he said: Of a surety, the unlettered Prophet "Peace be upon him" confirmed to me that 'None but a faithful believer should love you, and none but a hypocrite should hate you'.

5029- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The love of the Ansar (helpers) is a sign of faith, and the hate of the Ansar is a sign of hypocrisy." (This is based on the fact that one should love them because they helped the Messenger and the Emigrants).

[20] The Sign Of A Hypocrite

5030- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are four characteristics, and if one has all of them, he will be a hypocrite, and if one has any of them, he will have then a characteristic of hypocrisy until he leaves it: whenever he talks, he tells a lie; whenever he makes a promise, he breaks his promise; whenever he makes a covenant, he proves disloyal; and whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

5031- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sign of hypocrisy is of three things: whenever one talks, he tells a lie; whenever he promises, he breaks his promise; and whenever he is entrusted, he proves treacherous."

5032- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" confirmed to me that none but a believer should love me, and none but a hypocrite should hate me.

5025 ـ أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ بْنُ هُرْمُزَ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«وَالَّذِي نَفْسِي بِيَدِهِ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ»**.

5026 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ ح. وَأَنْبَأَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَساً يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ. وَقَالَ حُمَيْدُ بْنُ مَسْعَدَةَ فِي حَدِيثِهِ: إِنَّ نَبِيَّ ٱللَّهِ ﷺ قَالَ: **«لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»**.

5027 ـ أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حُسَيْنٍ وَهُوَ الْمُعَلِّمُ عَنْ قَتَادَةَ عَنْ أَنَسٍ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ»**.

5028 ـ أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَنْبَأَنَا الأَعْمَشُ عَنْ عَدِيٍّ عَنْ زِرٍّ قَالَ: قَالَ عَلِيٌّ: إِنَّهُ لَعَهْدُ النَّبِيِّ الأُمِّيِّ ﷺ إِلَيَّ أَنَّهُ لاَ يُحِبُّكَ إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضُكَ إِلاَّ مُنَافِقٌ.

5029 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ يَعْنِي ٱبْنَ الْحَارِثِ عَنْ شُعْبَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ بْنِ جُبَيْرٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«حُبُّ الأَنْصَارِ آيَةُ الإِيمَانِ وَبُغْضُ الأَنْصَارِ آيَةُ النِّفَاقِ»**.

(20) ـ عَلاَمَةُ الْمُنَافِقِ

5030 ـ أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ عَنْ سُلَيْمَانَ عَنْ عَبْدِ ٱللَّهِ بْنِ مُرَّةَ عَنْ مَسْرُوقٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: **«أَرْبَعَةٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقاً أَو كَانَتْ فِيهِ خَصْلَةٌ مِنَ الأَرْبَعِ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ»**.

5031 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَبُو سُهَيْلٍ نَافِعُ بْنُ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«آيَةُ النِّفَاقِ ثَلاَثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا ٱؤْتُمِنَ خَانَ»**.

5032 ـ أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ عَنْ عَدِيِّ بْنِ ثَابِتٍ عَنْ زِرِّ بْنِ حُبَيْشٍ عَنْ عَلِيٍّ قَالَ: «عَهِدَ إِلَيَّ رَسُولُ ٱللَّهِ ﷺ أَنْ لاَ يُحِبَّنِي إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضَنِي إِلاَّ مُنَافِقٌ».

5033- It is narrated on the authority of Abdullah that he said: There are three characteristics, and if one has all of them, he will be a hypocrite: whenever he talks, he tells a lie; whenever he is entrusted, he proves treacherous; and whenever he makes a promise, he breaks his promise, and if one has any of them, he will have then a characteristic of hypocrisy until he leaves it."

[21] Standing (At Night For Supererogatory Prayer In) Ramadan

5034- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (at night for supererogatory prayer during the month of) Ramadan, out of faith, and in expectation for the reward (of that from Allah Almighty), all of his previous sins will be forgiven for him."

5035- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (at night for supererogatory prayer during the month of) Ramadan, out of faith, and in expectation for the reward (of that from Allah Almighty), all of his previous sins will be forgiven for him."

5036- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (at night for supererogatory prayer during the month of) Ramadan, out of faith, and in expectation for the reward (of that from Allah Almighty), all of his previous sins will be forgiven for him."

[22] Standing (For Supererogatory Prayer On) The Night Of Power

5037- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands (at night for supererogatory prayer during the month of) Ramadan, out of faith, and in expectation for the reward (of that from Allah Almighty), all of his previous sins will be forgiven for him; and He, who stands (at night for supererogatory prayer on) the night of Power, out of faith, and in expectation for the reward (of that from Allah Almighty), all of his previous sins will be forgiven for him."

[23] The Obligatory Charity

5038- It is narrated on the authority of Talhah Ibn Ubaidullah that he said: a man, with unkempt hair, from the people of Najd, came to The Messenger of Allah "Allah's blessing and peace be upon him". The humming of his voice was heard, though what he had been saying was unclear. Then, he came close to The Messenger of Allah "Allah's blessing and peace be upon

5033 ـ أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا الْمُعَافَى قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ ٱللَّهِ: **«ثَلاَثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا ٱئْتُمِنَ خَانَ وَإِذَا وَعَدَ أَخْلَفَ فَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ لَمْ تَزَلْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَتْرُكَهَا»**.

(21) ـ قِيَامُ رَمَضَانَ

5034 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«مَنْ قَامَ شَهْرَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»**.

5035 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ ح. وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ٱبْنِ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ قَامَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»**.

5036 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ عَنِ الزُّهْرِيِّ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ قَامَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»**.

(22) ـ قِيَامُ لَيْلَةِ القَدْرِ

5037 ـ حَدَّثَنَا أبو الأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ يَعْنِي ٱبْنَ الْحَارِثِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«مَنْ قَامَ رَمَضَانَ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَاناً وَٱحْتِسَاباً غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»**.

(23) ـ الزَّكَاةُ

5038 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ٱبْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي أَبُو سُهَيْلٍ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ ٱللَّهِ يَقُولُ: جاءَ رَجُلٌ إِلَى رَسُولِ ٱللَّهِ ﷺ

him". It was then (clear) that he was asking about Islam. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five prayers during the day and the night." He said: "Am I in need to offer more besides these (prayers)?" He (The Prophet) said: "No, except if you wanted to pray voluntarily." The Messenger of Allah "Allah's blessing and peace be upon him" added: "(You should also observe) the fasts of (the month of) Ramadan." The man asked: "Am I forced to observe more in addition to it?" He (The Prophet) said: "No, except if you wanted to do voluntarily." The Messenger of Allah "Allah's blessing and peace be upon him" told him about the obligatory charity. The man asked: "Have I to pay more than that?" He (The Prophet) said: "No, except if you wanted to pay voluntarily." The man turned back while he was saying: "I would neither add more to this, nor would I decrease anything from it." The Prophet "Allah's blessing and peace be upon him" said: "He will be prosperous, if he is true (to what he said)."

[24] Practicing Jihad (In Allah's Cause)

5039- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has prepared, for such as sets out (and He Almighty says) 'in My Cause, and nothing causes him to set out but for faith in Me and for Jihad in My Cause, that I assure to admit him to the Garden with any of both, i.e. by causing him to be killed (in My Cause) or to die, or bring him back to his house, from which he set out, with whatever reward or war booty he gains'."

5040- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has prepared (a great reward) for such as sets out in His Cause (He Almighty says) 'and nothing causes him to set out but for Jihad in My Cause, and out of faith in Me, and belief in My Messengers, that I assure to admit him to the Garden (by granting him martyrdom) or bring him back to his house, from which he set out, with whatever reward or war booty he gains'."

[25] Giving One-Fifth The War Booty

5041- It is narrated on the authority of Ibn Abbas that he said: Once, the delegate of the tribe of Abd Al-Qais came to The Prophet "Allah's blessing and peace be upon him". They said: "We are from the tribe of Rabie'ah. We cannot come to you except in the sacred months (since there is the infidel tribe of Mudar intervening between you and us). So please order us to do something good (concerning religion) which we may (learn and) take from you, and of which we may inform our people whom we have left behind." The Prophet "Allah's blessing and peace be upon him" said: "I order you to

مِنْ أَهْلِ نَجْدٍ ثَائِرَ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلاَ يُفْهَمُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ قَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: «**خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ**». قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «**لاَ، إِلاَّ أَنْ تَطَوَّعَ**». قَالَ رَسُولُ ٱللَّهِ ﷺ: «**وَصِيَامُ شَهْرِ رَمَضَانَ**» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «**لاَ، إِلاَّ أَنْ تَطَوَّعَ**». وَذَكَرَ لَهُ رَسُولُ ٱللَّهِ ﷺ الزَّكَاةَ فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «**لاَ إِلاَّ أَنْ تَطَوَّعَ**»، فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: لاَ أَزِيدُ عَلَى هٰذَا وَلاَ أَنْقُصُ مِنْهُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**أَفْلَحَ إِنْ صَدَقَ**».

(24) ـ الجِهَادُ

5039 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ عَنْ عَطَاءِ بْنِ مِينَاءَ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**ٱنْتَدَبَ ٱللَّهُ لِمَنْ يَخْرُجُ فِي سَبِيلِهِ لاَ يُخْرِجُهُ إِلاَّ الإِيمَانُ بِي وَالجِهَادُ فِي سَبِيلِي أَنَّهُ ضَامِنٌ حَتَّى أُدْخِلَهُ الجَنَّةَ بِأَيِّهِمَا كَانَ إِمَّا بِقَتْلٍ وَإِمَّا وَفَاةٍ أَوْ أَنْ يَرُدَّهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ يَنَالُ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ**».

5040 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**تَضَمَّنَ ٱللَّهُ عَزَّ وَجَلَّ لِمَنْ خَرَجَ فِي سَبِيلِهِ لاَ يُخْرِجُهُ إِلاَّ الْجِهَادُ فِي سَبِيلِي وَإِيمَانٌ بِي وَتَصْدِيقٌ بِرُسُلِي فَهُوَ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ أَوْ أُرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ نَالَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ**».

(25) ـ أَدَاءُ الخُمُسِ

5041 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبَّادٌ وَهُوَ ٱبْنُ عَبَّادٍ عَنْ أَبِي جَمْرَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ ٱللَّهِ ﷺ فَقَالُوا: إِنَّا هٰذَا الْحَيَّ مِنْ رَبِيعَةَ وَلَسْنَا نَصِلُ إِلَيْكَ إِلاَّ فِي الشَّهْرِ الْحَرَامِ فَمُرْنَا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا فَقَالَ: «**آمُرُكُمْ**

do four things and forbid you (to use) four things. I order you to believe in Allah Alone." He explained it for them: "To testify that there is no god (to be worshipped) but Allah and that I am Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; and to give to me one fifth the war booty (to be given in Allah's Cause). Then I forbid you (to use) four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and (pitched) receptacles." (All of them are used as containers of wine. The Prophet used the names of the pots to designate the prohibited drinks brewed in them).

[26] Attending Funeral Processions

5042- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A believer, who accompanies the funeral procession of a Muslim, out of sincere faith, and hoping to attain Allah's reward, and remains with it till the funeral prayer is offered and the burial ceremonies are over, will return with a reward of two Qirats, Each of which is (as huge as The Mountain of) Uhud. He who offers the funeral prayer only and returns before the burial is over will come back with the reward of just a Qirat."

[27] Shyness (From Committing Religious Indiscretions)

5043- It is narrated on the authority of Salim from his father (Ibn Umar) that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" came upon a man, who was blaming his brother for his sticking to shyness (and urging him to leave it). On that Allah's Apostle "Allah's blessing and peace be upon him" said to him: "Leave him (without blaming) since shyness (from committing religious indiscretions) is out of faith."

[28] Religion Is Very Easy

5044- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Religion is very easy and whoever overburdens himself in his religion will fail to continue in that way. So you should not be extremists, but try to approach perfection. Then receive the good tidings that you will be rewarded. You would gain strength by worshipping in the mornings and nights."

[29] The (Deed Of) Religion That Is The Dearest To Allah Almighty

5045- It is narrated on the authority of A'ishah that once, The Messenger of Allah "Allah's blessing and peace be upon him" entered into her and there was a woman sitting with her. He asked: "Who is she?" She replied: "She is a woman, who never sleeps (at night)..." and she praised her long prayers (at

بِأَرْبَعٍ وَأَنْهَاكُمْ عَنْ أَرْبَعِ الإِيمَانِ بِٱللَّهِ ثُمَّ فَسَّرَهَا لَهُمْ شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ ٱللَّهُ وَأَنِّي رَسُولُ ٱللَّهِ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَأَنْ تُؤَدُّوا إِلَيَّ خُمُسَ مَا غَنِمْتُمْ وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُقَيَّرِ وَالْمُزَفَّتِ».

(26) ـ شُهُودُ الجَنَائِزِ

5042 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ قَالَ: حَدَّثَنَا إِسْحَاقُ يَعْنِي ٱبْنَ يُوسُفَ بْنِ الأَزْرَقِ عَنْ عَوْفٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ ٱتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيمَاناً وَٱحْتِسَاباً فَصَلَّى عَلَيْهِ ثُمَّ ٱنْتَظَرَ حَتَّى يُوضَعَ فِي قَبْرِهِ كَانَ لَهُ قِيرَاطَانِ أَحَدُهُمَا مِثْلُ أُحُدٍ وَمَنْ صَلَّى عَلَيْهِ ثُمَّ رَجَعَ كَانَ لَهُ قِيرَاطٌ».

(27) ـ الحَيَاءُ

5043 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ ح. وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ أَخْبَرَنِي مَالِكٌ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ: «دَعْهُ، فَإِنَّ الْحَيَاءَ مِنَ الإِيمَانِ».

(28) ـ الدِّينُ يُسْرٌ

5044 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «إِنَّ هٰذَا الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلاَّ غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَيَسِّرُوا وَٱسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ».

(29) ـ أَحَبُّ الدِّينِ إِلَى اللهِ عَزَّ وجَلَّ

5045 ـ أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى وَهُوَ ٱبْنُ سَعِيدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا ٱمْرَأَةٌ فَقَالَ: «مَنْ هٰذِهِ؟» قَالَتْ: فُلاَنَةُ لاَ تَنَامُ تَذْكُرُ مِنْ صَلاَتِهَا فَقَالَ: «مَهْ عَلَيْكُمْ مِنَ الْعَمَلِ

night). He said: "Keep silent (from praising her as such), for indeed, you should do only the deeds which are within your capacity. Indeed, Allah never gets tired (of giving rewards) even if you get tired (of doing good deeds). However, the (deed of) religion which is the dearest to Allah is that, which one does regularly."

[30] Fleeing Away From Afflictions With The Religion

5046- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will be about to come, at which sheep will be the best property of a Muslim, which he will take on the mountain tops and the places of rain, in flight from the afflictions."

[31] The Example Of A Hypocrite

5047- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of a hypocrite is like a goat that is wandering between two herds of sheep, walking once with this, and once with the other, and it does not know which of them it will follow."

[32] The Example Of Such As Recites The Qur'an From Amongst The Believers And Hypocrites

5048- It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Prophet "Allah's blessing and peace be upon him" said: "The example of him (a faithful believer) who recites the Qur'an is like the example of a citron which tastes good and smells good; And the example of him (a believer) who does not recite the Qur'an is like the example of a date which is good in taste but has no smell; and the example of a hypocrite who recites the Qur'an is like the example of a sweet basil which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'an is like the example of a colocynth which tastes bitter and has no smell."

[33] The Sign Of A Faithful Believer

5049- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one shall have his faith (complete) until he loves for his brother just the same as he loves for himself."

مَا تُطِيقُونَ فَوَٱللَّهِ لاَ يَمَلُّ ٱللَّهُ عَزَّ وَجَلَّ حَتَّى تَمَلُّوا وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَامَ عَلَيْهِ صَاحِبُهُ».

(30) ـ الفِرَارُ بالدِّينِ مِنَ الفِتَنِ

5046 ـ أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا مَعْنٌ ح. وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالاَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ مُسْلِمٍ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ».

(31) ـ مَثَلُ المُنَافِقِ

5047 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ تَعِيرُ فِي هٰذِهِ مَرَّةً وَفِي هٰذِهِ مَرَّةً لاَ تَدْرِي أَيَّهَا تَتْبَعُ».

(32) ـ مَثَلُ الَّذِي يَقْرَأُ القُرْآنَ مِنْ مُؤْمِنٍ ومُنَافِقٍ

5048 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَبَا مُوسَى الأَشْعَرِيَّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الأُتْرُجَّةِ طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلاَ رِيحَ لَهَا وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلاَ رِيحَ لَهَا».

(33) ـ عَلامَةُ المُؤْمِنِ

5049 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ». قَالَ الْقَاضِي يَعْنِي ٱبْنَ الْكَسَّارِ سَمِعْتُ عَبْدَ الصَّمَدِ الْبُخَارِيَّ يَقُولُ: حَفْصُ بْنُ عُمَرَ الَّذِي يَرْوِي عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ لاَ أَعْرِفُهُ إِلاَّ أَنْ يَكُونَ سَقَطَ الْوَاوُ مِنْ حَفْصِ بْنِ عَمْرٍو الرَّبَالِيِّ الْمَشْهُورِ بِالرِّوَايَةِ عَنِ الْبَصْرِيِّينَ وَهُوَ ثِقَةٌ ذَكَرَهُ فِي هٰذَا الْخَبَرِ فِي حَدِيثِ مَنْصُورِ بْنِ سَعْدٍ فِي بَابِ صِفَةِ الْمُسْلِمِ سَمِعْتُهُ يَقُولُ: لاَ أَعْلَمُ رَوَى حَدِيثَ أَنَسِ بْنِ مَالِكٍ الْمَرْفُوعَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ» بِزِيَادَةِ قَوْلِهِ: «وَٱسْتَقْبَلُوا قِبْلَتَنَا وَأَكَلُوا ذَبِيحَتَنَا وَصَلَّوْا صَلاَتَنَا». عَنْ حُمَيْدٍ الطَّوِيلِ إِلاَّ عَبْدَ ٱللَّهِ بْنَ الْمُبَارَكِ وَيَحْيَى بْنَ أَيُّوبَ الْبَصْرِيَّ وَهُوَ فِي هٰذَا الْجُزْءِ فِي بَابِ مَا يُقَاتَلُ النَّاسُ.

(49) THE BOOK OF ADORNMENT

[1] It Is Out Of The Sunnah To Adhere To The True Nature On Which Man Is Created

5050- It is narrated on the authority of Abdullah Ibn Az-Zubair from A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are ten (characteristics) of the true tradition (of the Prophets, or the true nature on which man is created): cutting short the moustache, clipping the nails, washing the finger joints, letting the beard grow (no more than a fist length), (brushing the teeth with) the teeth-cleansing stick, snuffing the water in the nose (and blowing it out in order to wash it), depilating the (hair of the) armpits, shaving (the hair of) the pubic area, and washing the privates with the water (after answering the call of nature)." (Mus'ab, a sub-narrator, said: I forgot the tenth (characteristic), except that it might be rinsing the mouth).

5051- It is narrated on the authority of Al-Mu'tamir from his father that he said: I heard Talq Ibn Habib having mentioned ten characteristics of the true nature (on which man is created, or the true tradition of the Prophets, including): (brushing the teeth with) the teeth-cleansing stick, clipping the nails, washing the finger joints, shaving the (hair of the) pubic area, and snuffing the water into the nose (and blowing it out in order to wash it); and I have doubt as to rinsing the mouth.

5052- It is narrated on the authority of Talq Ibn Habib that he said: There are ten characteristics of the true nature (on which man is created, or of the true tradition of the Prophets): (brushing the teeth with) the teeth-cleansing stick, cutting short the moustache, rinsing the mouth, snuffing the water into the nose (and blowing it out in order to wash it), letting the beard grow (no more than a fist length), clipping the nails, depilating the (hair of the) armpits, circumcision, shaving the (hair of the) pubic area, and washing the private parts (after answering the call of nature).

5053- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five (characteristics) of the true tradition (of the Prophets, or the true nature on which man is created): circumcision, shaving the (hair of the) pubic area, depilating the (hair of the) armpits, clipping the nails, and cutting short the mustache."

5054- It is narrated on the authority of Abu Hurairah that he said: There are five (characteristics) of the true tradition (of the Prophets, or the true nature on which man is created): clipping the nails, cutting short the

(49) ـ كِتَابُ الزِّينَةِ

(1) ـ مِنَ السُّنَنِ: الفِطْرَةُ

5050 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ مُصْعَبِ بْنِ شَيْبَةَ عَنْ طَلْقِ بْنِ حَبِيبٍ عَنْ عَبْدِ ٱللَّهِ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ: «**عَشْرَةٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَقَصُّ الأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَإِعْفَاءُ اللِّحْيَةِ وَالسِّوَاكُ وَالاِسْتِنْشَاقُ وَنَتْفُ الإِبْطِ وَحَلْقُ الْعَانَةِ وَٱنْتِقَاصُ الْمَاءِ**» قَالَ مُصْعَبٌ: وَنَسِيتُ الْعَاشِرَةَ إِلاَّ أَنْ تَكُونَ الْمَضْمَضَةَ.

5051 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ طَلْقاً يَذْكُرُ عَشْرَةً مِنَ الْفِطْرَةِ السِّوَاكَ وَقَصَّ الشَّارِبِ وَتَقْلِيمَ الأَظْفَارِ وَغَسْلَ الْبَرَاجِمِ وَحَلْقَ الْعَانَةِ وَالاِسْتِنْشَاقَ وَأَنَا شَكَكْتُ فِي الْمَضْمَضَةِ.

5052 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ طَلْقِ بْنِ حَبِيبٍ قَالَ: «عَشْرَةٌ مِنَ السُّنَّةِ السِّوَاكُ وقَصُّ الشَّارِبِ وَالْمَضْمَضَةُ وَالاِسْتِنْشَاقُ وَتَوْفِيرُ اللِّحْيَةِ وَقَصُّ الأَظْفَارِ وَنَتْفُ الإِبْطِ وَالْخِتَانُ وَحَلْقُ الْعَانَةِ وَغَسْلُ الدُّبُرِ».

قَالَ أَبُو عَبْدِ ٱلرَّحْمٰنِ: وَحَدِيثُ سُلَيْمَانَ التَّيْمِيِّ وَجَعْفَرِ بْنِ إِيَاسٍ أَشْبَهُ بِالصَّوَابِ مِنْ حَدِيثِ مُصْعَبِ بْنِ شَيْبَةَ وَمُصْعَبٌ مُنْكَرُ الْحَدِيثِ.

5053 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**خَمْسٌ مِنَ الْفِطْرَةِ الْخِتَانُ وَحَلْقُ الْعَانَةِ وَنَتْفُ الضَّبْعِ وَتَقْلِيمُ الظُّفْرِ وَتَقْصِيرُ الشَّارِبِ**». وَقَفَهُ مالِكٌ.

5054 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: «خَمْسٌ مِنَ

mustache, depilating the (hair of the) armpits, shaving the (hair of the) pubic area, and circumcision.

[2] Cutting Short The Mustache

5055- It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Cut short the mustaches, and let the beards grow (but no more than a fist length)."

5056- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the beards grow (but no more than a fist length), and cut short the mustaches."

5057- It is narrated on the authority of Zaid Ibn Arqam that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Such as does not cut short his mustache does not belong to us (i.e. does not follow the right way and sunnah of the Muslims)."

[3] The Concession To Shave The Head

5058- It is narrated on the authority of Ibn Umar that once, The Messenger of Allah "Allah's blessing and peace be upon him" saw a man having shaved parts of his head, and left other parts unshaved. He forbade that and said: "You should either shave the whole or leave the whole of it."

[4] It Is Forbidden That A Woman Should Shave Her Head

5059-It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should shave her head.

[5] It Is Forbidden To Shave A Tuft And Leave A Tuft Of The Head

5060- It is narrated on the authority of Abdullah Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty forbade me to practice Qaza' (i.e. to shave a tuft and leave a tuft of hair after getting one's head shaved)."

5061-It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" forbade Qaza (i.e. to shave a tuft and leave a tuft of hair after getting one's head shaved).

[6] Trimming The Mustache

5062-It is narrated on the authority of Wa'il Ibn Hujr that he said: Once, I went to the Messenger of Allah "Allah's blessing and peace be upon him" and I had a very long forelock. Then he said: "How long is that forelock!

الْفِطْرَةِ تَقْلِيمُ الأَظْفَارِ وَقَصُّ الشَّارِبِ وَنَتْفُ الإِبْطِ وَحَلْقُ الْعَانَةِ وَالْخِتَانُ».

(2) ـ إِحْفَاءُ الشَّارِبِ

5055 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَلْقَمَةَ عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «**أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللُّحَى**».

5056 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَلْقَمَةَ قَالَ: سَمِعْتُ ٱبْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**أَعْفُوا اللُّحَى وَأَحْفُوا الشَّوَارِبَ**».

5057 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ يُوسُفَ بْنَ صُهَيْبٍ يُحَدِّثُ عَنْ حَبِيبِ بْنِ يَسَارٍ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**مَنْ لَمْ يَأْخُذْ شَارِبَهُ فَلَيْسَ مِنَّا**».

(3) ـ الرُّخْصَةُ فِي حَلْقِ الرَّأْسِ

5058 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ رَأَى صَبِيًّا حَلَقَ بَعْضَ رَأْسِهِ وَتَرَكَ بَعْضَهُ فَنَهَى عَنْ ذٰلِكَ وَقَالَ: «**ٱحْلِقُوهُ كُلَّهُ أَوِ ٱتْرُكُوهُ كُلَّهُ**».

(4) ـ النَّهْيُ عَنْ حَلْقِ الْمَرْأَةِ رَأْسَهَا

5059 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مُوسَى الْحَرَشِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ خِلاَسٍ عَنْ عَلِيٍّ: نَهَى رَسُولُ ٱللَّهِ ﷺ أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا.

(5) ـ النَّهْيُ عَنِ الْقَزَعِ

5060 ـ أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ أَبِي الرِّجَالِ عَنْ عُمَرَ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «نَهَانِي ٱللَّهُ عَزَّ وَجَلَّ عَنِ الْقَزَعِ».

5061 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْقَزَعِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ يَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ بِشْرٍ أَوْلَى بِالصَّوَابِ.

(6) ـ الأَخْذُ مِنَ الشَّارِبِ

5062 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا سُفْيَانُ أَخُو قَبِيصَةَ وَمُعَاوِيَةُ بْنُ هِشَامٍ قَالاَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: أَتَيْتُ

How long is that forelock?" I went and cut it short. In the coming morning, I went to the Messenger of Allah "Allah's blessing and peace be upon him" and he said: "I've not meant you (should cut short your forelock), even though this (which you've done) is better."

5063- It is narrated on the authority of Anas that he said: The hair of The Messenger of Allah "Allah's blessing and peace be upon him" was lank, i.e. not extremely curly, nor extremely loose, and it was long enough to reach (the area) between his ears and shoulders.

5064- It is narrated on the authority of Humaid Ibn Abd Ar-Rahman Al-Hamiri that he said: I met a man who accompanied The Messenger of Allah "Allah's blessing and peace be upon him" for four years, the same as Abu Hurairah did, and he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that everyone of us should (be extremely too luxurious to) comb his head everyday.

[7] Combing One's Head On Alternate Days

5065- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade combing (both the head and the beard every time) unless it is on alternate days.

5066- It is narrated on the authority of Al-Hasan that The Messenger of Allah "Allah's blessing and peace be upon him" forbade combing (both the head and the beard every time) unless it is on alternate days.

5067- It is narrated on the authority of both Al-Hasan and Muhammad that they said: It is (recommended) to Comb the head on alternate days.

5068- It is narrated on the authority of Abdullah Ibn Shaqiq that he said: One of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" was the governor of Egypt. A man came to visit him, and he was disheveled, thereupon he asked him: "What is the reason that I see you dishevelled, even though you are the governor?" he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to (run a very comfortable life which requires to) comb the head everyday."

[8] Starting With The Right Side While Combing The Head

5069- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" liked to start with the right side (in everything): he used to take and give everything with his right hand, and start with the right side in all of his affairs.

النَّبِيَّ ﷺ وَلِي شَعَرٌ فَقَالَ: «ذُبَابٌ» فَظَنَنْتُ أَنَّهُ يَعْنِينِي فَأَخَذْتُ مِنْ شَعَرِي ثُمَّ أَتَيْتُهُ فَقَالَ لِي: «لَمْ أَعْنِكَ وَهٰذَا أَحْسَنُ».

5063 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: «كَانَ شَعَرُ النَّبِيِّ ﷺ شَعَراً رَجِلاً لَيْسَ بِالْجَعْدِ وَلاَ بِالسَّبِطِ بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ».

5064 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ الأَوْدِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيِّ قَالَ: لَقِيتُ رَجُلاً صَحِبَ النَّبِيَّ ﷺ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ أَرْبَعَ سِنِينَ قَالَ: «نَهَانَا رَسُولُ ٱللَّهِ ﷺ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ».

(7) ـ التَّرَجُّلُ غِبّاً

5065 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ حَسَّانَ عَنِ الْحَسَنِ عَنْ عَبْدِ ٱللَّهِ بْنِ مُغَفَّلٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ التَّرَجُّلِ إِلاَّ غِبّاً».

5066 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّرَجُّلِ إِلاَّ غِبّاً».

5067 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بِشْرٌ عَنْ يُونُسَ عَنِ الْحَسَنِ وَمُحَمَّدٍ قَالاَ: «التَّرَجُّلُ غِبٌّ».

5068 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ كَهْمَسٍ عَنْ عَبْدِ ٱللَّهِ بْنِ شَقِيقٍ قَالَ: كَانَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَامِلاً بِمِصْرَ فَأَتَاهُ رَجُلٌ مِنْ أَصْحَابِهِ فَإِذَا هُوَ شَعِثُ الرَّأْسِ مُشْعَانٌّ قَالَ مَا لِي أَرَاكَ مُشْعَانّاً وَأَنْتَ أَمِيرٌ؟ قَالَ: كَانَ نَبِيُّ ٱللَّهِ ﷺ يَنْهَانَا عَنِ الإِرْفَاهِ قُلْنَا وَمَا الإِرْفَاهُ؟ قَالَ: التَّرَجُّلُ كُلَّ يَوْمٍ.

(8) ـ التَّيَامُنُ فِي التَّرَجُّلِ

5069 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ مُحَمَّدِ بْنِ بِشْرٍ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ عَنِ الأَسْوَدِ بْنِ يَزِيدَ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ ٱللَّهِ ﷺ يُحِبُّ التَّيَامُنَ يَأْخُذُ بِيَمِينِهِ وَيُعْطِي بِيَمِينِهِ وَيُحِبُّ التَّيَمُّنَ فِي جَمِيعِ أُمُورِهِ».

[9] Lengthening The Hair

5070- It is narrated on the authority of Al-Bara' that he said: I've never seen a man, wearing a red dress, prettier and smarter than The Messenger of Allah "Allah's blessing and peace be upon him", whose forelock was long enough to touch his shoulders.

5071- It is narrated on the authority of Anas that he said: The hair of The Messenger of Allah "Allah's blessing and peace be upon him" was long enough to reach the middle of his ears.

5072- It is narrated on the authority of Al-Bara' that he said: I've never seen a man, wearing a dress, more good-looking and much smarter than The Messenger of Allah "Allah's blessing and peace be upon him", whose forelock was long enough to touch (the area) close to his shoulders.

[10] What About The curl?

5073- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: Which way of recital do you order me to recite (the Qur'an)? I recited before The Messenger of Allah "Allah's blessing and peace be upon him" over seventy Surahs (from the Holy Qur'an) and at that time, Zaid was (still a boy) having two curls, and he was playing with the boys.

5074- It is narrated on the authority of Abu Wa'il that he said: Ibn Mas'ud addressed us saying: "How do you order me to recite (the Qur'an) according to the way of recital of Zaid Ibn Thabit? I recited to The Messenger of Allah "Allah's blessing and peace be upon him" over seventy Surahs, and at that time, Zaid was still (a boy playing) with the boys, and he had two curls."

5075- It is narrated on the authority of Ziyad Ibn Al-Husain from his father that when he came to The Messenger of Allah "Allah's blessing and peace be upon him" in Medina, The Messenger of Allah "Allah's blessing and peace be upon him" asked him to come close and he did, thereupon he (the Prophet) placed his hand over his curl, then turned his hand, asked for Allah's blessing for him and invoked good upon him.

[11] Lengthening The Forelock

5076- It is narrated on the authority of Wa'il Ibn Hujr that he said: Once, I went to the Messenger of Allah "Allah's blessing and peace be upon him" and I had a very long forelock. Then he said: "How long is that forelock! How long is that forelock?" I went and cut it short. In the coming morning, I went to the Messenger of Allah "Allah's blessing and peace be upon him" and he said: "I've not meant you (should cut short your forelock), even though this (which you've done) is better."

(9) ـ اتِّخَاذُ الشَّعَرِ

5070 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَافَى عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: «مَا رَأَيْتُ أَحَداً أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنْ رَسُولِ ٱللَّهِ ﷺ وَجُمَّتُهُ تَضْرِبُ مَنْكِبَيْهِ».

5071 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: «كَانَ شَعْرُ رَسُولِ ٱللَّهِ ﷺ إِلَى أَنْصَافِ أُذُنَيْهِ».

5072 ـ أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي الْبَرَاءُ قَالَ: «مَا رَأَيْتُ رَجُلاً أَحْسَنَ فِي حُلَّةٍ مِنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: وَرَأَيْتُ لَهُ لِمَّةً تَضْرِبُ قَرِيباً مِنْ مَنْكِبَيْهِ».

(10) ـ الذُّؤَابَةُ

5073 ـ أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنِ الأَعْمَشِ عَنْ أَبِي إِسْحَاقَ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ: قَالَ عَبْدُ ٱللَّهِ بْنُ مَسْعُودٍ: عَلَى قِرَاءَةِ مَنْ تَأْمُرُونِي أَقْرَأُ؟ لَقَدْ قَرَأْتُ عَلَى رَسُولِ ٱللَّهِ ﷺ بِضْعاً وَسَبْعِينَ سُورَةً وَإِنَّ زَيْداً لَصَاحِبُ ذُؤَابَتَيْنِ يَلْعَبُ مَعَ الصِّبْيَانِ.

5074 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو شِهَابٍ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: خَطَبَنَا ٱبْنُ مَسْعُودٍ فَقَالَ: كَيْفَ تَأْمُرُونِي أَقْرَأُ عَلَى قِرَاءَةِ زَيْدِ بْنِ ثَابِتٍ بَعْدَ مَا قَرَأْتُ مِنْ فِي رَسُولِ ٱللَّهِ ﷺ بِضْعاً وَسَبْعِينَ سُورَةً وَإِنَّ زَيْداً مَعَ الْغِلْمَانِ لَهُ ذُؤَابَتَانِ.

5075 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ الْعَرُوقِيُّ قَالَ: حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا غَسَّانُ بْنُ الأَغَرِّ بْنِ حُصَيْنٍ النَّهْشَلِيُّ قَالَ: حَدَّثَنِي عَمِّي زِيَادُ بْنُ الْحُصَيْنِ عَنْ أَبِيهِ قَالَ: لَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ بِالْمَدِينَةِ فَقَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: «**ٱدْنُ مِنِّي**» فَدَنَا مِنْهُ فَوَضَعَ يَدَهُ عَلَى ذُؤَابَتِهِ ثُمَّ أَجْرَى يَدَهُ وَسَمَّتَ عَلَيْهِ وَدَعَا لَهُ.

(11) ـ تَطْوِيلُ الْجُمَّةِ

5076 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَلِي جُمَّةٌ قَالَ: «**ذُبَابٌ**» وَظَنَنْتُ أَنَّهُ يَعْنِينِي فَانْطَلَقْتُ فَأَخَذْتُ مِنْ شَعْرِي فَقَالَ: «**إِنِّي لَمْ أَعْنِكَ وَهٰذَا أَحْسَنُ**».

[12] Knotting The Beard

5077- It is narrated on the authority of Ruwaifi' Ibn Thabit that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "O Ruwaifi'! you might have a long life after me. So, tell the people that (the Prophet) Muhammad would be free (of responsibility) from such as knots his beard, hangs a string in his neck, or cleans his privates with an animal's dung."

[13] It Is Forbidden To Depilate (The Hair Of) Hoariness

5078- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade depilating (the white hair of) hoariness.

[14] The Leave To Use Dye

5079- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the Jews and Christians do not dye (their hair), so, behave in opposition to them (and dye your hair)."

5080- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the Jews and Christians do not dye (their hair), so, behave in opposition to them (and dye your hair)."

5081- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the Jews and Christians do not dye (their hair), so, behave in opposition to them and dye your hair."

5082- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the Jews and Christians do not dye (their hair), so, behave in opposition to them (and dye your hair)."

5083- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You might change hoary-headedness (if you so like), but do not imitate the Jews."

5084- It is narrated on the authority of Az-Zubair that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You might change hoary-headedness (if you so like), but do not imitate the Jews."

(12) ـ عَقْدُ اللِّحْيَةِ

5077 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ وَذَكَرَ آخَرَ قَبْلَهُ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ أَنَّ شُيَيْمَ بْنَ بَيْتَانَ حَدَّثَهُ أَنَّهُ سَمِعَ رُوَيْفِعَ بْنَ ثَابِتٍ يَقُولُ: إِنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «يَا رُوَيْفِعُ لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ بَعْدِي فَأَخْبِرِ النَّاسَ أَنَّهُ مَنْ عَقَدَ لِحْيَتَهُ أَوْ تَقَلَّدَ وَتَراً أَوِ ٱسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ فَإِنَّ مُحَمَّداً بَرِيءٌ مِنْهُ».

(13) ـ النَّهْيُ عن نَتْفِ الشَّيْبِ

5078 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ عَبْدِ الْعَزِيزِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ نَتْفِ الشَّيْبِ».

(14) ـ الإِذْنُ بالخِضَابِ

5079 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ٱبْنِ شِهَابٍ قَالَ: قَالَ أَبُو سَلَمَةَ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ ٱللَّهِ ﷺ ح. وَأَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «الْيَهُودُ وَالنَّصَارَى لاَ تَصْبُغُ فَخَالِفُوهُمْ».

5080 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ بِمِثْلِهِ.

5081 ـ أَخْبَرَنِي الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ تَصْبُغُ فَخَالِفُوا عَلَيْهِمْ فَٱصْبُغُوا».

5082 ـ أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى وَهُوَ ٱبْنُ يُونُسَ عَنِ الأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ سُلَيْمَانَ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ تَصْبُغُ فَخَالِفُوهُمْ».

5083 ـ أَخْبَرَنِي عُثْمَانُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ جَنَابٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «غَيِّرُوا الشَّيْبَ وَلاَ تَشَبَّهُوا بِالْيَهُودِ».

5084 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَخْلَدِ بْنِ الْحُسَيْنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُثْمَانَ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنِ الزُّبَيْرِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «غَيِّرُوا الشَّيْبَ وَلاَ تَشَبَّهُوا بِالْيَهُودِ» وَكِلاَهُمَا غَيْرُ مَحْفُوظٍ.

[15] It Is Forbidden To Dye With The Black Pigment

5085- It is narrated on the authority of Ibn Abbas, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "There will be a people towards the end of the time, who will dye (their hair) with this black pigment, like the throats of pigeons, so that they will not smell the smell of the Garden (even if they enter it)."

5086- It is narrated on the authority of Jabir that he said: On the day of the conquest of Mecca, Abu Quhafah (Abu Bakr's father) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", with his hair and beard as white as hyssop, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Change that (whiteness of hair) with any pigment, but avoid blackness."

[16] Dying With Henna And Katam

5087- It is narrated on the authority of Abu Dharr from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The best pigment with which you might change hoariness are henna and Katam (a kind of plant which might or might not be mixed with henna)."

5088- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best pigment with which you might change hoariness are henna and Katam (a kind of plant which might or might not be mixed with henna)."

5089- It is narrated on the authority of Abu Dharr that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The best dye with which you might change hoariness are henna and Katam (a kind of plant which might or might not be mixed with henna)."

5090- It is narrated on the authority of Abu Dharr that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best pigment with which you might change hoariness are henna and Katam (a kind of plant which might or might not be mixed with henna)."

5091- It is narrated on the authority of Abdullah Ibn Buraidah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best dye with which you might change hoariness are henna and Katam (a kind of plant which might or might not be mixed with henna)."

5092- It is narrated on the authority of Abdullah Ibn Buraidah that he was reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best dye with which you might change hoariness are henna and Katam (a kind of plant which might or might not be mixed with henna)."

(15) ـ النَّهْيُ عَنِ الخِضَابِ بِالسَّوَادِ

5085 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُبَيْدِ ٱللَّهِ الحَلَبِيُّ عَنْ عُبَيْدِ ٱللَّهِ وَهُوَ ٱبْنُ عَمْرٍو عَنْ عَبْدِ الْكَرِيمِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ رَفَعَهُ أَنَّهُ قَالَ: **«قَوْمٌ يَخْضِبُونَ بِهٰذَا السَّوَادِ آخِرَ الزَّمَانِ كَحَوَاصِلِ الْحَمَامِ لاَ يَرِيحُونَ رَائِحَةَ الْجَنَّةِ»**.

5086 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ٱبْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أُتِيَ بِأَبِي قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضاً فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«غَيِّرُوا هٰذَا بِشَيْءٍ وَٱجْتَنِبُوا السَّوَادَ»**.

(16) ـ الخِضَابُ بِالحِنَّاءِ والكَتَمِ

5087 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى قَالَ: حَدَّثَنَا بِهِ أَبِي عَنْ غَيْلاَنَ عَنْ أَبِي إِسْحَاقَ عَنِ ٱبْنِ أَبِي لَيْلَى عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: **«أَفْضَلُ مَا غَيَّرْتُمْ بِهِ الشَّمَطَ الْحِنَّاءُ وَالْكَتَمُ»**.

5088 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الأَجْلَحِ عَنْ عَبْدِ ٱللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ»**.

5089 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ أَشْعَثَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنِي ٱبْنُ أَبِي لَيْلَى عَنِ الأَجْلَحِ فَلَقِيتُ الأَجْلَحَ فَحَدَّثَنِي عَنِ ٱبْنِ بُرَيْدَةَ عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ عَنْ أَبِي ذَرٍّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: **«إِنَّ مِنْ أَحْسَنِ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ»**.

5090 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْثَرٌ عَنِ الأَجْلَحِ عَنْ عَبْدِ ٱللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِي الأَسْوَدِ الدِّيلِيِّ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ»**. خَالَفَهُ الْجُرَيْرِيُّ وَكَهْمَسٌ.

5091 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ ٱللَّهِ بْنِ بُرَيْدَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ»**.

5092 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ كَهْمَساً يُحَدِّثُ عَنْ عَبْدِ ٱللَّهِ بْنِ بُرَيْدَةَ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ»**.

5093- It is narrated on the authority of Abu Rimthah that he said: I went in the company of my father to the Messenger of Allah "Allah's blessing and peace be upon him", and he had dyed his beard with henna.

5094- It is narrated on the authority of Abu Rimthah that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him", and saw him having dyed his beard with yellowish pigment.

[17] Dying With Yellowish Pigment

5095- It is narrated on the authority of Zaid Ibn Aslam that he said: I saw Ibn Umar having dyed his beard with yellowish pigment of Khaluq, thereupon I said to him: "O Abu Abd Ar-Rahman! You dye your beard with the yellowish pigment of Khaluq!" on that he said: "No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having made his beard yellow with it, and no pigment was dearer to him than it to the extent that he used to dye his garment and even his turban with it."

5096- It is narrated on the authority of Anas that Qatadah asked him: "Has the Prophet "Allah's blessing and peace be upon him" dyed (his beard to change the hoariness)?" he said: "It (his hoariness) has not attained such (severity as to need change); and it was but a few hair on his temples."

5097- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" did not use dye (to change hoariness) because his hoariness was no more than a few hair in his lower lip, a few hair in both temples and a few hair in his head.

5098- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had aversion towards ten things: the yellowish smelling discharge, changing (the features of) hoariness, letting the lower garment hang down (and dragging it on the ground), wearing a gold ring (by men), making a dazzling display of adornment improperly, playing with dice, reciting an incantation unless it is with the help of both Surahs of seeking refuge with Allah, knotting amulets, practicing coitus interruptus unfittingly, and causing damage to the child (by having sexual relation with one's suckling wife for when she becomes pregnant, which spoils her milk) even though he did not prohibit that."

[18] Dye For Women

5099- It is narrated on the authority of A'ishah that a woman stretched her hand towards the Prophet "Allah's blessing and peace be upon him" with a letter to take, but he withheld his hand from her. She said: "O Messenger of Allah! I've stretched my hand towards you with a letter to take, but you did

5093 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ إِيَادِ بْنِ لَقِيطٍ عَنْ أَبِي رِمْثَةَ قَالَ: «أَتَيْتُ أَنَا وَأَبِي النَّبِيَّ ﷺ وَكَانَ قَدْ لَطَخَ لِحْيَتَهُ بِالْحِنَّاءِ».

5094 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ إِيَادِ بْنِ لَقِيطٍ عَنْ أَبِي رِمْثَةَ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ وَرَأَيْتُهُ قَدْ لَطَخَ لِحْيَتَهُ بِالصُّفْرَةِ».

(17) ـ الخِضَابُ بِالصُّفْرَةِ

5095 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الدَّرَاوَرْدِيُّ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: رَأَيْتُ ٱبْنَ عُمَرَ يُصَفِّرُ لِحْيَتَهُ بِالْخَلُوقِ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ إِنَّكَ تُصَفِّرُ لِحْيَتَكَ بِالْخَلُوقِ قَالَ: إِنِّي رَأَيْتُ رَسُولَ ٱللَّهِ ﷺ يُصَفِّرُ بِهَا لِحْيَتَهُ وَلَمْ يَكُنْ شَيْءٌ مِنَ الصِّبْغِ أَحَبَّ إِلَيْهِ مِنْهَا وَلَقَدْ كَانَ يَصْبُغُ بِهَا ثِيَابَهُ كُلَّهَا حَتَّى عِمَامَتَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ قُتَيْبَةَ.

5096 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّهُ سَأَلَهُ هَلْ خَضَبَ رَسُولُ ٱللَّهِ ﷺ؟ قَالَ: لَمْ يَبْلُغْ ذٰلِكَ إِنَّمَا كَانَ شَيْءٌ فِي صُدْغَيْهِ.

5097 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا الْمُثَنَّى يَعْنِي ٱبْنَ سَعِيدٍ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ لَمْ يَكُنْ يَخْضِبُ إِنَّمَا كَانَ الشَّمَطُ عِنْدَ الْعَنْفَقَةِ يَسِيراً وَفِي الصُّدْغَيْنِ يَسِيراً وَفِي الرَّأْسِ يَسِيراً.

5098 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ الرُّكَيْنَ يُحَدِّثُ عَنِ الْقَاسِمِ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمٰنِ بْنِ حَرْمَلَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ مَسْعُودٍ: أَنَّ نَبِيَّ ٱللَّهِ ﷺ كَانَ يَكْرَهُ عَشْرَ خِصَالٍ الصُّفْرَةَ يَعْنِي الْخَلُوقَ وَتَغْيِيرَ الشَّيْبِ وَجَرَّ الإِزَارِ وَالتَّخَتُّمَ بِالذَّهَبِ وَالضَّرْبَ بِالْكِعَابِ وَالتَّبَرُّجَ بِالزِّينَةِ لِغَيْرِ مَحَلِّهَا وَالرُّقَى إِلاَّ بِالْمُعَوِّذَاتِ وَتَعْلِيقَ التَّمَائِمِ وَعَزْلَ الْمَاءِ بِغَيْرِ مَحَلِّهِ وَإِفْسَادَ الصَّبِيِّ غَيْرَ مُحَرِّمِهِ.

(18) ـ الخِضَابُ لِلنِّسَاءِ

5099 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا مُطِيعُ بْنُ مَيْمُونٍ حَدَّثَتْنَا صَفِيَّةُ بِنْتُ عِصْمَةَ عَنْ عَائِشَةَ: أَنَّ ٱمْرَأَةً مَدَّتْ يَدَهَا إِلَى النَّبِيِّ ﷺ بِكِتَابٍ فَقَبَضَ يَدَهُ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ مَدَدْتُ يَدِي إِلَيْكَ بِكِتَابٍ فَلَمْ

not take it." He said: "I do not know whether it is the hand of a man or of a woman." She said: "It is the hand of a woman." He said: "If it is the hand of a woman, you should then dye your nails with henna."

[19] Having Aversion Towards The Smell Of Henna

5100- It is narrated on the authority of A'ishah that a woman asked her about dying with henna, and she said: "There is no harm in it, even though I dislike it, because my darling "Allah's blessing and peace be upon him" used to have aversion towards the smell of henna. She meant the Messenger of Allah "Allah's blessing and peace be upon him".

[20] Depilation

5101- It is narrated on the authority of Abu Al-Husain: Al-Haitham Ibn Shafi that he said: I set out with a companion of me called Abu Amir, a man from Mu'afir, in order to offer prayer in the mosque of Ilya, and their storyteller at that time was a man from Azd called Abu Raihanah, belonging to the companions (of the Prophet). My companion preceded me to the mosque, and I followed him and sat by his side in the mosque. He asked me: "Have you caught up with the stories of Abu Raihanah?" I answered in the negative. He said: "I heard him having said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade ten things: making artificial spaces between the teeth, tattooing, depilating the hair (from the face or the eyebrows); (and he further forbade) that a man should lie with another man while both naked, and that a woman should lie with another woman while both naked, that a man should have silk over the lower portion of his dress like the non-Arabs, or have silk over his shoulders like the non-Arabs; (and he further forbade) robbery, riding over (the skin of) tigers, and wearing a ring unless one is endued with the power of authority (with which having a ring is necessary)."""

[21] Lengthening The Hair With Cloth

5102- It is narrated on the authority of Mu'awiyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade falsification (therewith to make abundant and lengthen one's hair).

5103- It is narrated on the authority of Sa'id Al-Maqburi that he said: I saw Mu'awiyah Ibn Abu Sufyan on the pulpit, having in his hand a spool of rolled hair, and he said: "What is the matter with the Muslim women who do the like of that? No doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "If any woman increases (the hair of) her head with false hair that does not belong to it, it is (a kind of) forgery which she increases (in her head)."

تَأْخُذُهُ فَقَالَ: «إِنِّي لَمْ أَدْرِ أَيَدُ ٱمْرَأَةٍ هِيَ أَوْ رَجُلٍ» قَالَتْ: بَلْ يَدُ ٱمْرَأَةٍ قَالَ: «لَوْ كُنْتِ ٱمْرَأَةً لَغَيَّرْتِ أَظْفَارَكِ بِالْحِنَّاءِ».

(19) ـ كَرَاهِيَةُ رِيحِ الحِنَّاءِ

5100 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: سَمِعْتُ كَرِيمَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ سَأَلَتْهَا ٱمْرَأَةٌ عَنِ الْخِضَابِ بِالْحِنَّاءِ قَالَتْ: لاَ بَأْسَ بِهِ وَلٰكِنْ أَكْرَهُ هٰذَا لأَنَّ حِبِّي ﷺ كَانَ يَكْرَهُ رِيحَهُ تَعْنِي النَّبِيَّ ﷺ.

(20) ـ النَّتْفُ

5101 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا أَبِي وَأَبُو الأَسْوَدِ النَّضْرُ بْنُ عَبْدِ الْجَبَّارِ قَالاَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ عَنْ أَبِي الْحُصَيْنِ الْهَيْثَمِ بْنِ شُفَيٍّ وَقَالَ أَبُو الأَسْوَدِ: شُفَيٍّ أَنَّهُ سَمِعَهُ يَقُولُ: خَرَجْتُ أَنَا وَصَاحِبٌ لِي يُسَمَّى أَبَا عَامِرٍ رَجُلٌ مِنَ الْمَعَافِرِ لِنُصَلِّيَ بِإِيلِيَاءَ وَكَانَ قَاصُّهُمْ رَجُلاً مِنَ الأَزْدِ يُقَالُ لَهُ أَبُو رَيْحَانَةَ مِنَ الصَّحَابَةِ قَالَ أَبُو الْحُصَيْنِ: فَسَبَقَنِي صَاحِبِي إِلَى الْمَسْجِدِ ثُمَّ أَدْرَكْتُهُ فَجَلَسْتُ إِلَى جَنْبِهِ فَقَالَ: هَلْ أَدْرَكْتَ قَصَصَ أَبِي رَيْحَانَةَ؟ فَقُلْتُ: لاَ فَقَالَ: سَمِعْتُهُ يَقُولُ: نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ عَشْرٍ عَنِ الْوَشْرِ وَالْوَشْمِ وَالنَّتْفِ وَعَنْ مُكَامَعَةِ الرَّجُلِ الرَّجُلَ بِغَيْرِ شِعَارٍ وَعَنْ مُكَامَعَةِ الْمَرْأَةِ الْمَرْأَةَ بِغَيْرِ شِعَارٍ وَأَنْ يَجْعَلَ الرَّجُلُ أَسْفَلَ ثِيَابِهِ حَرِيراً مِثْلَ الأَعَاجِمِ أَوْ يَجْعَلَ عَلَى مَنْكِبَيْهِ حَرِيراً أَمْثَالَ الأَعَاجِمِ وَعَنِ النُّهْبَى وَعَنْ رُكُوبِ النُّمُورِ وَلُبُوسِ الْخَوَاتِيمِ إِلاَّ لِذِي سُلْطَانٍ.

(21) ـ وَصْلُ الشَّعْرِ بِالْخِرَقِ

5102 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ هِشَامٍ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ مُعَاوِيَةَ قَالَ: «إِنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الزُّورِ».

5103 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ عَنْ سَعِيدٍ الْمَقْبُرِيِّ قَالَ: رَأَيْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ عَلَى الْمِنْبَرِ وَمَعَهُ فِي يَدِهِ كُبَّةٌ مِنْ كُبَبِ النِّسَاءِ مِنْ شَعْرٍ فَقَالَ: مَا بَالُ الْمُسْلِمَاتِ يَصْنَعْنَ مِثْلَ هٰذَا إِنِّي سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «أَيُّمَا ٱمْرَأَةٍ زَادَتْ فِي رَأْسِهَا شَعْراً لَيْسَ مِنْهُ فَإِنَّهُ زُورٌ تَزِيدُ فِيهِ».

[22] Such As Lengthens The Forelocks With False Hair

5104- It is narrated on the authority of Asma', daughter of Abu Bakr that The Messenger of Allah "Allah's blessing and peace be upon him" sent his curse upon such as lengthens the forelock (of her or of another one) with false hair, and such as gets her hair lengthened with false hair.

[23] Such As Gets Her Forelock Lengthened With False Hair

5105- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent his curse upon such as lengthens the forelock (of her or of another one) with false hair, and such as gets her forelock lengthened with false hair, as well as (he sent his curse upon) such as practices tattooing, and such as gets herself tattooed.

5106- It is narrated on the authority of Nafi' that he was reported that The Messenger of Allah "Allah's blessing and peace be upon him" sent his curse upon such as lengthens the forelock (of her or of another one) with false hair, and such as gets her forelock lengthened with false hair, as well as (he sent his curse upon) such as practices tattooing, and such as gets herself tattooed.

5107- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Curse be upon such as lengthens the forelock (of her or of another one) with false hair, and such as gets her forelock lengthened with false hair."

5108- It is narrated on the authority of Masruq that a woman went to Abdullah Ibn Mas'ud and said: "I'm an almost bald woman: is it fitting for me to lengthen my hair artificially?" he answered in the negative. She asked: "Is it (which you say) something you heard from The Messenger of Allah "Allah's blessing and peace be upon him" or do you find it in Allah's Book?" he said: "Nay! It is something I heard from The Messenger of Allah "Allah's blessing and peace be upon him", as well as I find in Allah's Book…"and he mentioned the narration in full.

[24] Such Of Women As Remove The Hair Of Their Faces

5109- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such of women as practice tattooing, as well as such as get themselves tattooed. he further cursed such of women as remove the hair of their faces, and such of women as make artificial spaces between their teeth, for the purpose of beautification, and thus they change (Allah's creation).

5110- The same is narrated on the authority of Abdullah, through another chain of transmission.

(22) ـ الوَاصِلَةُ

5104 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنِ ٱمْرَأَتِهِ فَاطِمَةَ عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

(23) ـ المُسْتَوْصِلَةُ

5105 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «لَعَنَ رَسُولُ ٱللَّهِ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُوتَشِمَةَ». أَرْسَلَهُ الْوَلِيدُ بْنُ أَبِي هِشَامٍ.

5106 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ عَنْ نَافِعٍ: أَنَّهُ بَلَغَهُ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ».

5107 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مِسْكِينُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «لَعَنَ ٱللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

5108 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا خَلَفُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ عَنْ عَزْرَةَ عَنِ الْحَسَنِ الْعُرَنِيِّ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ مَسْرُوقٍ: أَنَّ ٱمْرَأَةً أَتَتْ عَبْدَ ٱللَّهِ بْنَ مَسْعُودٍ فَقَالَتْ: إِنِّي ٱمْرَأَةٌ زَعْرَاءُ أَيَصْلُحُ أَنْ أَصِلَ فِي شَعْرِي؟ فَقَالَ: لاَ قَالَتْ: أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ ٱللَّهِ ﷺ أَوْ تَجِدُهُ فِي كِتَابِ ٱللَّهِ؟ قَالَ: لاَ بَلْ سَمِعْتُهُ مِنْ رَسُولِ ٱللَّهِ ﷺ وَأَجِدُهُ فِي كِتَابِ ٱللَّهِ. وَسَاقَ الْحَدِيثَ.

(24) ـ المُتَنَمِّصَاتُ

5109 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ ٱللَّهِ قَالَ: «لَعَنَ رَسُولُ ٱللَّهِ ﷺ الْوَاشِمَاتِ وَالْمُوتَشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ».

5110 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ قَالَ: قَالَ عَبْدُ ٱللَّهِ: الْمُتَفَلِّجَاتِ. وَسَاقَ الْحَدِيثَ.

5111- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should practice tattooing, and get herself tattooed, that a woman should remove the hair of the face, and get the hair removed from her face; and that a woman should lengthen the forelock (of her or of another one), and get her forelock lengthened with the help of false hair.

[25] Such Of Women As Practice Tattooing

5112- It is narrated on the authority of Abdullah that he said: Cursed on the tongue of Muhammad "Allah's blessing and peace be upon him" are such as devours, gives and writes usury, in case they know that it really usury, such of women as practices tattooing, and such of women as gets herself tattooed for the purpose of beautification, such as withholds charity, and such as renegades like a Bedouin (to live in the desert) after migration.

5113- It is narrated on the authority of Ali that The Messenger of Allah "Allah's blessing and peace be upon him" cursed such as devours, gives and writes usury, such as withholds charity; as well as he further forbade wailing (over the dead).

5114- It is narrated on the authority of Al-Harith that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such as devours, gives, witnesses and writes usury, such of women as practices tattooing, and such of women as gets herself tattooed unless it is for medical purposes, such of men as marries an irrevocably divorced woman to make her lawful for her previous husband to remarry, and such of husbands as accepts that operation, and such as withholds charity; and he further forbade wailing (over the dead) even though he did not curse that.

5115- It is narrated on the authority of Ash-Sha'bi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such as devours, gives, witnesses and writes usury, such of women as practices tattooing, and such of women as gets herself tattooed; and he further forbade wailing (over the dead) even though he did not curse that.

5116- It is narrated on the authority of Abu Hurairah that he said: A woman who used to practice tattooing was brought to Umar, who said: "I beseech you by Allah to tell me: Did anyone of you hear anything pertaining to that from The Messenger of Allah "Allah's blessing and peace be upon him"?" Abu Hurairah said: I stood and said: "I heard him O Commander of Believers." He asked me: "What did you hear?" he said: "I heard him saying: "Do not practice tattooing, nor get yourselves tattooed."

5111 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبَانُ بْنُ صُمْعَةَ عَنْ أُمِّهِ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْوَاشِمَةِ وَالْمُسْتَوْشِمَةِ وَالْوَاصِلَةِ وَالْمُسْتَوْصِلَةِ وَالنَّامِصَةِ وَالْمُتَنَمِّصَةِ».

(25) ـ المُوْتَشِمَاتُ وذِكْرُ الاخْتِلافِ على عَبْدِ الله بْنِ مُرَّةَ والشَّعْبِيِّ في هذا

5112 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنِ الأَعْمَشِ قَالَ: سَمِعْتُ عَبْدَ ٱللَّهِ بْنَ مُرَّةَ يُحَدِّثُ عَنِ الْحَارِثِ عَنْ عَبْدِ ٱللَّهِ قَالَ: «آكِلُ الرِّبَا وَمُوكِلُهُ وَكَاتِبُهُ إِذَا عَلِمُوا ذٰلِكَ وَالْوَاشِمَةُ وَالْمَوْشُومَةُ لِلْحُسْنِ وَلاَوِي الصَّدَقَةِ وَالْمُرْتَدُّ أَعْرَابِيّاً بَعْدَ الْهِجْرَةِ مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ ﷺ يَوْمَ الْقِيَامَةِ».

5113 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا حُصَيْنٌ وَمُغِيرَةُ وَٱبْنُ عَوْنٍ عَنِ الشَّعْبِيِّ عَنِ الحَارِثِ عَنْ عَلِيٍّ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ لَعَنَ آكِلَ الرِّبَا وَمُوكِلَهُ وَكَاتِبَهُ وَمَانِعَ الصَّدَقَةِ وَكَانَ يَنْهَى عَنِ النَّوْحِ». أَرْسَلَهُ ٱبْنُ عَوْنٍ وَعَطَاءُ بْنُ السَّائِبِ.

5114 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا ٱبْنُ عَوْنٍ عَنِ الشَّعْبِيِّ عَنِ الْحَارِثِ قَالَ: «لَعَنَ رَسُولُ ٱللَّهِ ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ وَالْوَاشِمَةَ وَالْمُوتَشِمَةَ قَالَ: إِلاَّ مِنْ دَاءٍ فَقَالَ: نَعَمْ وَالْحَالَّ وَٱلْمُحَلَّلَ لَهُ وَمَانِعَ الصَّدَقَةِ وَكَانَ يَنْهَى عَنِ النَّوْحِ» وَلَمْ يَقُلْ لَعَنَ.

5115 ـ حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَلَفٌ يَعْنِي ٱبْنَ خَلِيفَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنِ الشَّعْبِيِّ قَالَ: «لَعَنَ رَسُولُ ٱللَّهِ ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ وَالْوَاشِمَةَ وَالْمُوتَشِمَةَ وَنَهَى عَنِ النَّوْحِ» وَلَمْ يَقُلْ لَعَنَ صَاحِبَ.

5116 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ عُمَارَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ عُمَرُ بِٱمْرَأَةٍ تَشِمُ فَقَالَ: أَنْشُدُكُمْ بِاللَّهِ هَلْ سَمِعَ أَحَدٌ مِنْكُمْ مِنْ رَسُولِ ٱللَّهِ ﷺ؟ قَالَ أَبُو هُرَيْرَةَ: فَقُمْتُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا سَمِعْتُهُ قَالَ: فَمَا سَمِعْتَهُ؟ قُلْتُ: سَمِعْتُهُ يَقُولُ: «**لاَ تَشِمْنَ وَلاَ تَسْتَوْشِمْنَ**».

[26] Such Of Women As Make Artificial Spaces Between Their Teeth

5117- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" cursing such of women as depilate the hair of their faces, such of women as make artificial spaces between their teeth, and such of women as get themselves tattooed, who, by thus, change the creation of Allah Almighty.

5118- It is narrated on the authority of Abdullah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having cursed such of women as depilate the hair of their faces, such of women as make artificial spaces between their teeth, and such of women as get themselves tattooed, who, by thus, change the creation of Allah Almighty.

5119- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah Almighty curses such of women as depilate the hair of their faces, such of women as get themselves tattooed, and such of women as make artificial spaces between their teeth, who, by thus, change the creation of Allah Almighty."

[27] Forbidding The Making Of Artificial Spaces Between The Teeth

5120- It is narrated on the authority of Abu Al-Husain: Al-Haitham that he and a companion of him stuck to Abu Raihanah in order to learn good from him. He said: One day, my companion attended (the gathering from which I was absent) and later my companion told me that he heard Abu Raihanah having said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade making artificial spaces between the teeth, tattooing, depilating the hair (from the face or the eyebrows).

5121- It is narrated on the authority of Abu Raihanah that he said: We were reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade making artificial spaces between the teeth and tattooing.

5122- It is narrated on the authority of Abu Raihanah that he said: We were reported that The Messenger of Allah "Allah's blessing and peace be upon him" forbade making artificial spaces between the teeth and tattooing.

[28] Applying Kohl

5123- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your kohl is the antimony, for it makes the sight much clearer, and helps the eyelashes grow more."

(26) ـ المُتَفَلِّجَاتُ

5117 ـ أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يَحْيَى الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ عَنْ قَبِيصَةَ بْنِ جَابِرٍ عَنِ ٱبْنِ مَسْعُودٍ قَالَ: «سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَلْعَنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُوتَشِمَاتِ اللاَّتِي يُغَيِّرْنَ خَلْقَ ٱللَّهِ عَزَّ وَجَلَّ».

5118 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ عَنْ قَبِيصَةَ بْنِ جَابِرٍ عَنْ عَبْدِ ٱللَّهِ قَالَ: «سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَلْعَنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُوتَشِمَاتِ اللاَّتِي يُغَيِّرْنَ خَلْقَ ٱللَّهِ عَزَّ وَجَلَّ».

5119 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ عَنْ قَبِيصَةَ بْنِ جَابِرٍ عَنْ عَبْدِ ٱللَّهِ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«لَعَنَ ٱللَّهُ الْمُتَنَمِّصَاتِ وَالْمُوتَشِمَاتِ وَالْمُتَفَلِّجَاتِ اللاَّتِي يُغَيِّرْنَ خَلْقَ ٱللَّهِ عَزَّ وَجَلَّ»**.

(27) ـ تَحْرِيمُ الوَشْرِ

5120 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ قَالَ: حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ الْقِتْبَانِيُّ عَنْ أَبِي الْحُصَيْنِ الْحِمْيَرِيِّ: أَنَّهُ كَانَ هُوَ وَصَاحِبٌ لَهُ يَلْزَمَانِ أَبَا رَيْحَانَةَ يَتَعَلَّمَانِ مِنْهُ خَيْراً قَالَ: فَحَضَرَ صَاحِبِي يَوْماً فَأَخْبَرَنِي صَاحِبِي أَنَّهُ سَمِعَ أَبَا رَيْحَانَةَ يَقُولُ: «إِنَّ رَسُولَ ٱللَّهِ ﷺ حَرَّمَ الْوَشْرَ وَالْوَشْمَ وَالنَّتْفَ».

5121 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْحُصَيْنِ الْحِمْيَرِيِّ عَنْ أَبِي رَيْحَانَةَ قَالَ: «بَلَغَنَا أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الْوَشْرِ وَالْوَشْمِ».

5122 ـ حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي الْحُصَيْنِ الْحِمْيَرِيِّ عَنْ أَبِي رَيْحَانَةَ قَالَ: «بَلَغَنَا أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الْوَشْرِ وَالْوَشْمِ».

(28) ـ الكُحْلُ

5123 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا دَاوُدُ وَهُوَ ٱبْنُ عَبْدِ الرَّحْمٰنِ الْعَطَّارِ عَنْ عَبْدِ ٱللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«إِنَّ مِنْ خَيْرِ أَكْحَالِكُمُ الإِثْمِدَ إِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَبْدُ ٱللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ لَيِّنُ الْحَدِيثِ.

[29] Applying Hair Oil

5124- It is narrated on the authority of Jabir Ibn Samurah that he was asked about the hoariness of The Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "Whenever he oiled his hair, it would not be visible, and whenever he did not oil it, it would be visible (to some extent)."

[30] Applying Saffron

5125- It is narrated on the authority of Ibn Umar that he used to dye his garment with saffron, and when he was asked about that, he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to dye his garment with it.

[31] Applying Ambergris

5126- It is narrated on the authority of Muhammad Ibn Ali that he said: I asked A'ishah: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to apply perfume?" she said: "Yes. He used to perfume himself with such of perfumes as is fitting for men, like musk, amber, etc."

[32] The Difference Between The Perfume Of Men And The Perfume Of Women

5127- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The perfume of men is that which smells (good), even though it has no colour; and the perfume of women is that whose colour is visible, even though it has no smell."

5128- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The perfume of men is that which smells (good), even though it has no colour; and the perfume of women is that whose colour is visible, even though it has no smell."

[33] The Most Pleasant Perfume

5129- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman belonging to the children of Israel had a ring of gold, which she stuffed with musk." The Messenger of Allah "Allah's blessing and peace be upon him" commented: "However, this is the most pleasant perfume."

(29) ـ الدَّهْنُ

5124 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ سُئِلَ عَنْ شَيْبِ رَسُولِ ٱللَّهِ ﷺ قَالَ: «كَانَ إِذَا ٱدَّهَنَ رَأْسَهُ لَمْ يُرَ مِنْهُ وَإِذَا لَمْ يَدَّهِنْ رُئِيَ مِنْهُ».

(30) ـ الزَّعْفَرَانُ

5125 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ زَيْدٍ عَنْ أَبِيهِ: أَنَّ ٱبْنَ عُمَرَ كَانَ يَصْبُغُ ثِيَابَهُ بِالزَّعْفَرَانِ فَقِيلَ لَهُ فَقَالَ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَصْبُغُ.

(31) ـ العَنْبَرُ

5126 ـ أَخْبَرَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفرِ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا بَكْرٌ الْمُزَلِّقُ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ عَطَاءٍ الْهَاشِمِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: سَأَلْتُ عَائِشَةَ أَكَانَ رَسُولُ ٱللَّهِ ﷺ يَتَطَيَّبُ؟ قَالَتْ: نَعَمْ بِذِكَارَةِ الطِّيبِ الْمِسْكِ وَالْعَنْبَرِ.

(32) ـ الفَصْلُ بَيْنَ طِيبِ الرِّجَالِ وطِيبِ النِّسَاءِ

5127 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ يَعْنِي الْحَفَرِيَّ عَنْ سُفْيَانَ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ رَجُلٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ»**.

5128 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنِ الطُّفَاوِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ»**.

(33) ـ أَطْيَبُ الطِّيبِ

5129 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلَّامٍ قَالَ: حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ ٱمْرَأَةً مِنْ بَنِي إِسْرَائِيلَ ٱتَّخَذَتْ خَاتَماً مِنْ ذَهَبٍ وَحَشَتْهُ مِسْكاً»** قَالَ رَسُولُ ٱللَّهِ ﷺ: **«هُوَ أَطْيَبُ الطِّيبِ»**.

[34] Applying Saffron And Khaluq (Yellowish Discharge)

5130- It is narrated on the authority of Abu Hurairah that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him", and he had a stain of Khaluq (yellowish discharge on his body), thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and wash off it." When he came back to him (for the second time) he said to him: "Go and wash it off." He came back to him (for the third time) thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and wash it off (your body and garment) and do not repeat that (once again)."

5131- It is narrated on the authority of Ya'li Ibn Murrah that he came upon The Messenger of Allah "Allah's blessing and peace be upon him", while he was applying Khaluq (yellowish discharge to his body). He asked him: "Have you got a wife?" he said: I answered in the negative, thereupon he said: "Then, Wash it off, and wash it off and do not repeat that (again)."

5132- It is narrated on the authority of Ya'li Ibn Murrah that The Messenger of Allah "Allah's blessing and peace be upon him" saw a man having applied Khaluq (yellowish discharge to his body). He said to him: "Go and Wash it off, and wash it off and do not repeat that (once again)."

5133- The same is narrated on the authority of Ya'li, through two chains of transmission.

5134- It is narrated on the authority of Ya'li Ibn Murrah Ath-Thaqafi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" saw me while there was a stain of Khaluq (yellowish discharge on my body). He asked me: "O Ya'li! Have you got a wife?" he said: I answered in the negative, thereupon he said: "Then, Wash it off, and do not repeat that; then wash it off and do not repeat that; and wash it off and do not repeat that." I washed it off (my body) and did not repeat that. Then I washed it off and did not repeat that. Then I washed it off (for the third time) and did not repeat it."

5135- It is narrated on the authority of Ya'li Ibn Murrah that he said: I came upon The Messenger of Allah "Allah's blessing and peace be upon him" while I was applying Khaluq (yellowish discharge to my body). He asked me: "O Ya'li! Have you got a wife?" he said: I answered in the negative, thereupon he said: "Then, Wash it off; then wash it off; and wash it off and do not repeat that." I washed it off (my body) and then I washed it off and then I washed it off (for the third time) and did not repeat that.

(34) ـ التَّزَعْفُرُ والخَلُوقُ

5130 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عِمْرَانَ بْنِ ظَبْيَانَ عَنْ حَكِيمِ بْنِ سَعْدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ بِهِ رَدْعٌ مِنْ خَلُوقٍ فَقَالَ لَهُ النَّبِيُّ ﷺ: **«اذْهَبْ فَانْهَكْهُ»** ثُمَّ أَتَاهُ فَقَالَ: **«اذْهَبْ فَانْهَكْهُ»** ثُمَّ أَتَاهُ فَقَالَ: **«اذْهَبْ فَانْهَكْهُ ثُمَّ لاَ تَعُدْ»**.

5131 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ: سَمِعْتُ أَبَا حَفْصِ بْنَ عَمْرٍو، وَقَالَ عَلَى إِثْرِهِ يُحَدِّثُ عَنْ يَعْلَى بْنِ مُرَّةَ: أَنَّهُ مَرَّ عَلَى النَّبِيِّ ﷺ وَهُوَ مُتَخَلِّقٌ فَقَالَ لَهُ: **«هَلْ لَكَ امْرَأَةٌ؟»** قُلْتُ: لاَ قَالَ: **«فَاغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ لاَ تَعُدْ»**.

5132 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ حَفْصَ بْنَ عَمْرٍو عَنْ يَعْلَى بْنِ مُرَّةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَبْصَرَ رَجُلاً مُتَخَلِّقاً قَالَ: **«اذْهَبْ فَاغْسِلْهُ ثُمَّ اغْسِلْهُ وَلاَ تَعُدْ»**.

5133 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءٍ عَنِ ابْنِ عَمْرٍو عَنْ رَجُلٍ عَنْ يَعْلَى نَحْوَهُ. خَالَفَهُ سُفْيَانُ رَوَاهُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَبْدِ اللَّهِ بْنِ حَفْصٍ عَنْ يَعْلَى.

5134 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَبْدِ اللَّهِ بْنِ حَفْصٍ عَنْ يَعْلَى بْنِ مُرَّةَ الثَّقَفِيِّ قَالَ: أَبْصَرَنِي رَسُولُ اللَّهِ ﷺ وَبِي رَدْعٌ مِنْ خَلُوقٍ قَالَ: **«يَا يَعْلَى لَكَ امْرَأَةٌ؟»** قُلْتُ: لاَ قَالَ: **«اغْسِلْهُ ثُمَّ لاَ تَعُدْ ثُمَّ اغْسِلْهُ ثُمَّ لاَ تَعُدْ ثُمَّ اغْسِلْهُ ثُمَّ لاَ تَعُدْ»** قَالَ: فَغَسَلْتُهُ ثُمَّ لَمْ أَعُدْ ثُمَّ غَسَلْتُهُ ثُمَّ لَمْ أَعُدْ ثُمَّ غَسَلْتُهُ ثُمَّ لَمْ أَعُدْ.

5135 ـ أَخْبَرَنِي إِسْمَاعِيلُ بْنُ يَعْقُوبَ الصَّبْحِيُّ قَالَ: حَدَّثَنَا ابْنُ مُوسَى يَعْنِي مُحَمَّداً قَالَ: أَخْبَرَنِي أَبِي عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ عَبْدِ اللَّهِ بْنِ حَفْصٍ عَنْ يَعْلَى قَالَ: مَرَرْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَأَنَا مُتَخَلِّقٌ فَقَالَ: **«أَيْ يَعْلَى هَلْ لَكَ امْرَأَةٌ؟»** قُلْتُ: لا قَالَ: **«اذْهَبْ فَاغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ لاَ تَعُدْ»** قَالَ: فَذَهَبْتُ فَغَسَلْتُهُ ثُمَّ غَسَلْتُهُ ثُمَّ غَسَلْتُهُ ثُمَّ لَمْ أَعُدْ.

[35] Such Of Perfume As Is Undesirable For Women

5136- It is narrated on the authority of Al-Ash'ari that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Such of women as applies perfume to herself and then comes upon a people, who detect her smell (which provokes their sexual desires), is (regarded as) an adulteress."

[36] A Woman Takes Bath (To Get Clean) From The Perfume

5137- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a woman comes out to the mosque (and she has applied perfume), let her take bath (to get clean) from the perfume, in the same way as she takes bath (to get clean) from the ceremonial impurity."

[37] It Is Forbidden For A Woman To Attend The Congregational Prayer (In The Mosque) If She Is Affected By The Smell Of incense

5138- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman is affected by (Aromatic) incense, let not her attend with us the Isha' prayer (in congregation in the mosque)."

5139- It is narrated on the authority of Zainab, the wife of Abdullah, that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you, women, attends the Isha' prayer (in the mosque in congregation) let not her apply perfume to herself."

5140- It is narrated on the authority of Zainab, the wife of Abdullah, that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you, women, attends the Isha' prayer (in the mosque in congregation) let not her apply perfume to herself."

5141- It is narrated on the authority of Zainab Ath-Thaqafiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you, women, sets out, let her apply no perfume to herself."

5142- It is narrated on the authority of Zainab Ath-Thaqafiyyah, the wife of Abdullah, that The Messenger of Allah "Allah's blessing and peace be upon him" ordered her not to apply perfume whenever she set out to attend the Isha' prayer (in the mosque).

5143- It is narrated on the authority of Zainab Ath-Thaqafiyyah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman sets out to attend the Isha' prayer (in the mosque in congregation) let her apply no perfume to herself."

(35) ـ ما يُكْرَهُ للنِّسَاءِ مِنَ الطِّيبِ

5136 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ثَابِتٌ وَهُوَ ٱبْنُ عِمَارَةَ عَنْ غُنَيْمِ بْنِ قَيْسٍ عَنِ الأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«أَيُّمَا ٱمْرَأَةٍ ٱسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا مِنْ رِيحِهَا فَهِيَ زَانِيَةٌ»**.

(36) ـ اغْتِسَالُ المَرْأَةِ مِنَ الطِّيبِ

5137 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ بْنِ عَلِيِّ بْنِ عَبْدِ ٱللَّهِ بْنِ الْعَبَّاسِ الْهَاشِمِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: سَمِعْتُ صَفْوَانَ بْنَ سُلَيْمٍ وَلَمْ أَسْمَعْ مِنْ صَفْوَانَ غَيْرَهُ يُحَدِّثُ عَنْ رَجُلٍ ثِقَةٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِذَا خَرَجَتِ الْمَرْأَةُ إِلَى الْمَسْجِدِ فَلْتَغْتَسِلْ مِنَ الطِّيبِ كَمَا تَغْتَسِلُ مِنَ الْجَنَابَةِ»**. مُخْتَصَرٌ.

(37) ـ النَّهْيُ للمَرْأَةِ أَنْ تَشْهَدَ الصَّلاة إذا أَصَابَتْ مِنَ البَخُورِ

5138 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ هِشَامِ بْنِ عِيسَى الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ الْفَرْوِيُّ عَبْدُ ٱللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«أَيُّمَا ٱمْرَأَةٍ أَصَابَتْ بَخُوراً فَلاَ تَشْهَدْ مَعَنَا الْعِشَاءَ الآخِرَةَ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لاَ أَعْلَمُ أَحَداً تَابَعَ يَزِيدَ بْنَ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ عَلَى قَوْلِهِ عَنْ أَبِي هُرَيْرَةَ وَقَدْ خَالَفَهُ يَعْقُوبُ بْنُ عَبْدِ ٱللَّهِ بْنِ الأَشَجِّ رَوَاهُ عَنْ زَيْنَبَ الثَّقَفِيَّةِ.

5139 ـ أَخْبَرَنِي هِلاَلُ بْنُ الْعَلاَءِ بْنِ هِلاَلٍ قَالَ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ عَنْ يَعْقُوبَ بْنِ عَبْدِ ٱللَّهِ بْنِ الأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبَ ٱمْرَأَةِ عَبْدِ ٱللَّهِ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِذَا شَهِدَتْ إِحْدَاكُنَّ صَلاَةَ الْعِشَاءِ فَلاَ تَمَسَّ طِيباً»**.

5140 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ ٱبْنِ عَجْلاَنَ عَنْ بُكَيْرِ بْنِ عَبْدِ ٱللَّهِ بْنِ الأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبَ ٱمْرَأَةِ عَبْدِ ٱللَّهِ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِذَا شَهِدَتْ إِحْدَاكُنَّ الْعِشَاءَ فَلاَ تَمَسَّ طِيباً»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ يَحْيَى وَجَرِيرٍ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ وُهَيْبِ بْنِ خَالِدٍ وَٱللَّهُ تَعَالَى أَعْلَمُ.

5141 ـ أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدِ بْنِ يَعْقُوبَ الْحِمْصِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرِ بْنِ الأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبَ الثَّقَفِيَّةِ أَنَّ نَبِيَّ ٱللَّهِ ﷺ قَالَ: **«أَيَّتُكُنَّ خَرَجَتْ إِلَى الْمَسْجِدِ فَلاَ تَقْرَبَنَّ طِيباً»**.

5142 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ ٱللَّهِ الْقُرَشِيِّ عَنْ بُكَيْرِ بْنِ الأَشَجِّ عَنْ زَيْنَبَ الثَّقَفِيَّةِ ٱمْرَأَةِ عَبْدِ ٱللَّهِ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ أَمَرَهَا أَنْ لاَ تَمَسَّ الطِّيبَ إِذَا خَرَجَتْ إِلَى الْعِشَاءِ الآخِرَةِ».

5143 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ قَالَ: أَنْبَأَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ ٱللَّهِ بْنِ عَمْرِو بْنِ هِشَامٍ عَنْ بُكَيْرٍ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبَ الثَّقَفِيَّةِ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«إِذَا خَرَجَتِ الْمَرْأَةُ إِلَى الْعِشَاءِ الآخِرَةِ فَلاَ تَمَسَّ طِيباً»**.

5144- It is narrated on the authority of Zainab Ath-Thaqafiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you, women, attends the prayer (in the mosque in congregation) let her apply no perfume to herself."

[38] What About Incense?

5145- It is narrated on the authority of Nafi' that he said: Whenever Ibn Umar censed himself, he would do so with the help of pure aloes in addition to camphor, and he said: "As such The Messenger of Allah "Allah's blessing and peace be upon him" used to cense himself."

[39] It Is Undesirable For Women To Make Display Of Ornaments And Gold

5146- It is narrated on the authority of Uqbah Ibn Amir that The Messenger of Allah "Allah's blessing and peace be upon him" used to prevent his family (i.e. his wives) from wearing ornaments and silk, saying: "If you like the ornaments and silk of the Garden, you should not wear that in the world."

5147- It is narrated on the authority of Rib'i from his wife from the sister of Hudhaifah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "O assembly of women! Is silver not fitting for you to take your ornaments? Behold! There is no woman who takes gold ornaments of which she makes display, but that she will be punished because of it (on the Day of Judgement)."

5148- It is narrated on the authority of Rib'i from his wife from the sister of Hudhaifah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "O assembly of women! Is silver not fitting for you to take your ornaments? Behold! There is no woman from amongst you who takes gold ornaments of which she makes display, but that she will be punished because of it (on the Day of Judgement)."

5149- It is narrated on the authority of Asma' Bint Yazid that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any woman adorns herself with a collar of gold, a collar likewise of fire will be made (by Allah) in her neck; and if any woman adorns herself with an earring of gold in her ear, an earring likewise of fire will be made by Allah Almighty in her ear on the Day of Judgement."

5150- It is narrated on the authority of Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: The daughter of Hubairah came to The Messenger of Allah "Allah's blessing

5144 ـ أَخْبَرَنِي يُوسُفُ بْنُ سَعِيدٍ قَالَ: بَلَغَنِي عَنْ حَجَّاجٍ عَنِ ٱبْنِ جُرَيْجٍ أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ عَنِ ٱبْنِ شِهَابٍ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبَ الثَّقَفِيَّةِ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِذَا شَهِدَتْ إِحْدَاكُنَّ الصَّلاَةَ فَلاَ تَمَسَّ طِيباً»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا غَيْرُ مَحْفُوظٍ مِنْ حَدِيثِ الزُّهْرِيِّ.

(38) ـ البَخُورُ

5145 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ أَبُو طَاهِرٍ قَالَ: أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ عَنْ نَافِعٍ قَالَ: كَانَ ٱبْنُ عُمَرَ إِذَا ٱسْتَجْمَرَ ٱسْتَجْمَرَ بِالأَلُوَّةِ غَيْرَ مُطَرَّاةٍ وَبِكَافُورٍ يَطْرَحُهُ مَعَ الأَلُوَّةِ ثُمَّ قَالَ: هٰكَذَا كَانَ يَسْتَجْمِرُ رَسُولُ ٱللَّهِ ﷺ.

(39) ـ الكَرَاهِيَةُ لِلنِّسَاءِ فِي إِظْهَارِ الحُلِيِّ والذَّهَبِ

5146 ـ أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا عِشَّانَةَ هُوَ الْمَعَافِرِيُّ حَدَّثَهُ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ يُخْبِرُ: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَمْنَعُ أَهْلَهُ الْحِلْيَةَ وَالْحَرِيرَ وَيَقُولُ: **«إِنْ كُنْتُمْ تُحِبُّونَ حِلْيَةَ ٱلْجَنَّةِ وَحَرِيرَهَا فَلاَ تَلْبَسُوهَا فِي الدُّنْيَا»**.

5147 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنْ رِبْعِيٍّ عَنِ ٱمْرَأَتِهِ عَنْ أُخْتِ حُذَيْفَةَ قَالَتْ: خَطَبَنَا رَسُولُ ٱللَّهِ ﷺ فَقَالَ: **«يَا مَعْشَرَ النِّسَاءِ أَمَا لَكُنَّ فِي الْفِضَّةِ مَا تَحَلَّيْنَ؟ أَمَا إِنَّهُ لَيْسَ مِنَ ٱمْرَأَةٍ تَحَلَّتْ ذَهَباً تُظْهِرُهُ إِلاَّ عُذِّبَتْ بِهِ»**.

5148 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَنْصُوراً يُحَدِّثُ عَنْ رِبْعِيٍّ عَنِ ٱمْرَأَتِهِ عَنْ أُخْتِ حُذَيْفَةَ قَالَتْ: خَطَبَنَا رَسُولُ ٱللَّهِ ﷺ فَقَالَ: **«يَا مَعْشَرَ النِّسَاءِ أَمَا لَكُنَّ فِي الْفِضَّةِ مَا تَحَلَّيْنَ؟ أَمَا إِنَّهُ لَيْسَ مِنْكُنَّ ٱمْرَأَةٌ تَحَلَّى ذَهَباً تُظْهِرُهُ إِلاَّ عُذِّبَتْ بِهِ»**.

5149 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ عَمْرٍو أَنَّ أَسْمَاءَ بِنْتَ يَزِيدَ حَدَّثَتْهُ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«أَيُّمَا ٱمْرَأَةٍ تَحَلَّتْ يَعْنِي بِقِلاَدَةٍ مِنْ ذَهَبٍ جُعِلَ فِي عُنُقِهَا مِثْلُهَا مِنَ النَّارِ وَأَيُّمَا ٱمْرَأَةٍ جَعَلَتْ فِي أُذُنِهَا خُرْصاً مِنْ ذَهَبٍ جَعَلَ ٱللَّهُ عَزَّ وَجَلَّ فِي أُذُنِهَا مِثْلَهُ خُرْصاً مِنَ النَّارِ يَوْمَ الْقِيَامَةِ»**.

5150 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي زَيْدٌ عَنْ أَبِي سَلاَّمٍ عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ ٱللَّهِ ﷺ حَدَّثَهُ قَالَ: جَاءَتْ بِنْتُ هُبَيْرَةَ إِلَى رَسُولِ ٱللَّهِ ﷺ وَفِي يَدِهَا

and peace be upon him", and she had a big ring of gold in her hand, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" struck her hand (out of scolding her). She then visited Fatimah, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" and complained to her of what The Messenger of Allah "Allah's blessing and peace be upon him" had done with her. Fatimah took off a chain of gold which was in her neck and said: "This (chain of gold) was given to me as a gift from Abu Hasan (my husband)." When The Messenger of Allah "Allah's blessing and peace be upon him" came to visit her and the chain was in her hand, he said: "O Fatimah! Would you be pleased that the people should say '(This is) Fatimah, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him", even though she has in her hand a chain of fire'?" then, he came out, and did not sit. Fatimah sent the chain to the market and sold it, and bought a slave with its price, and then she manumitted him. When that news reached him he said: "Praise be to Allah Who has saved Fatimah from the fire (of Hell)."

5151- It is narrated on the authority of Thawban, the freed slave of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: The daughter of Hubairah came to The Messenger of Allah "Allah's blessing and peace be upon him", and she had a big ring of gold in her hand…and he mentioned the narration in full.

5152- It is narrated on the authority of Abu Hurairah that he said: I was sitting with The Messenger of Allah "Allah's blessing and peace be upon him" when a woman came to him and said: "O Messenger of Allah! (Is it lawful for me to wear) two bracelets of gold?" he said: "(They will be replaced on the Day of Judgement with) two bracelets of fire." She said: "O Messenger of Allah! (Is it lawful for me to wear) a collar of gold?" he said: "(It will be replaced on the Day of Judgement with) a collar of fire." She said: "(Is it lawful for me to wear) an earring of gold?" he said: "(It will be replaced on the Day of Judgement with) an earring of fire." She had two bracelets of gold which she threw and said: "O Messenger of Allah! If a woman did not adorn herself for her husband, she will come to be of no good in his sight." He said: "What does prevent anyone of you, women, to make two earrings of silver, and make them yellow with saffron or yellowish discharge?"

5153- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" saw her wearing two armlets of gold, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Should I not tell you of what is better than that? If

فَتَخٌ فَقَالَ: كَذَا فِي كِتَابِ أَبِي أَيْ خَوَاتِيمٌ ضِخَامٌ فَجَعَلَ رَسُولُ ٱللَّهِ ﷺ يَضْرِبُ يَدَهَا فَدَخَلَتْ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ ٱللَّهِ ﷺ تَشْكُو إِلَيْهَا الَّذِي صَنَعَ بِهَا رَسُولُ ٱللَّهِ ﷺ فَانْتَزَعَتْ فَاطِمَةُ سِلْسِلَةً فِي عُنُقِهَا مِنْ ذَهَبٍ وَقَالَتْ: هٰذِهِ أَهْدَاهَا إِلَيَّ أَبُو حَسَنٍ فَدَخَلَ رَسُولُ ٱللَّهِ ﷺ وَالسِّلْسِلَةُ فِي يَدِهَا فَقَالَ: «**يَا فَاطِمَةُ أَيَغُرُّكِ أَنْ يَقُولَ النَّاسُ ٱبْنَةُ رَسُولِ ٱللَّهِ وَفِي يَدِهَا سِلْسِلَةٌ مِنْ نَارٍ؟**» ثُمَّ خَرَجَ وَلَمْ يَقْعُدْ فَأَرْسَلَتْ فَاطِمَةُ بِالسِّلْسِلَةِ إِلَى السُّوقِ فَبَاعَتْهَا وَٱشْتَرَتْ بِثَمَنِهَا غُلاَماً وَقَالَ مَرَّةً: عَبْداً وَذَكَرَ كَلِمَةً مَعْنَاهَا فَأَعْتَقَتْهُ فَحُدِّثَ بِذٰلِكَ فَقَالَ: «**الْحَمْدُ لِلَّهِ الَّذِي أَنْجَى فَاطِمَةَ مِنَ النَّارِ**».

5151 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِي سَلاَّمٍ عَنْ أَبِي أَسْمَاءَ عَنْ ثَوْبَانَ قَالَ: جَاءَتْ بِنْتُ هُبَيْرَةَ إِلَى رَسُولِ ٱللَّهِ ﷺ وَفِي يَدِهَا فَتَخٌ مِنْ ذَهَبٍ أَيْ خَوَاتِيمُ ضِخَامٌ نَحْوَهُ.

5152 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ شَاهِينَ الْوَاسِطِيُّ قَالَ: أَنْبَأَنَا خَالِدٌ عَنْ مُطَرِّفٍ ح. وَأَنْبَأَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَسْبَاطُ عَنْ مُطَرِّفٍ عَنْ أَبِي الْجَهْمِ عَنْ أَبِي زَيْدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ قَاعِداً عِنْدَ النَّبِيِّ ﷺ فَأَتَتْهُ ٱمْرَأَةٌ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ سِوَارَيْنِ مِنْ ذَهَبٍ قَالَ: «**سِوَارَانِ مِنْ نَارٍ**». قَالَتْ: يَا رَسُولَ ٱللَّهِ طَوْقٌ مِنْ ذَهَبٍ قَالَ: «**طَوْقٌ مِنْ نَارٍ**» قَالَتْ: قُرْطَيْنِ مِنْ ذَهَبٍ قَالَ: «**قُرْطَيْنِ مِنْ نَارٍ**». قَالَ: وَكَانَ عَلَيْهِمَا سِوَارَانِ مِنْ ذَهَبٍ فَرَمَتْ بِهِمَا قَالَتْ: يَا رَسُولَ ٱللَّهِ إِنَّ الْمَرْأَةَ إِذَا لَمْ تَتَزَيَّنْ لِزَوْجِهَا صَلِفَتْ عِنْدَهُ قَالَ: «**مَا يَمْنَعُ إِحْدَاكُنَّ أَنْ تَصْنَعَ قُرْطَيْنِ مِنْ فِضَّةٍ ثُمَّ تُصَفِّرُهُ بِزَعْفَرَانٍ أَوْ بِعَبِيرٍ؟**». اللَّفْظُ لاِبْنِ حَرْبٍ.

5153 ـ أَخْبَرَنِي الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمْرِو بْنِ الْحَارِثِ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ رَأَى عَلَيْهَا مَسَكَتَيْ ذَهَبٍ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**أَلاَ أُخْبِرُكِ بِمَا هُوَ أَحْسَنُ مِنْ هٰذَا؟**

you take off those (gold armlets) and replace them with two armlets of silver, and make them yellow with saffron, they will be much better."

[40] The Prohibition Of Gold To Men

5154- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" took some silk which he placed on his right, and some gold which he placed on his left and said: "Those two are prohibited to the men of my nation."

5155- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" took some silk which he placed on his right, and some gold which he placed on his left and said: "Those two are prohibited to the men of my nation."

5156- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" took some silk which he placed on his right, and some gold which he placed on his left and said: "Those two are prohibited to the men of my nation."

5157- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" took some gold which he placed on his right, and some silk which he placed on his left and said: "Those two are prohibited to the men of my nation."

5158- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both gold and silk have been made lawful for the women of my nation, even though unlawful for the men of my nation."

5159- It is narrated on the authority of Mu'awiyah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men to wear) silk and gold, except in the form of pieces and fragments (of no significance).

5160- It is narrated on the authority of Mu'awiyah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men to wear) gold, except in the form of fragments (of no significance), as well as he forbade riding on cushions made of silk.

5161- It is narrated on the authority of Mu'awiyah that he said, while there was a group of the companions of Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him": Do you know that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men to wear) gold, except in the form of fragments (of no significance)? They answered in the affirmative.

لَوْ نَزَعْتِ هٰذَا وَجَعَلْتِ مَسَكَتَيْنِ مِنْ وَرِقٍ ثُمَّ صَفَّرْتِهِمَا بِزَعْفَرَانٍ كَانَتَا حَسَنَتَيْنِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا غَيْرُ مَحْفُوظٍ وَٱللَّهُ أَعْلَمُ.

(40) ـ تَحْرِيمُ الذَّهَبِ على الرِّجَالِ

5154 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي أَفْلَحَ الْهَمْدَانِيِّ عَنِ ٱبْنِ زُرَيْرٍ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ نَبِيَّ ٱللَّهِ ﷺ أَخَذَ حَرِيراً فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَباً فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ: «إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

5155 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنِ ٱبْنِ أَبِي الصَّعْبَةِ عَنْ رَجُلٍ مِنْ هَمْدَانَ يُقَالُ لَهُ أَبُو صَالِحٍ عَنِ ٱبْنِ زُرَيْرٍ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ رَسُولَ ٱللَّهِ ﷺ أَخَذَ حَرِيراً فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَباً فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ: «إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

5156 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ لَيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنِ ٱبْنِ أَبِي الصَّعْبَةِ عَنْ رَجُلٍ مِنْ هَمْدَانَ يُقَالُ لَهُ أَفْلَحُ عَنِ ٱبْنِ زُرَيْرٍ أَنَّهُ سَمِعَ عَلِيّاً يَقُولُ: إِنَّ نَبِيَّ ٱللَّهِ ﷺ أَخَذَ حَرِيراً فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَباً فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ: «إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَحَدِيثُ ٱبْنِ الْمُبَارَكِ أَوْلَى بِالصَّوَابِ إِلاَّ قَوْلَهُ أَفْلَحُ فَإِنَّ أَبَا أَفْلَحَ أَشْبَهُ وَٱللَّهُ تَعَالَى أَعْلَمُ.

5157 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي الصَّعْبَةِ عَنْ أَبِي أَفْلَحَ الْهَمْدَانِيِّ عَنْ عَبْدِ ٱللَّهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ قَالَ: سَمِعْتُ عَلِيّاً يَقُولُ: أَخَذَ رَسُولُ ٱللَّهِ ﷺ ذَهَباً بِيَمِينِهِ وَحَرِيراً بِشِمَالِهِ فَقَالَ: «هٰذَا حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

5158 ـ أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ الدَّرْهَمِيُّ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى عَنْ سَعِيدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي مُوسَى أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «أُحِلَّ الذَّهَبُ وَالْحَرِيرُ لإِنَاثِ أُمَّتِي وَحُرِّمَ عَلَى ذُكُورِهَا».

5159 ـ أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ عَنْ خَالِدٍ عَنْ أَبِي قِلاَبَةَ عَنْ مُعَاوِيَةَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ لُبْسِ الْحَرِيرِ وَالذَّهَبِ إِلاَّ مُقَطَّعاً». خَالَفَهُ عَبْدُ الْوَهَّابِ رَوَاهُ عَنْ خَالِدٍ عَنْ مَيْمُونٍ عَنْ أَبِي قِلاَبَةَ.

5160 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ مَيْمُونٍ عَنْ أَبِي قِلاَبَةَ عَنْ مُعَاوِيَةَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ لُبْسِ الذَّهَبِ إِلاَّ مُقَطَّعاً وَعَنْ رُكُوبِ الْمَيَاثِرِ».

5161 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ٱبْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَبِي شَيْخٍ أَنَّهُ سَمِعَ مُعَاوِيَةَ وَعِنْدَهُ جَمْعٌ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ قَالَ: «أَتَعْلَمُونَ أَنَّ نَبِيَّ ٱللَّهِ ﷺ نَهَى عَنْ لُبْسِ الذَّهَبِ إِلاَّ مُقَطَّعاً؟ قَالُوا: ٱللَّهُمَّ نَعَمْ».

5162- It is narrated on the authority of Abu Shaikh that he was with Mu'awiyah and he was performing pilgrimage, and there was a gathering of the companions of Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him", when he said: Do you not know that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men to wear) gold, except in the form of fragments (of no significance)? They answered in the affirmative.

5163- It is narrated on the authority of Mu'awiyah that in the year he performed Hajj, he gathered a group of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" in the Ka'bah and said to them: "I beseech you by Allah to tell me: has The Messenger of Allah "Allah's blessing and peace be upon him" forbidden (men to wear) gold?" they answered in the affirmative. He said: "And I bear witness to that."

5164- It is narrated on the authority of Mu'awiyah that in the year he performed Hajj, he gathered a group of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" in the Ka'bah and said to them: "I beseech you by Allah to tell me: has The Messenger of Allah "Allah's blessing and peace be upon him" forbidden (men to wear) gold?" they answered in the affirmative. He said: "And I bear witness to that."

5165- It is narrated on the authority of Mu'awiyah that when he performed Hajj, he gathered a group from amongst the Ansar in the Ka'bah and said to them: "I beseech you by Allah to tell me: Did you not hear The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden (men to wear) gold?" they answered in the affirmative, thereupon he said: "And I bear witness to that."

5166- It is narrated on the authority of Mu'awiyah that when he performed Hajj, he gathered a group from amongst the Ansar in the Ka'bah and said to them: "I beseech you by Allah to tell me: have you not heard The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden (men to wear) gold?" they answered in the affirmative, thereupon he said: "And I bear witness to that."

5167- It is narrated on the authority of Mu'awiyah that when he performed Hajj, he gathered a group from amongst the Ansar in the Ka'bah and said to them: "I beseech you by Allah to tell me: Did you not hear The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden (men to wear) gold?" they answered in the affirmative, thereupon he said: "And I bear witness to that."

5162 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: أَنْبَأَنَا أَسْبَاطُ عَنْ مُغِيرَةَ عَنْ مَطَرٍ عَنْ أَبِي شَيْخٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ مُعَاوِيَةَ فِي بَعْضِ حَجَّاتِهِ إِذْ جَمَعَ رَهْطاً مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ فَقَالَ لَهُمْ: «أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ لُبْسِ الذَّهَبِ إِلاَّ مُقَطَّعاً؟ قَالُوا: اللَّهُمَّ نَعَمْ». خَالَفَهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَلَى ٱخْتِلاَفٍ بَيْنَ أَصْحَابِهِ عَلَيْهِ.

5163 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى حَدَّثَنِي أَبُو شَيْخٍ الْهُنَائِيُّ عَنْ أَبِي حِمَّانَ: أَنَّ مُعَاوِيَةَ عَامَ حَجَّ جَمَعَ نَفَراً مِنْ أَصْحَابِ رَسُولِ ٱللَّهِ ﷺ فِي الْكَعْبَةِ فَقَالَ لَهُمْ: «أَنْشُدُكُمُ ٱللَّهَ أَنَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ لُبْسِ الذَّهَبِ؟ قَالُوا: نَعَمْ قَالَ: وَأَنَا أَشْهَدُ» خَالَفَهُ حَرْبُ بْنُ شَدَّادٍ رَوَاهُ عَنْ يَحْيَى عَنْ أَبِي شَيْخٍ عَنْ أَخِيهِ حِمَّانَ.

5164 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا حَرْبُ ابْنُ شَدَّادٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي أَبُو شَيْخٍ عَنْ أَخِيهِ حِمَّانَ: أَنَّ مُعَاوِيَةَ عَامَ حَجَّ جَمَعَ نَفَراً مِنْ أَصْحَابِ رَسُولِ ٱللَّهِ ﷺ فِي الْكَعْبَةِ فَقَالَ لَهُمْ: «أَنْشُدُكُمْ بِٱللَّهِ هَلْ نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ لبُوسِ الذَّهَبِ؟ قَالُوا: نَعَمْ قَالَ: وَأَنَا أَشْهَدُ». خَالَفَهُ الأَوْزَاعِيُّ عَلَى ٱخْتِلاَفِ أَصْحَابِهِ عَلَيْهِ فِيهِ.

5165 ـ أَخْبَرَنِي شُعَيْبُ بْنُ شُعَيْبِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الأَوْزَاعِيِّ عَنْ حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو شَيْخٍ قَالَ: حَدَّثَنِي حِمَّانُ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفَراً مِنَ الأَنْصَارِ فِي الْكَعْبَةِ فَقَالَ: «أَنْشُدُكُمْ بِاللَّهِ أَلَمْ تَسْمَعُوا رَسُولَ ٱللَّهِ ﷺ يَنْهَى عَنِ الذَّهَبِ؟ قَالُوا: نَعَمْ قَالَ: وَأَنَا أَشْهَدُ».

5166 ـ أَخْبَرَنَا نُصَيْرُ بْنُ الْفَرَجِ قَالَ: حَدَّثَنَا عِمَارَةُ بْنُ بِشْرٍ عَنِ الأَوْزَاعِيِّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي حِمَّانُ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفَراً مِنَ الأَنْصَارِ فِي الْكَعْبَةِ فَقَالَ: «أَنْشُدُكُمْ بِاللَّهِ أَلَمْ تَسْمَعُوا رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الذَّهَبِ؟ قَالُوا: نَعَمْ قَالَ: وَأَنَا أَشْهَدُ».

5167 ـ وَأَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ عَنْ عُقْبَةَ عَنِ الأَوْزَاعِيِّ حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي ٱبْنُ حِمَّانَ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفَراً مِنَ الأَنْصَارِ فِي الْكَعْبَةِ فَقَالَ: «أَلَمْ تَسْمَعُوا رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الذَّهَبِ؟ قَالُوا: نَعَمْ قَالَ: وَأَنَا أَشْهَدُ».

5168- It is narrated on the authority of Mu'awiyah that when he performed Hajj, he gathered a group from amongst the Ansar in the Ka'bah and said to them: "I beseech you by Allah to tell me: Did you not hear The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden (men to wear) gold?" they answered in the affirmative, thereupon he said: "And I bear witness to that."

5169- It is narrated on the authority of Mu'awiyah that he said, while there was a group from amongst the Muhajirs and Ansar around him: "Do you know that Allah's Apostle "Allah's blessing and peace be upon him" forbade (men) to wear silk? They answered in the affirmative. He asked: "And (do you know that he forbade men to wear) also gold except in the form of fragments (of no significance)?" they answered in the affirmative.

5170- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (men to wear) gold except in the form of fragments (of no significance).

[41] When One's Nose Is Damaged: Should He Take A Gold Nose?

5171- It is narrated on the authority of Abd Ar-Rahman Ibn Tarafah that his grandfather Arfajah Ibn As'ad had his nose cut on the day of Kilab (a famous day during the pre-Islamic period of ignorance), thereupon he made a nose of silver, and when it decayed while being on his body, the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to take a nose of gold.

5172- It is narrated on the authority of Abd Ar-Rahman Ibn Tarafah that his grandfather Arfajah Ibn As'ad had his nose cut on the day of Kilab (a famous day during the pre-Islamic period of ignorance), thereupon he made a nose of silver, and when it decayed while being on his body, the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to take a nose of gold.

[42] The Concession For Men To Wear A Ring Of Gold

5173- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Umar saw Suhaib wearing a ring of gold, thereupon he asked him: "What is the reason that I see you wearing a ring of gold?" he said: "No doubt, the one who is better than you saw it, even though he did not criticize that." He asked: "Who is he?" he said: "the Messenger of Allah "Allah's blessing and peace be upon him"." Abu Abd Ar-Rahman says: This narration is rejected.

5168 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي حِمَّانُ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفَراً مِنَ الأَنْصَارِ فِي الْكَعْبَةِ فَقَالَ: «أَنْشُدُكُمْ بِاللَّهِ أَلَمْ تَسْمَعُوا رَسُولَ ٱللَّهِ ﷺ يَنْهَى عَنِ الذَّهَبِ؟ قَالُوا: نَعَمْ قَالَ: وَأَنَا أَشْهَدُ».

قال أبو عبد الرحمن: عمارة أحفظ من يحيى وحديثه أولى بالصَّواب.

5169 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا بَيْهَسُ بْنُ فَهْدَانَ قَالَ: حَدَّثَنَا أَبُو شَيْخٍ الْهُنَائِيُّ قَالَ: سَمِعْتُ مُعَاوِيَةَ وَحَوْلَهُ نَاسٌ مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ فَقَالَ لَهُمْ: «أَتَعْلَمُونَ أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ لُبْسِ الْحَرِيرِ؟ فَقَالُوا: اللَّهُمَّ نَعَمْ قَالَ: وَنَهَى عَنْ لُبْسِ الذَّهَبِ إِلاَّ مُقَطَّعاً؟ قَالُوا: نَعَمْ». خَالَفَهُ عَلِيُّ ابْنُ غُرَابٍ رَوَاهُ عَنْ بَيْهَسٍ عَنْ أَبِي شَيْخٍ عَنِ ابْنِ عُمَرَ.

5170 ـ أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ قَالَ: حَدَّثَنَا بَيْهَسُ بْنُ فَهْدَانَ قَالَ: أَنْبَأَنَا أَبُو شَيْخٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ لُبْسِ الذَّهَبِ إِلاَّ مُقَطَّعاً».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ النَّضْرِ أَشْبَهُ بِالصَّوَابِ وَٱللَّهُ تَعَالَى أَعْلَمُ.

(41) ـ مَنْ أُصِيبَ أَنْفُهُ هَلْ يَتَّخِذُ أَنْفاً مِنْ ذَهَبٍ؟

5171 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ طَرَفَةَ عَنْ جَدِّهِ عَرْفَجَةَ بْنِ أَسْعَدَ: أَنَّهُ أُصِيبَ أَنْفُهُ يَوْمَ الْكُلاَبِ فِي الْجَاهِلِيَّةِ فَاتَّخَذَ أَنْفاً مِنْ وَرِقٍ فَأَنْتَنَ عَلَيْهِ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَتَّخِذَ أَنْفاً مِنْ ذَهَبٍ.

5172 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ أَبِي الأَشْهَبِ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ طَرَفَةَ عَنْ عَرْفَجَةَ بْنِ أَسْعَدَ بْنِ كُرَيْبٍ قَالَ: وَكَانَ جَدُّهُ قَالَ: «حَدَّثَنِي أَنَّهُ رَأَى جَدَّهُ قَالَ أُصِيبَ أَنْفُهُ يَوْمَ الْكُلاَبِ فِي الْجَاهِلِيَّةِ قَالَ: فَاتَّخَذَ أَنْفاً مِنْ فِضَّةٍ فَأَنْتَنَ عَلَيْهِ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَتَّخِذَهُ مِنْ ذَهَبٍ».

(42) ـ الرُّخْصَةُ فِي خَاتَمِ الذَّهَبِ لِلرِّجَالِ

5173 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدِ بْنِ كَثِيرٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ عَنْ عِيسَى بْنِ يُونُسَ عَنِ الضَّحَّاكِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عَطَاءٍ الْخُرَاسَانِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ عُمَرُ لِصُهَيْبٍ: مَا لِي أَرَى عَلَيْكَ خَاتَمَ الذَّهَبِ؟ قَالَ: قَدْ رَآهُ مَنْ هُوَ خَيْرٌ مِنْكَ فَلَمْ يَعِبْهُ قَالَ: مَنْ هُوَ؟ قَالَ: رَسُولُ ٱللَّهِ ﷺ.

[43] The Ring Of Gold

5174- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold. When the Messenger of Allah "Allah's blessing and peace be upon him" wore that ring, the people wore rings of gold (in imitation of him). On that the Messenger of Allah "Allah's blessing and peace be upon him" (took it off and) said: "I wore that ring, but I would never wear such (rings of gold)." Accordingly, the people took off their rings.

5175-It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have gold ring, to have a garment made of cotton mixed with silk, to sit on a red cushion (made of brocade and put over the saddle), and to drink beer.

5176-It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing a gold ring, a garment made of cotton mixed with silk, and sitting on a red cushion (made of silk and brocade and put over the saddle).

5177-It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing gold rings, sitting on red cushions (made of silk and brocade and put over the saddle), wearing garments made of cotton mixed with silk, and drinking beer, i.e. a drink made of parley and wheat, and it is very hot.

5178-It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have a gold ring, to have a garment made of cotton mixed with silk, to sit on a red cushion (made of brocade and put over the saddle), and to drink beer.

5179-It is narrated on the authority of Sa'sa'ah Ibn Suhan that he said: I said to Ali: "Forbid us to do the same things which the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do." He said: "the Messenger of Allah "Allah's blessing and peace be upon him" forbade me (to use containers made of) dry gourd, green-coloured jar, to have a gold ring, to wear silk, to have a garment made of cotton mixed with silk, and to sit on a red cushion (made of silk and brocade and put over the saddle)."

5180- It is narrated on the authority of Malik Ibn Umair that he said: Sa'sa'ah Ibn Suhan came to Ali and said: "Forbid us to do the same things which the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do." He said: "the Messenger of Allah "Allah's blessing and peace be upon him" forbade us (to drink in) dry gourd, green-coloured jar, hollow stump of palm-trees, to drink beer, and he further forbade us to have

(43) ـ خَاتَمُ الذَّهَبِ

5174 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ قَالَ: ٱتَّخَذَ رَسُولُ ٱللَّهِ ﷺ خَاتَمَ الذَّهَبِ فَلَبِسَهُ رَسُولُ ٱللَّهِ ﷺ فَٱتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِنِّي كُنْتُ أَلْبَسُ هٰذَا الْخَاتَمَ وَإِنِّي لَنْ أَلْبَسَهُ أَبَداً**» فَنَبَذَهُ فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

5175 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسحَاقَ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ: قَالَ عَلِيٌّ: «نَهَانِي النَّبِيُّ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْقَسِّيِّ وَعَنِ الْمَيَاثِرِ الْحُمْرِ وَعَنِ الْجِعَةِ».

5176 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ الرَّحِيمِ عَنْ زَكَرِيَّا عَنْ أَبِي إِسْحَاقَ عَنْ هُبَيْرَةَ عَنْ عَلِيٍّ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْقَسِّيِّ وَعَنِ الْمَيَاثِرِ الْحُمْرِ».

5177 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ ٱبْنُ آدَمَ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ هُبَيْرَةَ سَمِعَهُ مِنْ عَلِيٍّ يَقُولُ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ حَلْقَةِ الذَّهَبِ وَعَنِ الْمِيثَرَةِ الْحَمْرَاءِ وَعَنِ الثِّيَابِ الْقَسِّيَّةِ وَعَنِ الْجِعَةِ شَرَابٌ يُصْنَعُ مِنَ الشَّعِيرِ وَالْحِنْطَةِ وَذَكَرَ مِنْ شِدَّتِهِ». خَالَفَهُ عَمَّارُ بْنُ رُزَيْقٍ رَوَاهُ عَنْ أَبِي إِسْحَاقَ عَنْ صَعْصَعَةَ عَنْ عَلِيٍّ.

5178 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ عَنْ صَعْصَعَةَ بْنِ صُوحَانَ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ عَنْ حَلْقَةِ الذَّهَبِ وَالْقَسِّيِّ وَالْمِيثَرَةِ وَالْجِعَةِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الَّذِي قَبْلَهُ أَشْبَهُ بِالصَّوَابِ.

5179 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عُبَيْدُ ٱللَّهِ بْنُ مُوسَى قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ عَنْ مَالِكِ بْنِ عُمَيْرٍ عَنْ صَعْصَعَةَ بْنِ صُوحَانَ قَالَ: قُلْتُ لِعَلِيٍّ: أَنْهَنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ ٱللَّهِ ﷺ قَالَ: «نَهَانِي عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَحَلْقَةِ الذَّهَبِ وَلُبْسِ الْحَرِيرِ وَالْقَسِّيِّ وَالْمِيثَرَةِ الْحَمْرَاءِ».

5180 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ قَالَ: حَدَّثَنَا مَرْوَانُ هُوَ ٱبْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ هُوَ ٱبْنُ سُمَيْعٍ الْحَنَفِيُّ عَنْ مَالِكِ بْنِ عُمَيْرٍ قَالَ: جَاءَ صَعْصَعَةُ بْنُ صُوحَانَ إِلَى عَلِيٍّ فَقَالَ: أَنْهَنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ ٱللَّهِ ﷺ قَالَ: «نَهَانَا رَسُولُ ٱللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْجِعَةِ وَنَهَانَا عَنْ حَلْقَةِ الذَّهَبِ

gold rings, to wear silk, to have garments made of cotton mixed with silk, and to sit on red cushions (made of brocade and put over the saddle)."

5181- It is narrated on the authority of Malik Ibn Umair that he said: Sa'sa'ah Ibn Suhan said to Ali: "O Commander of Believers! Forbid us to do the same things which the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do." He said: "the Messenger of Allah "Allah's blessing and peace be upon him" forbade us (to drink in) dry gourd, green-coloured jar, to drink beer, and to have gold rings, to wear silk, and to sit on red cushions (made of silk and brocade and put over the saddle)."

5182- It is narrated on the authority of Ali Ibn Abu Talib that he said: My beloved one, The Messenger of Allah "Allah's blessing and peace be upon him" forbade me, and I do not say 'forbade the people' to do three things: he forbade me to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), to wear garments dyed with safflower, as well as to recite the Holy Qur'an (during the prayer) while being in bowing and prostration posture.

5183- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me, and I do not say 'forbade you' to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), to wear garments dyed with safflower, as well as to recite the Holy Qur'an (during the prayer) while being in bowing (and prostration) posture.

5184- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite the Holy Qur'an (during the prayer) while being in bowing (and prostration) posture, to wear gold and to wear garments dyed with safflower.

5185- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me, and I do not say 'forbade you' to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), to wear garments dyed with safflower, as well as to recite the Holy Qur'an (during the prayer) while being in bowing (and prostration) posture.

5186- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have a gold ring, to wear garments dyed with safflower, to wear the linen clothes containing silk (brought from an Egyptian town), as well as to recite the Holy Qur'an (during the prayer) while being in bowing posture.

وَلُبْسِ الْحَرِيرِ وَلُبْسِ الْقَسِّيِّ وَالْمَيْثَرَةِ الْحَمْرَاءِ».

5181 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ عَنْ مَالِكِ بْنِ عُمَيْرٍ قَالَ: قَالَ صَعْصَعَةُ بْنُ صُوحَانَ لِعَلِيٍّ: يَا أَمِيرَ الْمُؤْمِنِينَ أَنْهَنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللَّهِ ﷺ قَالَ: «نَهَانَا رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْجِعَةِ وَعَنْ حَلَقِ الذَّهَبِ وَلُبْسِ الْحَرِيرِ وَعَنِ الْمَيْثَرَةِ الْحَمْرَاءِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ مَرْوَانَ وَعَبْدِ الْوَاحِدِ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ إِسْرَائِيلَ.

5182 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ وَعُثْمَانُ بْنُ عُمَرَ قَالَ أَبُو عَلِيٍّ: حَدَّثَنَا. وَقَالَ عُثْمَانُ: أَنْبَأَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ عَنْ عَلِيٍّ حَدَّثَنَا قَالَ: «نَهَانِي حِبِّي ﷺ عَنْ ثَلاَثٍ لاَ أَقُولُ نَهَى النَّاسَ نَهَانِي عَنْ تَخَتُّمِ الذَّهَبِ وَعَنْ لُبْسِ الْقَسِّيِّ وَعَنِ الْمُعَصْفَرِ الْمُفَدَّمَةِ وَلاَ أَقْرَأُ سَاجِداً وَلاَ رَاكِعاً». تَابَعَهُ الضَّحَّاكُ بْنُ عُثْمَانَ.

5183 ـ أَخْبَرَنَا الْحَسَنُ بْنُ دَاوُدَ الْمُنْكَدِرِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ عَنْ إِبْرَاهِيمَ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ وَلاَ أَقُولُ نَهَاكُمْ عَنْ تَخَتُّمِ الذَّهَبِ وَعَنْ لُبْسِ الْقَسِّيِّ وَعَنْ لُبْسِ الْمُفَدَّمِ وَالْمُعَصْفَرِ وَعَنِ الْقِرَاءَةِ رَاكِعاً».

5184 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ قَالَ: حَدَّثَنَا أَبُو الأَسْوَدِ قَالَ: حَدَّثَنَا نَافِعُ بْنُ يَزِيدَ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ عَنْ إِبْرَاهِيمَ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيّاً يَقُولُ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْقِرَاءَةِ وَأَنَا رَاكِعٌ وَعَنْ لُبْسِ الذَّهَبِ وَالْمُعَصْفَرِ».

5185 ـ أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ وَعَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَلِيّاً يَقُولُ: «نَهَانِي رَسُولُ اللَّهِ ﷺ وَلاَ أَقُولُ نَهَاكُمْ عَنْ خَاتَمِ الذَّهَبِ وَعَنِ الْقَسِّيِّ وَالْمُعَصْفَرِ وَأَنْ لاَ أَقْرَأَ وَأَنَا رَاكِعٌ».

5186 ـ أَخْبَرَنِي هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلاَلٍ عَنْ مُحَمَّدِ بْنِ عِيسَى وَهُوَ ابْنُ الْقَاسِمِ بْنِ سُمَيْعٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ مَوْلَى عَلِيٍّ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ تَخَتُّمِ الذَّهَبِ وَعَنِ الْمُعَصْفَرِ وَعَنْ لُبْسِ الْقَسِّيِّ وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ».

5187- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the linen clothes containing silk (brought from an Egyptian town), to wear garments dyed with safflower, and to have a gold ring.

5188- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to do four things: he forbade me to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), to recite the Holy Qur'an (during the prayer) while being in bowing posture, and to wear garments dyed with safflower.

5189- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear garments dyed with safflower, to wear the linen clothes containing silk (brought from an Egyptian town), and to have a gold ring, as well as to recite the Qur'an (during the prayer) while being in the bowing posture.

5190- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear garments dyed with safflower, to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), as well as to recite the Qur'an (during the prayer) while being in the bowing posture.

5191- It is narrated on the authority of Ali Ibn Abu Talib that The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing garments dyed with safflower, wearing the linen clothes containing silk (brought from an Egyptian town), as well as reciting the Qur'an (during the prayer) while being in the bowing posture.

5192- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me…and the rest is the same.

[44] The Narration Of Abidah

5193- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the linen clothes containing silk (brought from an Egyptian town), to wear silk, to have a gold ring, as well as to recite the Qur'an (during the prayer) while being in the bowing posture.

5194- It is narrated on the authority of Ali that he forbade (sitting on) purple cushions (made of brocade and put over the saddles), wearing the linen clothes containing silk, and wearing a gold ring.

5187 ـ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عُمَرَ عَنْ نَافِعٍ عَنِ ٱبْنِ حُنَيْنٍ مَوْلَى ٱبْنِ عَبَّاسٍ أَنَّ عَلِيّاً قَالَ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ عَنْ لُبْسِ الْقَسِّيِّ وَالْمُعَصْفَرِ وَعَنِ التَّخَتُّمِ بِالذَّهَبِ».

5188 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ وَهُوَ ٱبْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ حُنَيْنٍ مَوْلَى عَلِيٍّ عَنْ عَلِيٍّ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ عَنْ أَرْبَعٍ عَنِ التَّخَتُّمِ بِالذَّهَبِ وَعَنْ لُبْسِ الْقَسِّيِّ وَعَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ وَعَنْ لُبْسِ الْمُعَصْفَرِ». وَوَافَقَهُ أَيُّوبُ إِلاَّ أَنَّهُ لَمْ يُسَمِّ الْمَوْلَى.

5189 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عَبْدِ الرَّحْمٰنِ الْبَلْخِيُّ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنْ مَوْلَى لِلْعَبَّاسِ أَنَّ عَلِيّاً قَالَ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ عَنْ لُبْسِ الْمُعَصْفَرِ وَعَنِ الْقَسِّيِّ وَعَنِ التَّخَتُّمِ بِالذَّهَبِ وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ».

5190 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَرْبٌ وَهُوَ ٱبْنُ شَدَّادٍ عَنْ يَحْيَى قَالَ: حَدَّثَنِي عَمْرُو بْنُ سَعِيدٍ الْفَدَكِيُّ أَنَّ نَافِعاً أَخْبَرَهُ قَالَ: حَدَّثَنِي ٱبْنُ حُنَيْنٍ أَنَّ عَلِيّاً حَدَّثَهُ قَالَ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ عَنْ ثِيَابِ الْمُعَصْفَرِ وَعَنْ خَاتَمِ الذَّهَبِ وَعَنْ لُبْسِ الْقَسِّيِّ وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ». خَالَفَهُ اللَّيْثُ بْنُ سَعْدٍ.

5191 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ ٱللَّهِ بْنِ حُنَيْنٍ عَنْ بَعْضِ مَوَالِي الْعَبَّاسِ عَنْ عَلِيٍّ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الْمُعَصْفَرِ وَالثِّيَابِ الْقَسِّيَّةِ وَعَنْ أَنْ يَقْرَأَ وَهُوَ رَاكِعٌ».

5192 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو الأَوْزَاعِيُّ عَنْ يَحْيَى عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ». وَسَاقَ الْحَدِيثَ.

(44) ـ حَدِيثُ عُبَيْدَةَ

5193 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ أَشْعَثَ عَنْ مُحَمَّدٍ عَنْ عُبَيْدَةَ عَنْ عَلِيٍّ قَالَ: «نَهَانِي النَّبِيُّ ﷺ عَنِ الْقَسِّيِّ وَالْحَرِيرِ وَخَاتَمِ الذَّهَبِ وَأَنْ أَقْرَأَ رَاكِعاً». خَالَفَهُ هِشَامٌ وَلَمْ يَرْفَعْهُ.

5194 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا هِشَامٌ عَنْ مُحَمَّدٍ عَنْ عُبَيْدَةَ عَنْ عَلِيٍّ قَالَ: «نَهَى عَنْ مَيَاثِرِ الأُرْجُوَانِ وَلُبْسِ الْقَسِّيِّ وَخَاتَمِ الذَّهَبِ».

5195- It is narrated on the authority of Abidah that he forbade (sitting on) purple cushions (made of brocade and put over the saddles), and wearing gold rings.

[45] The Narration Of Abu Hurairah

5196- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear a gold ring.

5197- It is narrated on the authority of Imran that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing silk, wearing gold rings, and drinking in green-coloured jars.

5198- It is narrated on the authority of Abu Sa'id Al-Khudri that a man came from Najran to The Messenger of Allah "Allah's blessing and peace be upon him", and he was wearing a ring of gold, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" turned away from him and said to him: "You've come to me while having in your hand a piece of fire."

5199- It is narrated on the authority of Al-Bara' that a man was sitting with The Messenger of Allah "Allah's blessing and peace be upon him", and there was a gold ring in his hand. At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" had a reclining leaf-stalk in his hand, therewith The Messenger of Allah "Allah's blessing and peace be upon him" struck his (the man's) finger. He asked: "What is wrong with me O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should you not throw away that (gold ring) which is in your finger?" the man took it off and threw it away. Afterwards The Messenger of Allah "Allah's blessing and peace be upon him" saw him and asked him about the ring, and he said: "I've thrown it away." He said: "I did not order you to do so; but I ordered you to sell it and benefit from its price." However, this narration is rejected.

5200- It is narrated on the authority of Abu Tha'labah Al-Khushani that The Messenger of Allah "Allah's blessing and peace be upon him" saw a gold ring in his hand, thereupon he kept beating him with a rod he had; and once The Messenger of Allah "Allah's blessing and peace be upon him" became heedless (as being occupied by something) he threw it away. On that he (the Prophet) said: "We do not see but that we've pained and amerced you (by beating and causing you to throw away the ring)."

5201- It is narrated on the authority of Abu Idris Al-Khawlani from a man belonging to those who joined the time of Allah's Apostle "Allah's blessing and peace be upon him" that he wore a gold ring...and the rest is the same.

5195 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ مُحَمَّدٍ عَنْ عُبَيْدَةَ قَالَ: «نَهَى عَنْ مَيَاثِرِ الأُرْجُوَانِ وَخَوَاتِيمِ الذَّهَبِ».

(45) ـ حَدِيثُ أَبِي هُرَيْرَةَ والاخْتِلافُ على قَتَادَةَ

5196 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنِ الْحَجَّاجِ هُوَ ٱبْنُ الْحَجَّاجِ عَنْ قَتَادَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدٍ عَنْ بُشَيْرِ بْنِ نَهِيكٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ عَنْ تَخَتُّمِ الذَّهَبِ».

5197 ـ أَخْبَرَنَا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ قَالَ: حَدَّثَنَا حَفْصٌ اللَّيْثِيُّ قَالَ: أَشْهَدُ عَلَى عِمْرَانَ أَنَّهُ حَدَّثَنَا قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ وَعَنِ التَّخَتُّمِ بِالذَّهَبِ وَعَنِ الشُّرْبِ فِي الْحَنَاتِمِ».

5198 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بَكْرِ بْنِ سَوَادَةَ أَنَّ أَبَا الْبَخْتَرِيِّ حَدَّثَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ: أَنَّ رَجُلاً قَدِمَ مِنْ نَجْرَانَ إِلَى رَسُولِ ٱللَّهِ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ فَأَعْرَضَ عَنْهُ رَسُولُ ٱللَّهِ ﷺ وَقَالَ: «**إِنَّكَ جِئْتَنِي وَفِي يَدِكَ جَمْرَةٌ مِنْ نَارٍ**».

5199 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ عَنْ سَالِمٍ عَنْ رَجُلٍ حَدَّثَهُ عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ رَجُلاً كَانَ جَالِساً عِنْدَ النَّبِيِّ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ وَفِي يَدِ رَسُولِ ٱللَّهِ ﷺ مِخْصَرَةٌ أَوْ جَرِيدَةٌ فَضَرَبَ بِهَا النَّبِيُّ ﷺ إِصْبَعَهُ فَقَالَ الرَّجُلُ: مَا لِي يَا رَسُولَ ٱللَّهِ؟ قَالَ: «**أَلاَ تَطْرَحُ هٰذَا الَّذِي فِي إِصْبَعِكَ؟**» فَأَخَذَهُ الرَّجُلُ فَرَمَى بِهِ فَرَآهُ النَّبِيُّ ﷺ بَعْدَ ذٰلِكَ فَقَالَ: «**مَا فَعَلَ الْخَاتَمُ؟**» قَالَ: رَمَيْتُ بِهِ قَالَ: «**مَا بِهٰذَا أَمَرْتُكَ إِنَّمَا أَمَرْتُكَ أَنْ تَبِيعَهُ فَتَسْتَعِينَ بِثَمَنِهِ**». وَهٰذَا حَدِيثٌ مُنْكَرٌ.

5200 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنِ النُّعْمَانِ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ: أَنَّ النَّبِيَّ ﷺ أَبْصَرَ فِي يَدِهِ خَاتَماً مِنْ ذَهَبٍ فَجَعَلَ يَقْرَعُهُ بِقَضِيبٍ مَعَهُ فَلَمَّا غَفَلَ النَّبِيُّ ﷺ أَلْقَاهُ قَالَ: «**مَا أُرَانَا إِلاَّ قَدْ أَوْجَعْنَاكَ وَأَغْرَمْنَاكَ**». خَالَفَهُ يُونُسُ رَوَاهُ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ مُرْسَلاً.

5201 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ: «أَنَّ رَجُلاً مِمَّنْ أَدْرَكَ النَّبِيَّ ﷺ لَبِسَ خَاتَماً مِنْ ذَهَبٍ». نَحْوَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَحَدِيثُ يونُسَ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ النُّعْمَانِ.

5202- It is narrated on the authority of Abu Idris Al-Khawlani that once, The Messenger of Allah "Allah's blessing and peace be upon him" saw a gold ring in the finger of a man…and the rest is the same.

5203- It is narrated on the authority of Abu Idris Al-Khawlani that once, The Messenger of Allah "Allah's blessing and peace be upon him" saw a gold ring in the finger of a man thereupon he kept beating his finger with a rod which he had until he threw it away.

5204- It is narrated on the authority of Ibn Shihab that once, The Messenger of Allah "Allah's blessing and peace be upon him" saw a gold ring in the finger of a man…and the rest is the same.

[46] How Much Silver Should A Ring Contain?

5205- It is narrated on the authority of Abdullah Ibn Buraidah from his father that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" having a ring of iron, thereupon he said to him: "Why do I see you wearing the ornament of the denizens of the fire (of Hell)?" he threw it away, and came to him for the second time, having a ring of copper, thereupon he said to him: "Why do I detect on you the smell of those of the idols?" he threw it away and said: "O Messenger of Allah! From which metal should I take it then?" he said: "From silver, and do not complete it to a Dirham-weight."

[47] The Feature Of The Ring Of The Prophet "Peace Be Upon Him"

5206- It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" had a ring of silver, with Abyssinian stone, on which the following was engraved: "Muhammad, the Messenger of Allah".

5207- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had a silver ring, which he used to wear in his right hand, and it had an Abyssinian stone, which he used to make towards his palm.

5208- It is narrated on the authority of Anas Ibn Malik that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" was of silver, with a built-in stone.

5209- It is narrated on the authority of Anas Ibn Malik that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" was of silver, with a built-in stone.

5202 ـ أَخْبَرَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ الدِّمَشْقِيُّ أَبُو عَبْدِ الْمَلِكِ قِرَاءَةً قَالَ: حَدَّثَنَا ٱبْنُ عَائِذٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنِ الأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ رَأَى عَلَى رَجُلٍ خَاتَماً مِنْ ذَهَبٍ». نَحْوَهُ.

5203 ـ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الْعُمَرِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي إِدْرِيسَ: «أَنَّ النَّبِيَّ ﷺ رَأَى فِي يَدِ رَجُلٍ خَاتَمَ ذَهَبٍ فَضَرَبَ إِصْبَعَهُ بِقَضِيبٍ كَانَ مَعَهُ حَتَّى رَمَى بِهِ».

5204 ـ أَخْبَرَنِي أَبُو بَكْرٍ أَحْمَدُ بْنُ عَلِيٍّ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا الْوَرْكَانِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ٱبْنِ شِهَابٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ. مُرْسَلٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَالْمَرَاسِيلُ أَشْبَهُ بِالصَّوَابِ وَٱللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

(46) ـ مِقْدَارُ ما يُجْعَلُ في الخَاتَمِ مِنَ الفِضَّةِ

5205 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنِي عَبْدُ ٱللَّهِ بْنُ مُسْلِمٍ مِنْ أَهْلِ مَرْوَ أَبُو طَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَجُلاً جَاءَ إِلَى النَّبِيِّ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ حَدِيدٍ فَقَالَ: **«مَا لِي أَرَى عَلَيْكَ حِلْيَةَ أَهْلِ النَّارِ؟»** فَطَرَحَهُ ثُمَّ جَاءَهُ وَعَلَيْهِ خَاتَمٌ مِنْ شَبَهٍ فَقَالَ: **«مَا لِي أَجِدُ مِنْكَ رِيحَ الأَصْنَامِ؟»** فَطَرَحَهُ قَالَ: يَا رَسُولَ ٱللَّهِ مِنْ أَيِّ شَيْءٍ أَتَّخِذُهُ؟ قَالَ: **«مِنْ وَرِقٍ وَلاَ تُتِمَّهُ مِثْقَالاً»**.

(47) ـ صِفَةُ خَاتَمِ النَّبِيِّ ﷺ

5206 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ ٱتَّخَذَ خَاتَماً مِنْ وَرِقٍ فَصُّهُ حَبَشِيٌّ وَنُقِشَ فِيهِ مُحَمَّدٌ رَسُولُ ٱللَّهِ».

5207 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ مُوسَى قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ٱبْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ لِرَسُولِ ٱللَّهِ ﷺ خَاتَمُ فِضَّةٍ يَتَخَتَّمُ بِهِ فِي يَمِينِهِ فَصُّهُ حَبَشِيٌّ يَجْعَلُ فَصَّهُ مِمَّا يَلِي كَفَّهُ».

5208 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ الْحِمْصِيُّ وَكَانَ أَبُوهُ خَالِدٌ عَلَى قَضَاءِ حِمْصَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَلَمَةُ وَهُوَ ٱبْنُ عَبْدِ الْمَلِكِ الْعَوْصِيُّ عَنِ الْحَسَنِ وَهُوَ ٱبْنُ صَالِحِ بْنِ حَيٍّ عَنْ عَاصِمٍ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ خَاتَمُ رَسُولِ ٱللَّهِ ﷺ مِنْ فِضَّةٍ وَكَانَ فَصُّهُ مِنْهُ».

5209 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامَ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ حُمَيْداً عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ خَاتَمُهُ مِنْ وَرِقٍ فَصُّهُ مِنْهُ».

5210- It is narrated on the authority of Anas Ibn Malik that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" was of silver, with a built-in stone.

5211- It is narrated on the authority of Anas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" intended to send a letter to the Romans, it was said to him that they would not read a letter unless it was sealed. For that reason, he got a ring of silver, as if I'm looking at its glitter in his hand, on which (the phrase) "Muhammad, the Messenger of Allah" was engraved.

5212- It is narrated on the authority of Anas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering Isha' prayer until it was midnight. Then he came out to lead the prayer, as if I'm looking at the glitter of his silver ring in his hand.

[48] The Position Of The Ring From The Hand

5213- It is narrated on the authority of Ali that Allah's Apostle "Allah's blessing and peace be upon him" used to wear his ring in his right hand.

5214- It is narrated on the authority of Abdullah Ibn Ja'far that the Messenger of Allah "Allah's blessing and peace be upon him" used to wear his ring in his right hand.

[49] Wearing A Ring Of Iron With Silver Over It

5215- It is narrated on the authority of Mu'aiqib that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" was of iron having silver over it. He said: It happened that it fell in my hand. Mu'aiqib was in charge of the ring of the Messenger of Allah "Allah's blessing and peace be upon him".

[50] Wearing A Ring Of Copper

5216- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A man came from Bahrain to the Messenger of Allah "Allah's blessing and peace be upon him", and when he saluted him, he gave no reply. He had a gold ring in his hand and a silk cloak over his body. He threw them away and saluted him once again, and he returned salutation to him. He said: "O Messenger of Allah! I came to you a short while earlier, and you turned away from me." He said: "There was a piece of fire in your hand." He said: "Then, I seem to have brought a lot of pieces of fire." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "However, what you've brought is no more significant in our sight than the stones of the rocky ground (of Medina), but it is no more than the chattels of this world."

5210 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: «كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ فِضَّةٍ فَصُّهُ مِنْهُ».

5211 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ وَهُوَ ٱبْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «أَرَادَ رَسُولُ ٱللَّهِ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ فَقَالُوا: إِنَّهُمْ لاَ يَقْرَؤُونَ كِتَاباً إِلاَّ مَخْتُوماً فَاتَّخَذَ خَاتَماً مِنْ فِضَّةٍ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ وَنُقِشَ فِيهِ مُحَمَّدٌ رَسُولُ ٱللَّهِ».

5212 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ أَبُو الْجَوْزَاءِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «أَخَّرَ رَسُولُ ٱللَّهِ ﷺ صَلاَةَ الْعِشَاءِ الآخِرَةِ حَتَّى مَضَى شَطْرُ اللَّيْلِ ثُمَّ خَرَجَ فَصَلَّى بِنَا كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ خَاتَمِهِ فِي يَدِهِ مِنْ فِضَّةٍ».

(48) ـ مَوْضِعُ الخَاتَمِ مِنَ اليَدِ
ذِكْرُ حَدِيثِ عليٍّ وعَبْدِ ٱللهِ بْنِ جَعْفَرٍ

5213 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا وَهْبٌ عَنْ سُلَيْمَانَ هُوَ ٱبْنُ بِلاَلٍ عَنْ شَرِيكٍ هُوَ ٱبْنُ أَبِي نَمِرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ ٱللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ قَالَ شَرِيكٌ: وَأَخْبَرَنِي أَبُو سَلَمَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَلْبَسُ خَاتَمَهُ فِي يَمِينِهِ».

5214 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ الْبَحْرَانِيُّ قَالَ: حَدَّثَنَا حِبَّانُ بْنُ هِلاَلٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ ٱبْنِ أَبِي رَافِعٍ عَنْ عَبْدِ ٱللَّهِ بْنِ جَعْفَرٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخَتَّمُ بِيَمِينِهِ».

(49) ـ لُبْسُ خَاتَمٍ حَدِيدٍ مَلْوِيٍّ عَلَيْهِ بِفِضَّةٍ

5215 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ أَبِي عَتَّابٍ سَهْلِ بْنِ حَمَّادٍ ح. وَأَنْبَأَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو مَكِينٍ قَالَ: حَدَّثَنَا إِيَاسُ بْنُ الْحَارِثِ بْنِ الْمُعَيْقِيبِ عَنْ جَدِّهِ مُعَيْقِيبٍ أَنَّهُ قَالَ: «كَانَ خَاتَمُ النَّبِيِّ ﷺ حَدِيداً مَلْوِيّاً عَلَيْهِ فِضَّةٌ قَالَ: وَرُبَّمَا كَانَ فِي يَدِي فَكَانَ مُعَيْقِيبٌ عَلَى خَاتَمِ رَسُولِ ٱللَّهِ ﷺ».

(50) ـ لُبْسُ خَاتَمِ صُفْرٍ

5216 ـ أَخْبَرَنِي عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ الْمَصِّيصِيُّ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ مَنْصُورٍ مِنْ أَهْلِ ثَغْرٍ ثِقَةٌ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَقْبَلَ رَجُلٌ مِنَ الْبَحْرَيْنِ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ فَلَمْ يَرُدَّ عَلَيْهِ وَكَانَ فِي يَدِهِ خَاتَمٌ مِنْ ذَهَبٍ وَجُبَّةُ حَرِيرٍ فَأَلْقَاهُمَا ثُمَّ سَلَّمَ فَرَدَّ عَلَيْهِ السَّلاَمَ ثُمَّ قَالَ: يَا رَسُولَ ٱللَّهِ أَتَيْتُكَ آنِفاً فَأَعْرَضْتَ عَنِّي فَقَالَ: «**إِنَّهُ كَانَ فِي يَدِكَ جَمْرَةٌ مِنْ نَارٍ**». قَالَ: لَقَدْ جِئْتُ إِذاً بِجَمْرٍ كَثِيرٍ قَالَ: «**إِنَّ مَا جِئْتَ بِهِ لَيْسَ بِأَجْزَأَ عَنَّا مِنْ حِجَارَةِ الْحَرَّةِ وَلٰكِنَّهُ مَتَاعُ الْحَيَاةِ الدُّنْيَا**».

The man said: "Then, from which (metal) should I take my ring?" he said: "Let it be a ring of iron, silver or copper."

5217- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" came out, having a ring of silver in his hand. He said: "Whoever likes to make like it, let him do, but do not engrave like its engraving."

5218- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring and engraved on it (the phrase "Muhammad, the Messenger of Allah"). Then he said: "We've got a ring, on which we engraved (the phrase "Muhammad, the Messenger of Allah"). So, let none engrave like its engraving."

[51] The Prophet's Statement "Do Not Engrave Arabic Letters On Your Rings"

5219- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Approach not the fire (i.e. make not your houses close to those) of the pagans, nor engrave on your rings Arabic letters (like those engraved on my ring)."

[52] It Is Forbidden To Have The Ring In The Index Finger

5220- It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Ali! Ask Allah to lead you to the right guidance, and help you (attain felicity)." He forbade me to have my ring in this and this." He pointed to his index and middle fingers.

5221- It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have my ring in this and this." He pointed to his index and middle fingers.

5222- It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Say: 'O Allah! Lead me to the right guidance, and help me (attain felicity)." He forbade me to have my ring in this and this." Bishr (a sub-narrator) pointed to his index and middle fingers.

[53] Taking Off The Ring On Entering The Privy

5223- It is narrated on the authority of Anas that whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered the privy, he would take off his ring.

قَالَ: فَمَاذَا أَتَخَتَّمُ؟ قَالَ: «**حَلْقَةً مِنْ حَدِيدٍ أَوْ وَرِقٍ أَوْ صُفْرٍ**».

5217 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ الأَنْصَارِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: خَرَجَ رَسُولُ ٱللَّهِ ﷺ وَقَدْ اتَّخَذَ حَلْقَةً مِنْ فِضَّةٍ فَقَالَ: «**مَنْ أَرَادَ أَنْ يَصُوغَ عَلَيْهِ فَلْيَفْعَلْ وَلاَ تَنْقُشُوا عَلَى نَقْشِهِ**».

5218 ـ أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: اتَّخَذَ رَسُولُ ٱللَّهِ ﷺ خَاتَماً وَنَقَشَ عَلَيْهِ نَقْشاً قَالَ: «**إِنَّا قَدِ اتَّخَذْنَا خَاتَماً وَنَقَشْنَا فِيهِ نَقْشاً فَلاَ يَنْقُشْ أَحَدٌ عَلَى نَقْشِهِ**» ثُمَّ قَالَ أَنَسٌ: فَكَأَنِّي أَنْظُرُ إِلَى وَبِيصِهِ فِي يَدِهِ.

(51) ـ قَوْلُ النَّبِيِّ ﷺ: لا تَنْقُشُوا على خَوَاتِيمِكُمْ عَرَبِيّاً

5219 ـ أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى الْخُوَارَزْمِيُّ بِبَغْدَادَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ أَزْهَرَ بْنِ رَاشِدٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**لاَ تَسْتَضِيئُوا بِنَارِ الْمُشْرِكِينَ وَلاَ تَنْقُشُوا عَلَى خَوَاتِيمِكُمْ عَرَبِيّاً**».

(52) ـ النَّهْيُ عَنِ الخَاتَمِ في السَّبَّابَةِ

5220 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ قَالَ: قَالَ عَلِيٌّ: قَالَ لِي رَسُولُ ٱللَّهِ ﷺ: «**يَا عَلِيُّ سَلِ ٱللَّهَ الْهُدَى وَالسَّدَادَ**» وَنَهَانِي أَنْ أَجْعَلَ الْخَاتَمَ فِي هٰذِهِ وَهٰذِهِ وَأَشَارَ يَعْنِي بِالسَّبَّابَةِ وَالْوُسْطَى.

5221 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ عَنِ الْخَاتَمِ فِي هٰذِهِ وَهٰذِهِ يَعْنِي السَّبَّابَةَ وَالْوُسْطَى». وَاللَّفْظُ لاِبْنِ الْمُثَنَّى.

5222 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ ٱللَّهِ ﷺ: «**قُلِ ٱللَّهُمَّ ٱهْدِنِي وَسَدِّدْنِي**» وَنَهَانِي أَنْ أَضَعَ الْخَاتَمَ فِي هٰذِهِ وَهٰذِهِ. وَأَشَارَ بِشْرٌ بِالسَّبَّابَةِ وَالْوُسْطَى. قَالَ: وَقَالَ عَاصِمٌ: أَحَدُهُمَا.

(53) ـ نَزْعُ الخَاتَمِ عِنْدَ دُخُولِ الخَلاءِ

5223 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ سَعِيدِ بْنِ عَامِرٍ عَنْ هَمَّامٍ عَنِ ٱبْنِ جُرَيْجٍ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ إِذَا دَخَلَ الْخَلاَءَ نَزَعَ خَاتَمَهُ».

5224- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, making its stone towards his palm, thereupon the people got rings of gold (in imitation of him). On that the Messenger of Allah "Allah's blessing and peace be upon him" took off his ring and said: "I would never wear such (rings of gold)." Accordingly, the people took off their rings.

5225- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, making its stone towards his palm, thereupon the people got rings of gold (in imitation of him). On that the Messenger of Allah "Allah's blessing and peace be upon him" threw away his ring and said: "I would never wear such (rings of gold)."

5226- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, and then he threw it away and wore a ring of silver, on which he engraved (the phrase) "Muhammad, the Messenger of Allah". He said: "It is not fitting for anyone to engrave like the engraving of this ring of mine." He made its stone towards the inside of his palm.

5227- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold for three days, and when his companions saw that, the rings of gold became in circulation among them. Then, he threw it and we did not know its destiny. Then, he ordered that a ring of silver be brought to him, on which (the phrase) "Muhammad, the Messenger of Allah" was engraved. It remained in the hand of the Messenger of Allah "Allah's blessing and peace be upon him" until he died, then it turned to be in the hand of Abu Bakr until he died, then in the hand of Umar until he died, and then in the hand of Uthman for six years of his job, and when the letters (he should seal) increased so much upon him, he gave it to a man from amongst the Ansar to undertake the process of sealing. One day, he came out to a well (of water) belonging to Uthman, where it fell down from his hand. It was sought for, but it was not found. He then ordered that a ring likewise be brought to him, on which he engraved (the phrase) "Muhammad, the Messenger of Allah".

5228- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, making its stone towards the inside of his palm. Accordingly, the people got rings of gold. So, the Messenger of Allah "Allah's blessing and peace be upon him" threw it, and the people also threw theirs. Then he got a ring of silver, therewith he sealed (the letters) but he did not wear it.

5224 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ ٱللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: ٱتَّخَذَ رَسُولُ ٱللَّهِ ﷺ خَاتَماً مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِنْ قِبَلِ كَفِّهِ فَٱتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ فَأَلْقَى رَسُولُ ٱللَّهِ ﷺ خَاتَمَهُ وَقَالَ: «**لاَ أَلْبَسُهُ أَبَداً**». وَأَلْقَى النَّاسُ خَوَاتِيمَهُمْ.

5225 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عُبَيْدِ ٱللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ ٱتَّخَذَ خَاتَماً مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ فَٱتَّخَذَ النَّاسُ خَوَاتِيمَ فَطَرَحَهُ النَّبِيُّ ﷺ وَقَالَ: «**لاَ أَلْبَسُهُ أَبَداً**».

5226 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ تَخَتَّمَ خَاتَماً مِنْ ذَهَبٍ ثُمَّ طَرَحَهُ وَلَبِسَ خَاتَماً مِنْ وَرِقٍ وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ ٱللَّهِ وَقَالَ: «**لاَ يَنْبَغِي لأَحَدٍ أَنْ يَنْقُشَ عَلَى نَقْشِ خَاتَمِي هٰذَا**» ثُمَّ جَعَلَ فَصَّهُ فِي بَطْنِ كَفِّهِ.

5227 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ الْمَعْمَرِ بْنِ زِيَادٍ قَالَ: حَدَّثَنَا نَافِعٌ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ لَبِسَ خَاتَماً مِنْ ذَهَبٍ ثَلاَثَةَ أَيَّامٍ فَلَمَّا رَآهُ أَصْحَابُهُ فَشَتْ خَوَاتِيمُ الذَّهَبِ فَرَمَى بِهِ فَلاَ نَدْرِي مَا فَعَلَ ثُمَّ أَمَرَ بِخَاتَمٍ مِنْ فِضَّةٍ فَأَمَرَ أَنْ يُنْقَشَ فِيهِ مُحَمَّدٌ رَسُولُ ٱللَّهِ وَكَانَ فِي يَدِ رَسُولِ ٱللَّهِ ﷺ حَتَّى مَاتَ وَفِي يَدِ أَبِي بَكْرٍ حَتَّى مَاتَ وَفِي يَدِ عُمَرَ حَتَّى مَاتَ وَفِي يَدِ عُثْمَانَ سِتَّ سِنِينَ مِنْ عَمَلِهِ فَلَمَّا كَثُرَتْ عَلَيْهِ الْكُتُبُ دَفَعَهُ إِلَى رَجُلٍ مِنَ الأَنْصَارِ فَكَانَ يَخْتِمُ بِهِ فَخَرَجَ الأَنْصَارِيُّ إِلَى قَلِيبٍ لِعُثْمَانَ فَسَقَطَ فَٱلْتُمِسَ فَلَمْ يُوجَدْ فَأَمَرَ بِخَاتَمٍ مِثْلِهِ وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ ٱللَّهِ.

5228 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ ٱتَّخَذَ خَاتَماً مِنْ ذَهَبٍ وَكَانَ فَصُّهُ فِي بَاطِنِ كَفِّهِ فَٱتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ فَطَرَحَهُ رَسُولُ ٱللَّهِ ﷺ فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ وَٱتَّخَذَ خَاتَماً مِنْ فِضَّةٍ فَكَانَ يَخْتِمُ بِهِ وَلاَ يَلْبَسُهُ.

[54] What About Cowbells?

5229- It is narrated on the authority of Abu Bakr Ibn Abu Shaikh that he said: I was sitting with Salim when a caravan of riders carrying cowbells belonging to Umm Al-Banin (the sister of Umar Ibn Abd Al-Aziz) came upon us. Salim related to Nafi' from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never accompany a caravan having cowbells." Tell me: how many cowbells are there with those (riders)?

5230- It is narrated on the authority of Abu Bakr Ibn Musa that he said: I was sitting with Salim Ibn Abdullah, when he related from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never accompany a caravan having cowbells."

5231- It is narrated on the authority of Salim Ibn Abdullah from his father, tracing it up to Allah's Apostle "Allah's blessing and peace be upon him" that he said: "The angels never accompany a caravan having cowbells."

5232- It is narrated on the authority of Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The angels never enter a house in which there is a cowbell, nor do the angels accompany a caravan having a cowbell."

5233- It is narrated on the authority of Abu Al-Ahwas from his father that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he saw me wearing a shabby dress. He asked: "Have you got property?" I said: "Yes, O Messenger of Allah. I have from all kinds of property." He said: "Then, when Allah bestows property upon you, let its effect be shown on you."

5234- It is narrated on the authority of Abu Al-Ahwas from his father that he went to the Messenger of Allah "Allah's blessing and peace be upon him" and he was wearing a cheap dress. He asked: "Have you got property?" He said: "Yes, O Messenger of Allah. I have from all kinds of property." He asked: "From which (kinds of) property have you got?" he said: "Allah Almighty has bestowed upon me from camels, sheep, horses and slaves." He said: "Then, when Allah bestows property upon you, let the effect of Allah's Blessing and bounty be shown on you."

[55] What About The True Nature On Which Man Is Created?

5235- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me:

(54) ـ الجَلاجِلُ

5229 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ مِنْ وَلَدِ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ أَبِي بَكْرِ بْنِ أَبِي شَيْخٍ قَالَ: كُنْتُ جَالِساً مَعَ سَالِمٍ فَمَرَّ بِنَا رَكْبٌ لأُمِّ الْبَنِينَ مَعَهُمْ أَجْرَاسٌ فَحَدَّثَ نَافِعاً سَالِمٌ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: **«لاَ تَصْحَبُ الْمَلاَئِكَةُ رَكْباً مَعَهُمْ جُلْجُلٌ كَمْ تَرَى مَعَ هٰؤُلاَءِ مِنَ الْجُلْجُلِ»**.

5230 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ الطَّرْسُوسِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ أَبِي بَكْرِ بْنِ مُوسَى قَالَ: كُنْتُ مَعَ سَالِمِ بْنِ عَبْدِ اللَّهِ فَحَدَّثَ سَالِمٌ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ تَصْحَبُ الْمَلاَئِكَةُ رُفْقَةً فِيهَا جُلْجُلٌ»**.

5231 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنْ بُكَيْرِ بْنِ مُوسَى عَنْ سَالِمٍ عَنْ أَبِيهِ رَفَعَهُ قَالَ: **«لاَ تَصْحَبُ الْمَلاَئِكَةُ رُفْقَةً فِيهَا جُلْجُلٌ»**.

5232 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدِ بْنِ مُسْلِمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بَابَيْهِ مَوْلَى آلِ نَوْفَلٍ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ جُلْجُلٌ وَلاَ جَرَسٌ وَلاَ تَصْحَبُ الْمَلاَئِكَةُ رُفْقَةً فِيهَا جَرَسٌ»**.

5233 ـ أَخْبَرَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الأَحْوَصِ عَنْ أَبِيهِ قَالَ: كُنْتُ جَالِساً عِنْدَ رَسُولِ اللَّهِ ﷺ فَرَآنِي رَثَّ الثِّيَابِ فَقَالَ: **«أَلَكَ مَالٌ؟»** قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ مِنْ كُلِّ الْمَالِ قَالَ: **«فَإِذَا آتَاكَ اللَّهُ مَالاً فَلْيُرَ أَثَرُهُ عَلَيْكَ»**.

5234 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الأَحْوَصِ عَنْ أَبِيهِ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فِي ثَوْبٍ دُونٍ فَقَالَ لَهُ النَّبِيُّ ﷺ: **«أَلَكَ مَالٌ؟»** قَالَ: نَعَمْ مِنْ كُلِّ الْمَالِ قَالَ: **«مِنْ أَيِّ الْمَالِ؟»** قَالَ: قَدْ آتَانِي اللَّهُ مِنَ الإِبِلِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيقِ قَالَ: **«فَإِذَا آتَاكَ اللَّهُ مَالاً فَلْيُرَ عَلَيْكَ أَثَرُ نِعْمَةِ اللَّهِ وَكَرَامَتِهِ»**.

(55) ـ ذِكْرُ الفِطْرَةِ

5235 ـ أَخْبَرَنَا ابْنُ السُّنِّيِّ قِرَاءَةً قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمٰنِ أَحْمَدُ بْنُ شُعَيْبٍ لَفْظاً قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ وَهُوَ ابْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ مَعْمَراً عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ:

"There are five characteristics of the true nature (on which man is created, or of the true tradition of the Prophets): cutting the moustaches short, depilating the armpits hair, clipping the nails, shaving the pubes, and circumcision."

[56] Trimming Mustaches And Letting Beards

5236- It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Trim the mustaches and let the beards (grow but no more than a fist-length)."

[57] Shaving The Heads Of Boys

5237- It is narrated on the authority of Abdullah Ibn Ja'far that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave a three-day respite to the family of Ja'far (Ibn Abu Talib after his death) to come to them. Then, he came to them and said: "Weep no more on my brother after today." He said: "Invite the children of my brother to me." We were brought as if we were hens. He said: "Invite a shaver to me." He ordered that our heads be shaved.

[58] It Is Forbidden To Shave A Tuft And Leave A Tuft Of The Head

5238- It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" forbade shaving a tuft and leaving a tuft of the head.

5239- It is narrated on the authority of Ibn Umar that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having forbidden shaving a tuft and leaving a tuft of the head.

5240- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade shaving a tuft and leaving a tuft of the head.

5241- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade shaving a tuft and leaving a tuft of the head.

[59] What About The Forelock?

5242- It is narrated on the authority of Al-Bara' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was of medium height, and broad shoulders. I saw him wearing a red dress, more elegant than whom I've never seen.

5243- It is narrated on the authority of Al-Bara' that he said: I've never seen a man wearing a dress and having a forelock more elegant than The

«خَمْسٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَنَتْفُ الإِبْطِ وَتَقْلِيمُ الأَظْفَارِ وَالاِسْتِحْدَادُ وَالْخِتَانُ».

(56) ـ إِحْفَاءُ الشَّوَارِبِ وإِعْفَاءُ اللِّحْيَةِ

5236 ـ أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى».

(57) ـ حَلْقُ رُؤُوسِ الصِّبْيَانِ

5237 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَنْبَأَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَعْقُوبَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَمْهَلَ رَسُولُ اللَّهِ ﷺ آلَ جَعْفَرٍ ثَلاَثَةً أَنْ يَأْتِيَهُمْ ثُمَّ أَتَاهُمْ فَقَالَ: «لاَ تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْمِ» ثُمَّ قَالَ: «ادْعُوا إِلَيَّ بَنِي أَخِي» فَجِيءَ بِنَا كَأَنَّا أَفْرُخٌ فَقَالَ: «ادْعُوا إِلَيَّ الْحَلاَّقَ» فَأَمَرَ بِحَلْقِ رُؤُوسِنَا. مُخْتَصَرٌ.

(58) ـ ذِكْرُ النَّهْيِ عَنْ أَنْ يَحْلِقَ بَعْضَ شَعَرِ الصَّبِيِّ وَيَتْرُكَ بَعْضَهُ

5238 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ قَالَ: أَنْبَأَنَا حَمَّادٌ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْقَزَعِ».

5239 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ عَنْ نَافِعٍ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ الْقَزَعِ».

5240 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ عُمَرَ بْنِ نَافِعٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْقَزَعِ».

5241 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ نَافِعٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْقَزَعِ».

(59) ـ اتِّخَاذُ الْجُمَّةِ

5242 ـ أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أُمَيَّةَ بْنِ خَالِدٍ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ رَجُلاً مَرْبُوعاً عَرِيضَ مَا بَيْنَ الْمَنْكِبَيْنِ كَثَّ اللِّحْيَةِ تَعْلُوهُ حُمْرَةٌ جُمَّتُهُ إِلَى شَحْمَتَيْ أُذُنَيْهِ لَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ مَا رَأَيْتُ أَحْسَنَ مِنْهُ».

5243 ـ أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ عَنْ وَكِيعٍ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ

Messenger of Allah "Allah's blessing and peace be upon him": he had his hair (long enough to) touch his shoulders.

5244- It is narrated on the authority of Anas Ibn Malik that he said: The hair of The Messenger of Allah "Allah's blessing and peace be upon him" was (long enough to reach) the middle of his ears.

5245- It is narrated on the authority of Anas Ibn Malik that he said: The hair of The Messenger of Allah "Allah's blessing and peace be upon him" was (long enough to) touch his shoulders.

[60] Brushing The Hair

5246- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us and saw a man of dishevelled hair, thereupon he said: "Does this (man) not find (a comb) therewith to brush his hair?"

5247- It is narrated on the authority of Abu Qatadah that he had a long forelock, and when he asked The Messenger of Allah "Allah's blessing and peace be upon him" about it, he ordered him to take care of it, and comb his head everyday.

[61] Parting The Hair

5248- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to let his hair hang down, and the pagans used to part theirs, and that's because The Messenger of Allah "Allah's blessing and peace be upon him" liked to imitate the people of Scripture in the matters in connection with which he received no revelation. Afterwards, The Messenger of Allah "Allah's blessing and peace be upon him" parted his hair.

[62] Combing The Head

5249- It is narrated on the authority of Abdullah Ibn Buraidah that a man from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade leading an extremely luxurious life. When Abu Buraidah was asked about such extreme luxury of life, he said: Of a surety, combing head (everyday) is included in it.

[63] Starting With The Right Side In Combing

5250- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" Liked to start with his right side as possible as he could in his ablution, taking on his shoes and combing.

قَالَ: «مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ أَحْسَنَ فِي حُلَّةٍ مِنْ رَسُولِ ٱللَّهِ ﷺ وَلَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ».

5244 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ عَنْ أَنَسٍ «كَانَ شَعْرُ النَّبِيِّ ﷺ إِلَى نِصْفِ أُذُنَيْهِ».

5245 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَضْرِبُ شَعْرُهُ إِلَى مَنْكِبَيْهِ».

(60) ـ تَسْكِينُ الشَّعَرِ

5246 ـ أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: أَنْبَأَنَا عِيسَى عَنِ الأَوْزَاعِيِّ عَنْ حَسَّانَ بْنِ عَطِيَّةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ أَنَّهُ قَالَ: أَتَانَا النَّبِيُّ ﷺ فَرَأَى رَجُلاً ثَائِرَ الرَّأْسِ فَقَالَ: «**أَمَا يَجِدُ هٰذَا مَا يُسَكِّنُ بِهِ شَعْرَهُ؟**».

5247 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيِّ بْنِ مِقْدَمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ أَبِي قَتَادَةَ قَالَ: «كَانَتْ لَهُ جُمَّةٌ ضَخْمَةٌ فَسَأَلَ النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يُحْسِنَ إِلَيْهَا وَأَنْ يَتَرَجَّلَ كُلَّ يَوْمٍ».

(61) ـ فَرْقُ الشَّعَرِ

5248 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَسْدُلُ شَعْرَهُ وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ شُعُورَهُمْ وَكَانَ رَسُولُ ٱللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ ثُمَّ فَرَقَ رَسُولُ ٱللَّهِ ﷺ بَعْدَ ذٰلِكَ.

(62) ـ التَّرَجُّلُ

5249 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ عَنِ الْجُرَيْرِيِّ عَنْ عَبْدِ ٱللَّهِ بْنِ بُرَيْدَةَ أَنَّ رَجُلاً مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ عُبَيْدٌ قَالَ: «إِنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَنْهَى عَنْ كَثِيرٍ مِنَ ٱلإِرْفَاهِ». سُئِلَ ابْنُ بُرَيْدَةَ عَنِ الإِرْفَاهِ قَالَ: مِنْهُ التَّرَجُّلُ.

(63) ـ التَّيَامُنُ فِي التَّرَجُّلِ

5250 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الأَشْعَثُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ وَذَكَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يُحِبُّ التَّيَامُنَ مَا اسْتَطَاعَ فِي طُهُورِهِ وَتَنَعُّلِهِ وَتَرَجُّلِهِ».

[64] The Command To Dye (The Hair)

5251- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the Jews and Christians do not dye (their hair). So, behave in opposition to them (and dye your hair)."

5252- It is narrated on the authority of Jabir that he said: Abu Quhafah (Abu Bakr's father) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", with his hair and beard as white as hyssop, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Change that (whiteness of hair) with any pigment." (Let's remember that he put the condition that they should avoid blackness).

[65] Making Yellow The Beard

5253- It is narrated on the authority of Ubaid that he said: I saw Ibn Umar making yellow his beard, and when I asked him about that he said: NO doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" making yellow his beard.

[66] Making Yellow The Beard With Wars And Saffron

5254- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to put on hairless sandals, and make yellow his beard with Wars and saffron; and Ibn Umar himself did the same.

[67] Lengthening The Hair Artificially

5255- It is narrated on the authority of Humaid Ibn Abd Ar-Rahman that he said: I heard Mu'awiyah having said, while being on the pulpit in Medina, and he brought a forelock of hair out of his sleeve and said: "O people of Medina! Where are your learnt men? I heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden doing the like of this (i.e. lengthening the hair artificially with false hair) and said: "The children of Israel were destroyed when their women took such (spools of hair to lengthen theirs artificially)."

5256- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Mu'awiyah came to Medina and addressed us, while having a spool of hair: "I have never seen anyone doing this but the Jews, and when the news of that reached the Messenger of Allah "Allah's blessing and peace be upon him", he called it falsification."

(64) ـ الأَمْرُ بالخِضَابِ

5251 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ وَسُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يُخْبِرُ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لاَ يَصْبُغُونَ فَخَالِفُوهُمْ».

5252 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ وَهُوَ ٱبْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَزْرَةُ وَهُوَ ٱبْنُ ثَابِتٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِأَبِي قُحَافَةَ وَرَأْسُهُ وَلِحْيَتُهُ كَأَنَّهُ ثُغَامَةٌ فَقَالَ النَّبِيُّ ﷺ: **«غَيِّرُوا أَوِ ٱخْضِبُوا»**.

(65) ـ تَصْفِيرُ اللِّحْيَةِ

5253 ـ أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عُبَيْدٍ قَالَ: رَأَيْتُ ٱبْنَ عُمَرَ يُصَفِّرُ لِحْيَتَهُ فَقُلْتُ لَهُ فِي ذٰلِكَ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَفِّرُ لِحْيَتَهُ.

(66) ـ تَصْفِيرُ اللِّحْيَةِ بالوَرْسِ والزَّعْفَرَانِ

5254 ـ أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ مُحَمَّدٍ قَالَ: أَنْبَأَنَا ٱبْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَلْبَسُ النِّعَالَ السِّبْتِيَّةَ وَيُصَفِّرُ لِحْيَتَهُ بِالْوَرْسِ وَالزَّعْفَرَانِ». وَكَانَ ٱبْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

(67) ـ الوَصْلُ في الشَّعَرِ

5255 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ مُعَاوِيَةَ وَهُوَ عَلَى الْمِنْبَرِ بِالْمَدِينَةِ وَأَخْرَجَ مِنْ كُمِّهِ قُصَّةً مِنْ شَعْرٍ فَقَالَ: يَا أَهْلَ الْمَدِينَةَ أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْ مِثْلِ هٰذِهِ وَقَالَ: **«إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ ٱتَّخَذَ نِسَاؤُهُمْ مِثْلَ هٰذَا»**.

5256 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَخَطَبَنَا وَأَخَذَ كُبَّةً مِنْ شَعْرٍ قَالَ: مَا كُنْتُ أَرَى أَحَداً يَفْعَلُهُ إِلاَّ الْيَهُودَ وَإِنَّ رَسُولَ ٱللَّهِ ﷺ بَلَغَهُ فَسَمَّاهُ الزُّورَ.

[68] Increasing And Lengthening The Hair With Cloth

5257- It is narrated on the authority of Mu'awiyah that he said: O people! The Messenger of Allah "Allah's blessing and peace be upon him" forbade falsification (therewith to make abundant and lengthen one's hair). He brought a black cloth and threw it in front of them and said: It is like this, which a woman places in her head and then puts the head-cover over it.

5258- It is narrated on the authority of Mu'awiyah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade falsification i.e. that a woman brings a cloth (having the same colour of her hair) and folds it over her head.

[69] Cursing Such As Lengthens The Hair Artificially

5259- It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" cursed such as lengthens the hair artificially (using false hair or cloth).

[70] Cursing Such As Lengthens The Hair Or Gets Her Hair Lengthened Artificially

5260- It is narrated on the authority of Asma' that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! One of my daughters is a would-be bride, and she has suffered from such a disease as caused her hair to fall down: is there harm on me if I lengthen her hair artificially?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty sends His Curse upon such as lengthens the hair or gets her hair lengthened artificially (using false hair or cloth)."

[71] Cursing Such As Tattoos And Such As Gets Herself Tattooed

5261- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent his curse upon such as lengthens the hair or gets her hair lengthened artificially (using false hair or cloth), as well as upon such as practices tattooing, and such as gets herself tattooed.

[72] Cursing Such Of Women As Remove The Hair Of Their Faces, And Such Of Women As Make Artificial Spaces Between Their Teeth

5262- It is narrated on the authority of Abdullah that he said: Allah Almighty sends His Curse upon such of women as depilate the hair of their faces, and such of women as make artificial spaces between their teeth:

(68) ـ وَصْلُ الشَّعَرِ بالخِرَقِ

5257 ـ أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبُ بْنُ مُوسَى قَالَ: أَنْبَأَنَا ٱبْنُ الْمُبَارَكِ عَنْ يَعْقُوبَ بْنِ الْقَعْقَاعِ عَنْ قَتَادَةَ عَنِ ٱبْنِ الْمُسَيَّبِ عَنْ مُعَاوِيَةَ أَنَّهُ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّ النَّبِيَّ ﷺ نَهَاكُمْ عَنِ الزُّورِ قَالَ: وَجَاءَ بِخِرْقَةٍ سَوْدَاءَ فَأَلْقَاهَا بَيْنَ أَيْدِيهِمْ فَقَالَ: هُوَ هٰذَا تَجْعَلُهُ الْمَرْأَةُ فِي رَأْسِهَا ثُمَّ تَخْتَمِرُ عَلَيْهِ.

5258 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ ٱللَّهِ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ مُعَاوِيَةَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الزُّورِ وَالزُّورُ الْمَرْأَةُ تَلُفُّ عَلَى رَأْسِهَا.

(69) ـ لَعْنُ الوَاصِلَةِ

5259 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَلِيٌّ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ».

(70) ـ لَعْنُ الوَاصِلَةِ والمُسْتَوْصِلَةِ

5260 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَتْنِي فَاطِمَةُ عَنْ أَسْمَاءَ: أَنَّ ٱمْرَأَةً جَاءَتْ إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ إِنَّ بِنْتاً لِي عَرُوسٌ وَإِنَّهَا ٱشْتَكَتْ فَتَمَزَّقَ شَعْرُهَا فَهَلْ عَلَيَّ جُنَاحٌ إِنْ وَصَلْتُ لَهَا فِيهِ؟ فَقَالَ: «**لَعَنَ ٱللَّهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ**».

(71) ـ لَعْنُ الوَاشِمَةِ والمُوْتَشِمَةِ

5261 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «لَعَنَ رَسُولُ ٱللَّهِ ﷺ الْوَاصِلَةَ وَالْمُوتَصِلَةَ وَالْوَاشِمَةَ وَالْمُوتَشِمَةَ».

(72) ـ لَعْنُ المُتَنَمِّصَاتِ والمُتَفَلِّجَاتِ

5262 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ ٱللَّهِ قَالَ: «لَعَنَ ٱللَّهُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ أَلاَ أَلْعَنُ

should I not curse such as The Messenger of Allah "Allah's blessing and peace be upon him" curses?

5263- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sends His Curse upon such of women as practice tattooing, such of women as make artificial spaces between their teeth, and such of women as depilate the hair of their faces, thereby they change the creation of Allah Almighty.

5264- It is narrated on the authority of Abdullah that he said: "Allah Almighty sends His Curse upon such of women as depilate the hair of their faces, such of women as make artificial spaces between their teeth, and such of women as practice tattooing, thereby they change the creation of Allah Almighty." A woman came to him and said: "Is it you who say such and such?" he said: "Why should I not say the same as The Messenger of Allah "Allah's blessing and peace be upon him" says?"

5265- It is narrated on the authority of Abdullah that he said: "Allah Almighty sends His Curse upon such of women as practice tattooing, such of women as depilate the hair of their faces, and such of women as make artificial spaces between their teeth." Should I not curse such as The Messenger of Allah "Allah's blessing and peace be upon him" curses?"

[73] Applying Saffron

5266- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should apply saffron.

5267- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should apply saffron to his skin.

[74] What About Perfume?

5268- It is narrated on the authority of Anas Ibn Malik that he said: Whenever a gift of perfume was presented to The Messenger of Allah "Allah's blessing and peace be upon him", he would not reject it.

5269- It is narrated on the authority of Abu Hurairah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If a gift of perfume is presented to anyone, let not him reject it, for indeed, it is too light to carry, too pleasant to smell."

5270- It is narrated on the authority of Zainab, the wife of Abdullah, that she said: The Messenger of Allah "Allah's blessing and peace be upon him"

مَنْ لَعَنَ رَسُولُ ٱللَّهِ ﷺ؟».

5263 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ الأَعْمَشَ يُحَدِّثُ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ ٱللَّهِ قَالَ: «لَعَنَ رَسُولُ ٱللَّهِ ﷺ الْوَاشِمَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُتَنَمِّصَاتِ الْمُغَيِّرَاتِ خَلْقَ ٱللَّهِ عَزَّ وَجَلَّ».

5264 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عُبَيْدَةَ عَنْ عَبْدِ ٱللَّهِ قَالَ: «لَعَنَ ٱللَّهُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُتَوَشِّمَاتِ الْمُغَيِّرَاتِ خَلْقَ ٱللَّهِ». فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: أَنْتَ الَّذِي تَقُولُ كَذَا وَكَذَا؟ قَالَ: وَمَا لِي لاَ أَقُولُ مَا قَالَ رَسُولُ ٱللَّهِ ﷺ.

5265 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ الأَعْمَشِ عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عَبْدُ ٱللَّهِ يَقُولُ: «لَعَنَ ٱللَّهُ الْمُتَوَشِّمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ أَلاَ أَلْعَنُ مَنْ لَعَنَ رَسُولُ ٱللَّهِ ﷺ؟».

(73) ـ التَّزَعْفُرُ

5266 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ».

5267 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيِّ بْنِ مُقَدَّمٍ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى بْنِ عُمَارَةَ الأَنْصَارِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ أَنْ يُزَعْفِرَ الرَّجُلُ جِلْدَهُ».

(74) ـ الطِّيبُ

5268 ـ أَخْبَرَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ ثُمَامَةَ بْنِ عَبْدِ ٱللَّهِ بْنِ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا أُتِيَ بِطِيبٍ لَمْ يَرُدَّهُ».

5269 ـ أَخْبَرَنِي عُبَيْدُ ٱللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنِي عُبَيْدُ ٱللَّهِ بْنُ أَبِي جَعْفَرٍ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«مَنْ عُرِضَ عَلَيْهِ طِيبٌ فَلاَ يَرُدَّهُ فَإِنَّهُ خَفِيفُ الْمَحْمَلِ طَيِّبُ الرَّائِحَةِ»**.

5270 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ ٱبْنِ عَجْلاَنَ عَنْ بُكَيْرٍ ح. وَأَنْبَأَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ٱبْنِ عَجْلاَنَ قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ ٱللَّهِ بْنِ الأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ ٱللَّهِ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ:

said: "If anyone of you, women, attends the Isha' prayer (in the mosque in congregation) let her apply no perfume to her body."

5271- It is narrated on the authority of Zainab Ath-Thaqafiyyah, the wife of Abdullah, that The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If you set out to attend the Isha' (prayer in congregation in the mosque) apply no perfume to your body."

5272- It is narrated on the authority of Zainab Ath-Thaqafiyyah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you, women, sets out to the mosque, let her apply no perfume to her body."

5273- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If any woman applies incense to her body, let not her attend with us the Isha (prayer in the mosque)."

[75] The Most Pleasant Perfume

5274- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of a woman who stuffed her ring with musk and said: "And it is the most pleasant perfume."

[76] The Prohibition Of Wearing Gold (For Men)

5275- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both gold and silk have been made lawful by Allah Almighty for the women of my nation, even though unlawful for the men of my nation."

[77] It Is Forbidden (For Men) To Wear Gold Rings

5276- It is narrated on the authority of Ibn Abbas that he said: I've been forbidden (by the Messenger of Allah) to wear a safflower-dyed dress, a gold ring, and to recite (Qur'an during the prayer) while being in the bowing (and prostration) posture.

5277- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have a gold ring, to recite the Holy Qur'an (during the prayer) while being in bowing posture, to wear the linen clothes containing silk (brought from an Egyptian town), and to wear garments dyed with safflower.

5278- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have a gold

«إِذَا شَهِدَتْ إِحْدَاكُنَّ الْعِشَاءَ فَلاَ تَمَسَّ طِيباً».

5271 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ ٱللَّهِ بْنِ عَمْرِو بْنِ هِشَامٍ عَنْ بُكَيْرِ بْنِ عَبْدِ ٱللَّهِ بْنِ الأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ أَخْبَرَتْنِي زَيْنَبُ الثَّقَفِيَّةُ ٱمْرَأَةُ عَبْدِ ٱللَّهِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ لَهَا: «إِذَا خَرَجْتِ إِلَى الْعِشَاءِ فَلاَ تَمَسِّي طِيباً».

5272 ـ وَحَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ أَبِي جَعْفَرٍ عَنْ بُكَيْرِ بْنِ عَبْدِ ٱللَّهِ بْنِ الأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْنَبَ الثَّقَفِيَّةِ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيَّتُكُنَّ خَرَجَتْ إِلَى الْمَسْجِدِ فَلاَ تَقْرَبَنَّ طِيباً».

5273 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ هِشَامِ بْنِ عِيسَى قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ الْفَرْوِيُّ عَبْدُ ٱللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «أَيُّمَا ٱمْرَأَةٍ أَصَابَتْ بَخُوراً فَلاَ تَشْهَدْ مَعَنَا الْعِشَاءَ الآخِرَةَ».

(75) ـ ذِكْرُ أَطْيَبِ الطِّيبِ

5274 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ غَزْوَانَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ وَالْمُسْتَمِرُّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ ٱمْرَأَةً حَشَتْ خَاتَمَهَا بِالْمِسْكِ فَقَالَ: «هُوَ أَطْيَبُ الطِّيبِ».

(76) ـ تَحْرِيمُ لُبْسِ الذَّهَبِ

5275 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وَيَزِيدُ وَمُعْتَمِرٌ وَبِشْرُ بْنُ الْمُفَضَّلِ قَالُوا: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ نَافِعٍ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِي مُوسَى أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «إِنَّ ٱللَّهَ عَزَّ وَجَلَّ أَحَلَّ لإِنَاثِ أُمَّتِي الْحَرِيرَ وَالذَّهَبَ وَحَرَّمَهُ عَلَى ذُكُورِهَا».

(77) ـ النَّهْيُ عَنْ لُبْسِ خَاتَمِ الذَّهَبِ

5276 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ عَنْ عَبْدِ ٱللَّهِ بْنِ حُنَيْنٍ عَنِ ٱبْنِ عَبَّاسٍ: «نُهِيتُ عَنِ الثَّوْبِ الأَحْمَرِ وَخَاتَمِ الذَّهَبِ وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ».

5277 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ٱبْنِ عَجْلاَنَ قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ عَبْدِ ٱللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عَبَّاسٍ عَنْ عَلِيٍّ قَالَ: «نَهَانِي النَّبِيُّ ﷺ عَنْ خَاتَمِ الذَّهَبِ وَأَنْ أَقْرَأَ الْقُرْآنَ وَأَنَا رَاكِعٌ وَعَنِ الْقَسِّيِّ وَعَنِ الْمُعَصْفَرِ».

5278 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ عَنِ اللَّيْثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ ٱللَّهِ بْنِ حُنَيْنٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيّاً يَقُولُ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ عَنْ خَاتَمِ

ring, wear the linen clothes containing silk (brought from an Egyptian town), to wear garments dyed with safflower, and to recite the Holy Qur'an (during the prayer) while being in bowing posture.

5279- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to recite the Holy Qur'an (during the prayer) while being in bowing posture.

5280- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear garments dyed with safflower, to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), and to recite the Holy Qur'an (during the prayer) while being in bowing posture.

5281- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to do four things: he forbade me to wear garments dyed with safflower, to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian town), and to recite the Holy Qur'an (during the prayer) while being in bowing posture.

5282- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing garments dyed with safflower, wearing silk, reciting the Holy Qur'an (during the prayer) while being in bowing posture, and having gold rings,.

5283- It is narrated on the authority of Abu Hurairah from The Messenger of Allah "Allah's blessing and peace be upon him" that he forbade wearing a gold ring.

5284- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing a gold ring.

[78] The Feature And Engraving Of The Prophet's Ring

5285- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold. When the Messenger of Allah "Allah's blessing and peace be upon him" wore that ring, the people wore rings of gold (in imitation of him). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I wore that ring, but I would never wear such (rings of gold)." He threw it away, and accordingly, the people threw away their rings.

الذَّهَبِ وَعَنْ لُبُوسِ الْقِسِّيِّ وَالْمُعَصْفَرِ وَقِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ».

5279 ـ قَالَ الحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنْ إِبْرَاهِيمَ بْنَ عَبْدِ ٱللَّهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ».

5280 ـ أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَرْبٌ عَنْ يَحْيَى حَدَّثَنِي عَمْرُو بْنُ سَعْدٍ الْفَدَكِيُّ أَنَّ نَافِعاً أَخْبَرَهُ حَدَّثَنِي ابْنُ حُنَيْنٍ أَنَّ عَلِيّاً حَدَّثَهُ قَالَ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ عَنْ ثِيَابِ الْمُعَصْفَرِ وَعَنْ خَاتَمِ الذَّهَبِ وَلُبْسَ الْقَسِّيِّ وَأَنْ أَقْرأَ وَأَنَا رَاكِعٌ».

5281 ـ أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنِ ٱبْنِ حُنَيْنٍ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ عَنْ أَرْبَعٍ عَنْ لُبْسِ ثَوْبٍ مُعَصْفَرٍ وَعَنِ التَّخَتُّمِ بِخَاتَمِ الذَّهَبِ وَعَنْ لُبْسِ الْقَسِّيَّةِ وَأَنْ أَقْرَأَ الْقُرْآنَ وَأَنَا رَاكِعٌ».

5282 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى أَخْبَرَنِي خَالِدُ بْنُ مَعْدَانَ أَنَّ ٱبْنَ حُنَيْنٍ حَدَّثَهُ أَنَّ عَلِيّاً قَالَ: «إِنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ ثِيَابِ الْمُعَصْفَرِ وَعَنِ الْحَرِيرِ وَأَنْ يَقْرَأَ وَهُوَ رَاكِعٌ وَعَنْ خَاتَمِ الذَّهَبِ».

5283 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ النَّضْرَ بْنَ أَنَسٍ عَنْ بُشَيْرِ بْنِ نَهِيكٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ نَهَى عَنْ خَاتَمِ الذَّهَبِ».

5284 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ ٱللَّهِ حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْحَجَّاجِ وَهُوَ ٱبْنُ الْحَجَّاجِ عَنْ قَتَادَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدٍ عَنْ بُشَيْرِ بْنِ نَهِيكٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ تَخَتُّمِ الذَّهَبِ».

(78) ـ صِفَةُ خَاتَمِ النَّبِيِّ ﷺ ونَقْشِهِ

5285 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ عَنْ عَبْدِ ٱللَّهِ بْنِ دِينَارٍ عَنِ ٱبْنِ عُمَرَ قَالَ: ٱتَّخَذَ رَسُولُ ٱللَّهِ ﷺ خَاتَمَ الذَّهَبِ فَلَبِسَهُ رَسُولُ ٱللَّهِ ﷺ فَٱتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنِّي كُنْتُ أَلْبَسُ هٰذَا الْخَاتَمَ وَإِنِّي لَنْ أَلْبَسَهُ أَبَداً»**. فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

5286- It is narrated on the authority of Ibn Umar that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" had the engraving (of the phrase) "Muhammad, the Messenger of Allah".

5287- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of silver, with Abyssinian stone, and it had the engraving (of the phrase) "Muhammad, the Messenger of Allah".

5288- It is narrated on the authority of Anas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" intended to send a letter to the Romans, it was said to him that they would not read a letter unless it was sealed. For that reason, he got a ring of silver, as if I'm looking at its glitter in his hand, on which (the phrase) "Muhammad, the Messenger of Allah" was engraved.

5289- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of silver, with Abyssinian stone.

5290- It is narrated on the authority of Anas that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" was of silver, with a built-in stone.

5291- It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "We've made a ring, on which we've engraved an engraving (of the phrase "Muhammad, the Messenger of Allah"): so, let none engrave like it."

[79] The Position Of The Ring

5292- It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "We've made a ring, on which we've engraved an engraving (of the phrase "Muhammad, the Messenger of Allah"): so, let none engrave like it." It seems as if I'm seeing its glitter in the little finger of the Messenger of Allah "Allah's blessing and peace be upon him".

5293- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" wore the ring in his right hand.

5294- It is narrated on the authority of Anas that he said: It seems as if I'm seeing the glitter of the ring of the Messenger of Allah "Allah's blessing and peace be upon him" in the (little) finger of his left (hand).

5286 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «كَانَ نَقْشُ خَاتَمِ رَسُولِ ٱللَّهِ ﷺ مُحَمَّدٌ رَسُولُ ٱللَّهِ».

5287 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَنْبَأَنَا يُونُسُ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ ٱتَّخَذَ خَاتَماً مِنْ وَرِقٍ وَفَصُّهُ حَبَشِيٌّ وَنَقْشُهُ مُحَمَّدٌ رَسُولُ ٱللَّهِ».

5288 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ ـ وَهُوَ ٱبْنُ الْمُفَضَّلِ ـ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: «أَرَادَ رَسُولُ ٱللَّهِ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ فَقَالُوا: إِنَّهُمْ لاَ يَقْرَأُونَ كِتَاباً إِلاَّ مَخْتُوماً، فَٱتَّخَذَ خَاتَماً مِنْ فِضَّةٍ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ وَنُقِشَ فِيهِ مُحَمَّدٌ رَسُولُ ٱللَّهِ».

5289 ـ أَخْبَرَنَا قُتَيْبَةُ، أَخْبَرَنَا ٱبْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ ٱتَّخَذَ خَاتَماً مِنْ وَرِقٍ وَفَصُّهُ حَبَشِيٌّ».

5290 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنِ الْحَسَنِ وَهُوَ ٱبْنُ صَالِحٍ عَنْ عَاصِمٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: «كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ فِضَّةٍ وَفَصُّهُ مِنْهُ».

5291 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حَجْرٍ وَاللَّفْظُ لَهُ قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «قَدِ ٱصْطَنَعْنَا خَاتَماً وَنَقَشْنَا عَلَيْهِ نَقْشاً فَلاَ يَنْقُشْ عَلَيْهِ أَحَدٌ».

(79) ـ مَوْضِعُ الخَاتَمِ

5292 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ ٱصْطَنَعَ خَاتَماً فَقَالَ: «إِنَّا قَدِ ٱتَّخَذْنَا خَاتَماً وَنَقَشْنَا عَلَيْهِ نَقْشاً فَلاَ يَنْقُشْ عَلَيْهِ أَحَدٌ»، وَإِنِّي لأَرَى بَرِيقَهُ فِي خِنْصَرِ رَسُولِ ٱللَّهِ ﷺ.

5293 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخَتَّمُ فِي يَمِينِهِ».

5294 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى الْبِسْطَامِيُّ قَالَ: حَدَّثَنَا سُلَيْمُ بْنُ قُتَيْبَةَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: «كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ خَاتَمِ النَّبِيِّ ﷺ فِي إِصْبَعِهِ الْيُسْرَى».

5295- It is narrated on the authority of Thabit that they asked Anas about the ring of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "It seems as if I'm seeing the glitter of his ring of silver." He raised the little finger of his left hand.

5296- It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the ring in the index and middle fingers.

5297- It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the ring in the index finger, middle finger, and the fourth finger next to it.

[80] The Position Of The Ring's Stone

5298- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, and then he threw it away and wore a ring of silver, on which he engraved (the phrase) "Muhammad, the Messenger of Allah". He said: "It is not fitting for anyone to engrave like the engraving of this ring of mine." He made its stone towards the inside of his palm.

[81] Throwing Away The Ring

5299- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" got a ring, and when he wore it he said: "Since this day (on which I wore it) it has occupied me from you, as catching a glimpse of it, and a glimpse of you." Then, he threw it away.

5300- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, which he wore, and made its stone towards the inside of his palm. Accordingly, the people got rings of gold. So, the Messenger of Allah "Allah's blessing and peace be upon him" sat on the pulpit and took it off, and said: "I wore this ring, and made its stone towards the inside of my palm." Then, he threw it and said: "By Allah, I would never wear it once again." The people also threw theirs.

5301- It is narrated on the authority of Anas that he saw a ring of silver in the hand of the Messenger of Allah "Allah's blessing and peace be upon him" only for one day; and when the people made rings (of silver) and wore them, the Messenger of Allah "Allah's blessing and peace be upon him" threw away his, and accordingly, the people threw away theirs.

5295 ـ أَخْبَرَنَا أَبُو بَكْرُ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا ثَابِتٌ، أَنَّهُمْ سَأَلُوا أَنَساً عَنْ خَاتَمِ رَسُولِ ٱللَّهِ ﷺ قَالَ: «كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ مِنْ فِضَّةٍ وَرَفَعَ إِصْبَعَهُ ٱلْيُسْرَى ٱلْخِنْصَرَ».

5296 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ عَلِيّاً يَقُولُ: «نَهَانِي نَبِيُّ ٱللَّهِ ﷺ عَنِ ٱلْخَاتَمِ فِي ٱلسَّبَّابَةِ وَٱلْوُسْطَى».

5297 ـ أَخْبَرَنَا هَنَّادُ بْنُ ٱلسَّرِيِّ عَنْ أَبِي ٱلأَحْوَصِ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ عَنْ عَلِيٍّ قَالَ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ أَنْ أَلْبَسَ فِي إِصْبَعِي هٰذِهِ وَفِي ٱلْوُسْطَى وَٱلَّتِي تَلِيهَا».

(80) ـ مَوْضِعُ ٱلْفَصِّ

5298 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: كَانَ ٱلنَّبِيُّ ﷺ يَتَخَتَّمُ بِخَاتَمٍ مِنْ ذَهَبٍ ثُمَّ طَرَحَهُ وَلَبِسَ خَاتَماً مِنْ وَرِقٍ وَنَقَشَ عَلَيْهِ مُحَمَّدٌ رَسُولُ ٱللَّهِ ثُمَّ قَالَ: «**لاَ يَنْبَغِي لأَحَدٍ أَنْ يَنْقُشَ عَلَى نَقْشِ خَاتَمِي هٰذَا**». وَجَعَلَ فَصَّهُ فِي بَطْنِ كَفِّهِ.

(81) ـ طَرْحُ ٱلْخَاتَمِ وَتَرْكُ لُبْسِهِ

5299 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ سُلَيْمَانَ ٱلشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ ٱتَّخَذَ خَاتَماً فَلَبِسَهُ قَالَ: «**شَغَلَنِي هٰذَا عَنْكُمْ مُنْذُ ٱلْيَوْمِ إِلَيْهِ نَظْرَةٌ وَإِلَيْكُمْ نَظْرَةٌ**» ثُمَّ أَلْقَاهُ.

5300 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ ٱصْطَنَعَ خَاتَماً مِنْ ذَهَبٍ وَكَانَ يَلْبَسُهُ فَجَعَلَ فَصَّهُ فِي بَاطِنِ كَفِّهِ فَصَنَعَ ٱلنَّاسُ ثُمَّ إِنَّهُ جَلَسَ عَلَى ٱلْمِنْبَرِ فَنَزَعَهُ وَقَالَ: «**إِنِّي كُنْتُ أَلْبَسُ هٰذَا ٱلْخَاتَمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ**». فَرَمَى بِهِ ثُمَّ قَالَ: «**وَٱللَّهِ لاَ أَلْبَسُهُ أَبَداً**،» فَنَبَذَ ٱلنَّاسُ خَوَاتِيمَهُمْ.

5301 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قِرَاءَةً عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ ٱبْنِ شِهَابٍ عَنْ أَنَسٍ: أَنَّهُ رَأَى فِي يَدِ رَسُولِ ٱللَّهِ ﷺ خَاتَماً مِنْ وَرِقٍ يَوْماً وَاحِداً فَصَنَعُوهُ فَلَبِسُوهُ فَطَرَحَ ٱلنَّبِيُّ ﷺ وَطَرَحَ ٱلنَّاسُ.

5302- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, making its stone towards the inside of his palm. Accordingly, the people got rings of gold. So, the Messenger of Allah "Allah's blessing and peace be upon him" threw it, and the people also threw theirs. Then he got a ring of silver, therewith he sealed (the letters) but he did not wear it.

5303- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of gold, making its stone towards the inside of his palm. Accordingly, the people got rings of gold. So, the Messenger of Allah "Allah's blessing and peace be upon him" threw it away, and said: "I would never wear it once again." Then, the Messenger of Allah "Allah's blessing and peace be upon him" got a ring of silver which he wore in his hand. Then, it became in the hand of Abu Bakr (until he died), then in the hand of Umar (until he died), and then in the hand of Uthman until it fell down in the well of Aris.

[82] Such Of Dresses As Are Desirable And Undesirable To Wear

5304- It is narrated on the authority of Abu Al-Ahwas from his father that he said: I visited the Messenger of Allah "Allah's blessing and peace be upon him" and he saw that I was of a bad appearance. He asked: "Have you got property?" I said: "Yes, Allah has bestowed upon me from all kinds of property." He said: "Then, when Allah bestows property upon you, let its effect be shown on you."

[83] It Is Forbidden To Wear A Silk-Lined Dress

5305- It is narrated on the authority of Abdullah Ibn Umar from Umar Ibn Al-Khattab that he saw a silk-lined dress being sold at the door of the mosque. He said: I said: "O Messenger of Allah! Would that you buy it and wear it for the people on Friday and for (receiving) the delegations when they come to you! "Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who wears it has no share (of reward) in the Hereafter." Then (some of) those silk-lined dresses were sent to The Messenger of Allah "Allah's blessing and peace be upon him", who sent one of them to me. He said: "You make me wear (this silk-lined dress) though you said about the silk-lined dress what you had said. (What is the matter?)" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I did not send this to you to wear (but in order that you might give it as a gift to anyone or sell it and utilize its price)." Umar gave it as a gift to a half-brother from his mother who was an infidel in Mecca.

5302 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ ٱتَّخَذَ خَاتَماً مِنْ ذَهَبٍ وَكَانَ جَعَلَ فَصَّهُ فِي بَاطِنِ كَفِّهِ فَٱتَّخَذَ النَّاسَ خَوَاتِيمَ مِنْ ذَهَبٍ فَطَرَحَهُ رَسُولُ ٱللَّهِ ﷺ فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ، وَٱتَّخَذَ خَاتَماً مِنْ فِضَّةٍ فَكَانَ يَخْتُمُ بِهِ وَلاَ يَلْبَسُهُ.

5303 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ عُبَيْدِ ٱللَّهِ، عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: ٱتَّخَذَ رَسُولُ ٱللَّهِ ﷺ خَاتَماً مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي بَطْنَ كَفِّهِ فَٱتَّخَذَ النَّاسُ الْخَوَاتِيمَ فَأَلْقَاهُ رَسُولُ ٱللَّهِ ﷺ فَقَالَ: «**لا أَلْبَسُهُ أَبَداً**» ثُمَّ ٱتَّخَذَ رَسُولُ ٱللَّهِ ﷺ خَاتَماً مِنْ وَرِقٍ فَأَدْخَلَهُ فِي يَدِهِ ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ ثُمَّ كَانَ فِي يَدِ عُمَرَ ثُمَّ كَانَ فِي يَدِ عُثْمَانَ حَتَّى هَلَكَ فِي بِئْرِ أَرِيسٍ.

(82) ـ ذِكْرُ ما يُسْتَحَبُّ من لُبْسِ الثِّيَابِ وما يُكْرَهُ منها

5304 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ ٱللَّهِ ﷺ فَرَآنِي سَيِّىءَ الْهَيْئَةِ، فَقَالَ النَّبِيُّ ﷺ: «**هَلْ لَكَ مِنْ شَيْءٍ**»؟ قَالَ: نَعَمْ مِنْ كُلِّ ٱلْمَالِ قَدْ آتَانِي ٱللَّهُ، فَقَالَ: «**إِذَا كَانَ لَكَ مَالٌ فَلْيُرَ عَلَيْكَ**».

(83) ـ ذِكْرُ النَّهْيِ عن لُبْسِ السِّيَرَاءِ

5305 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ ٱللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّهُ رَأَى حُلَّةَ سِيَرَاءَ تُبَاعُ عِنْدَ بَابِ الْمَسْجِدِ فَقُلْتُ يَا رَسُولَ ٱللَّهِ لَوِ ٱشْتَرَيْتَ هذَا لِيَوْمِ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ، فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ**»، قَالَ: فَأُتِيَ رَسُولُ ٱللَّهِ ﷺ بَعْدُ مِنْهَا بِحُلَلٍ فَكَسَانِي مِنْهَا حُلَّةً، فَقَالَ: يَا رَسُولَ ٱللَّهِ، كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ! قَالَ النَّبِيُّ ﷺ: «**لَمْ أَكْسُكَهَا لِتَلْبَسَهَا، إِنَّمَا كَسَوْتُكَهَا لِتَكْسُوهَا أَوْ لِتَبِيعَهَا**»، فَكَسَاهَا عُمَرُ أَخاً لَهُ مِنْ أُمِّهِ مُشْرِكاً.

[84] The Concession For Women To Wear Silk-Lined Dresses

5306- It is narrated on the authority of Anas that he said: I saw a silk-lined shirt on Zainab, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him".

5307- It is narrated on the authority of Anas Ibn Malik that he saw a silk-lined garment on Umm Kulthum, the daughter of The Messenger of Allah "Allah's blessing and peace be upon him".

5308- It is narrated on the authority of Ali that he said: A silk-lined dress was given as a gift to The Messenger of Allah "Allah's blessing and peace be upon him", and he sent it to me. When I wore it I recognized the (signs of) anger in his face. He said: "Behold! I've not sent it to you to wear." He ordered me to (cut it into sheets and) distribute it among my women.

[85] It Is Forbidden To Wear Brocade

5309- It is narrated on the authority of Abdullah Ibn Umar that he said: Umar Ibn Al-Khattab saw a dress of brocade being sold in the market, whereupon he said: "O Messenger of Allah! Would that you buy it and wear it for the people on Friday and for (receiving) the delegations when they come to you! "Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who wears it has no share (of reward) in the Hereafter." Then three dresses of brocade were sent to The Messenger of Allah "Allah's blessing and peace be upon him", who sent one of them to Umar, another to Ali and the third to Usamah. Umar went to him and said: "O Messenger of Allah! you said about such (dress of brocade) what you had said, and now you've sent me one (What is the matter?)" Allah's Apostle "Allah's blessing and peace be upon him" said: "Sell it, and fulfill your needs with its price, or cut it into sheets (and distribute them) among your wives."

[86] The Attribute Of Brocade

5310- It is narrated on the authority of Yahya Ibn Abu Ishaq that Salim asked: "What is brocade?" I said: "It is the heavy rough silk." On that he said: I heard Abdullah Ibn Umar having said: Umar Ibn Al-Khattab saw a dress of fine brocade (being sold), thereupon he brought it to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Buy that…""and the rest is the same.

[87] It Is Forbidden To Wear Heavy Brocade

5311- It is narrated on the authority of Abdullah Ibn Ukaim that he said: Hudhaifah asked for water, and the servant brought a drink for him in a silver utensil. He (Hudhaifah) threw it away and said: I apologize to you for

(84) ـ ذِكْرُ الرُّخْصَةِ لِلنِّسَاءِ فِي لُبْسِ السِّيَرَاءِ

5306 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْث قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُس، عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ قَالَ: رَأَيْتُ عَلَى زَيْنَبَ بِنْتِ النَّبِيِّ ﷺ قَمِيصَ حَرِيرٍ سِيرَاءَ.

5307 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ عَنْ بَقِيَّةَ حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ حَدَّثَنِي: أَنَّهُ رَأَى عَلَى أُمِّ كُلْثُومَ بِنْتِ رَسُولِ ٱللَّهِ ﷺ بُرْدَ سِيرَاءَ وَالسِّيرَاءُ الْمُضَلَّعُ بِالْقَزِّ.

5308 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ وَأَبُو عَامِرٍ قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ الثَّقَفِيِّ قَالَ: سَمِعْتُ أَبَا صَالِحٍ الْخَيْفِيَّ يَقُولُ: سَمِعْتُ عَلِيّاً يَقُولُ: أُهْدِيَتْ لِرَسُولِ ٱللَّهِ ﷺ حُلَّةُ سِيرَاءَ فَبَعَثَ بِهَا إِلَيَّ فَلَبِسْتُهَا فَعَرَفْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ: «**أَمَا إِنِّي لَمْ أُعْطِكَهَا لِتَلْبَسَهَا**»، فَأَمَرَنِي فَأَطَرْتُهَا بَيْنَ نِسَائِي.

(85) ـ ذِكْرُ النَّهْيِ عن لُبْسِ الإِسْتَبْرَقِ

5309 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ ٱللَّهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنْ سَالِمِ بْنِ عَبْدِ ٱللَّهِ قَالَ: سَمِعْتُ ٱبْنَ عُمَرَ يُحَدِّثُ: أَنَّ عُمَرَ خَرَجَ فَرَأَى حُلَّةَ ٱسْتَبْرَقَ تُبَاعُ فِي السُّوقِ فَأَتَى رَسُولَ ٱللَّهِ ﷺ فَقَالَ: يَا رَسُولَ ٱللَّهِ، ٱشْتَرِهَا فَٱلْبَسْهَا يَوْمَ الْجُمُعَةِ وَحِينَ يَقْدَمُ عَلَيْكَ الْوَفْدُ، قَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِنَّمَا يَلْبَسُ هٰذَا مَنْ لاَ خَلاَقَ لَهُ**»، ثُمَّ أُتِيَ رَسُولُ ٱللَّهِ ﷺ بِثَلاَثِ حُلَلٍ مِنْهَا فَكَسَا عُمَرَ حُلَّةً وَكَسَا عَلِيّاً حُلَّةً وَكَسَا أُسَامَةَ حُلَّةً فَأَتَاهُ فَقَالَ: يَا رَسُولَ ٱللَّهِ قُلْتَ فِيهَا مَا قُلْتَ ثُمَّ بَعَثْتَ إِلَيَّ! فَقَالَ: «**بِعْهَا وَٱقْضِ بِهَا حَاجَتَكَ أَوْ شَقِّقْهَا خُمُراً بَيْنَ نِسَائِكَ**».

(86) ـ صِفَةُ الإِسْتَبْرَقِ

5310 ـ أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يَحْيَى ـ وَهُوَ ٱبْنُ إِسْحَاقَ ـ قَالَ: قَالَ سَالِمٌ: مَا الإِسْتَبْرَقُ؟ قُلْتُ: مَا غَلُظَ مِنَ الدِّيبَاجِ، وَخَشُنَ مِنْهُ، قَالَ: سَمِعْتُ عَبْدَ ٱللَّهِ بْنَ عُمَرَ يَقُولُ: رَأَى عُمَرُ مَعَ رَجُلٍ حُلَّةَ سُنْدُسٍ فَأَتَى بِهَا النَّبِيَّ ﷺ فَقَالَ: «**اشْتَرِ هٰذِهِ**» وَسَاقَ الْحَدِيثَ.

(87) ـ ذِكْرُ النَّهْيِ عَنْ لُبْسِ الدِّيبَاجِ

5311 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ عَنِ ٱبْنِ أَبِي لَيْلَى، وَيَزِيدُ بْنُ أَبِي زِيَادٍ عَنِ ٱبْنِ أَبِي لَيْلَى، وَأَبُو فَرْوَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ عُكَيْمٍ قَالَ: ٱسْتَسْقَى حُذَيْفَةُ فَأَتَاهُ دَهْقَانٌ بِمَاءٍ فِي إِنَاءٍ مِنْ فِضَّةٍ فَحَذَفَهُ، ثُمَّ

what I've done with him, but indeed, I already ordered him not to serve me drink in this (silver utensil), for The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not drink in gold and silver utensils, and do not wear heavy brocade or silk, for these are meant for them (the unbelievers) in this world, but they are meant for us (Muslims) in the Hereafter on the Day of Judgement."

[88] Wearing Gold-Weaved Heavy Brocade

5312- It is narrated on the authority of Amr Ibn Waqid Ibn Sa'd Ibn Mu'adh that he said: I visited Anas Ibn Malik when he came to Medina, and he asked me: "To whom do you belong?" I said: "I'm Amr Ibn Waqid Ibn Sa'd Ibn Mu'adh." He said: "No doubt, Sa'd Ibn Mu'adh was the greatest and the tallest amongst the people." He wept so much and then he said: "The Messenger of Allah "Allah's blessing and peace be upon him" sent a gift to Ukaidir, the chief of Dawmah, and he sent a cloak of gold-weaved heavy brocade to him. The Messenger of Allah "Allah's blessing and peace be upon him" put on it, and stood on the pulpit, then sat and did not speak, and when he descended the people started touching it with their hands (showing admiration for its smoothness and beauty). On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you admire that? No doubt, the handkerchiefs of Sa'd (Ibn Mu'adh) in the Garden are better than that.""

[89] The Abrogation Of That

5313- It is narrated on the authority of Abu Az-Zubair that he said: I heard Jabir Ibn Abdullah saying: The Messenger of Allah "Allah's blessing and peace be upon him" wore a garment of heavy brocade, which had been presented to him. But very soon, he put it off and sent it to Umar Ibn Al-Khattab. It was said (to The Prophet): "O Messenger of Allah! Why did you put it off immediately?" He said: "Gabriel forbade me from (wearing) it." On the other hand, Umar came to him weeping and said: "O Messenger of Allah! You disliked a thing which you gave to me. What is the matter with me?" He (The Prophet) said: "I did not give it to you to wear, but I gave it to you so that you might sell it (and utilize its price)." Accordingly, he (Umar) sold it for two thousand Dirhams.

[90] The Severe Warning Of Wearing Silk On The Basis That Such As Wears It In The World Will Not Wear It In The Hereafter

5314- It is narrated on the authority of Abdullah Ibn Az-Zubair that he said, while addressing the people on the pulpit: Muhammad, The Messenger

ٱعْتَذَرَ إِلَيْهِمْ مِمَّا صَنَعَ، وَقَالَ: إِنِّي نَهَيْتُهُ، سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«لاَ تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ، وَلاَ تَلْبَسُوا الدِّيبَاجَ وَلاَ الْحَرِيرَ، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الآخِرَةِ»**.

(88) ـ لُبْسُ الدِّيباجِ المَنْسُوجِ بالذَّهَبِ

5312 ـ أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ خَالِدٍ ـ وَهُوَ ٱبْنُ الْحَارِثِ ـ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ وَاقِدِ بْنِ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ قَالَ: دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ حِينَ قَدِمَ الْمَدِينَةَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: أَنَا وَاقِدُ بْنُ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ، قَالَ: إِنَّ سَعْداً كَانَ أَعْظَمَ النَّاسِ وَأَطْوَلَهُ ثُمَّ بَكَى فَأَكْثَرَ الْبُكَاءَ، ثُمَّ قَالَ: إِنَّ رَسُولَ ٱللَّهِ ﷺ بَعَثَ إِلَى أُكَيْدِرَ صَاحِبِ دُومَةَ بَعْثاً فَأَرْسَلَ إِلَيْهِ بِجُبَّةِ دِيبَاجٍ مَنْسُوجَةً فِيهَا الذَّهَبُ فَلَبِسَهُ رَسُولُ ٱللَّهِ ﷺ، ثُمَّ قَامَ عَلَى الْمِنْبَرِ وَقَعَدَ فَلَمْ يَتَكَلَّمْ وَنَزَلَ فَجَعَلَ النَّاسُ يَلْمَسُونَهَا بِأَيْدِيهِمْ فَقَالَ: **«أَتَعْجَبُونَ مِنْ هٰذِهِ؟ لَمَنَادِيلُ سَعْدٍ فِي الْجَنَّةِ أَحْسَنُ مِمَّا تَرَوْنَ»**.

(89) ـ ذِكْرُ نَسْخِ ذلك

5313 ـ أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حجَّاجٌ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِراً يَقُولُ: لَبِسَ النَّبِيُّ ﷺ قِبَاءً مِنْ دِيبَاجٍ أُهْدِيَ لَهُ، ثُمَّ أَوْشَكَ أَنْ نَزَعَهُ فَأَرْسَلَ بِهِ إِلَى عُمَرَ، فَقِيلَ لَهُ: قَدْ أَوْشَكَ مَا نَزَعْتَهُ يَا رَسُولَ اللَّهِ، قَالَ: **«نَهَانِي عَنْهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ»** فَجَاءَ عُمَرُ يَبْكِي فَقَالَ: يَا رَسُولَ اللَّهِ، كَرِهْتَ أَمْراً وَأَعْطَيْتَنِيهِ، قَالَ: **«إِنِّي لَمْ أُعْطِكَهُ لِتَلْبَسَهُ إِنَّمَا أَعْطَيْتُكَهُ لِتَبِيعَهُ»**، فَبَاعَهُ عُمَرُ بِأَلْفَيْ دِرْهَمٍ.

(90) ـ التَّشْدِيدُ في لُبْسِ الحَرِيرِ وأَنَّ مَنْ لَبِسَهُ في الدُّنْيَا لم يَلْبَسْهُ في الآخِرَةِ

5314 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ ٱللَّهِ بْنَ الزُّبَيْرِ وَهُوَ عَلَى الْمِنْبَرِ يَخْطُبُ وَيَقُولُ: قَالَ مُحَمَّدٌ ﷺ: **«مَنْ لَبِسَ الْحَرِيرَ فِي**

of Allah "Allah's blessing and peace be upon him" said: "Such as wears silk in the world will not wear it in the hereafter."

5315- It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: Do not let your women wear silk, for indeed I heard Umar Ibn Al-Khattab having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as wears silk in the world will not wear it in the hereafter."

5316- It is narrated on the authority of Imran Ibn Hittan that he asked Abdullah Ibn Abbas about wearing silk and he said: "Ask A'ishah." He said: I asked A'ishah and she said: "Ask Abdullah Ibn Umar. When I asked Ibn Umar he said: Abu Hafs (Umar Ibn Al-Khattab) told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as wears silk in the world will have no share (of reward) in the hereafter."

5317- It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Such as wears silk (in the world) will have no share (of reward in the hereafter)."

5318- It is narrated on the authority of Ali Al-Bariqi that he said: A woman came to me seeking for my religious verdict (concerning silk) and I said to her: "This is Ibn Umar: (seek his religious verdict)." She followed him in order to seek his verdict, and I followed her to listen to what he would say. She said to him: "Give me your religious verdict concerning silk." He said: "No doubt, The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing it."

[91] It Is Forbidden To Wear Clothes Of Linen Mixed With Silk

5319- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to do seven things, and forbade us to do seven things. He forbade us to wear gold rings, to use silver utensils, (to sit on) cushions (made of silk to be put over saddles out of arrogance), (to wear) garments of Lenin mixed with silk, (to wear clothes containing) brocade, Dibaj and silk.

[92] The Concession To Wear Silk

5320- It is narrated on the authority of Anas Ibn Malik that The Messenger of Allah "Allah's blessing and peace be upon him" gave concession to both Abd Ar-Rahman Ibn Awf and Az-Zubair to put on silk shirts, because of itchiness they were suffering.

5321- It is narrated on the authority of Anas Ibn Malik that The Messenger of Allah "Allah's blessing and peace be upon him" gave

الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الآخِرَةِ».

5315 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: حَدَّثَنَا خَلِيفَةُ قَالَ: سَمِعْتُ عَبْدَ ٱللَّهِ بْنَ الزُّبَيْرِ قَالَ: لاَ تُلْبِسُوا نِسَاءَكُمُ الْحَرِيرَ، فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ».**

5316 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ رَجَاءٍ قَالَ: أَخْبَرَنَا حَرْبٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عِمْرَانُ بْنُ حِطَّانٍ، أَنَّهُ سَأَلَ عَبْدَ ٱللَّهِ بْنَ عَبَّاسٍ عَنْ لُبْسِ الْحَرِيرِ فَقَالَ: سَلْ عَائِشَةَ، فَسَأَلْتُ عَائِشَةَ قَالَتْ: سَلْ عَبْدَ ٱللَّهِ بْنَ عُمَرَ، فَسَأَلْتُ ٱبْنَ عُمَرَ فَقَالَ: حَدَّثَنِي أَبُو حَفْصٍ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا فَلاَ خَلاَقَ لَهُ فِي الآخِرَةِ».**

5317 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ بَكْرِ بْنِ عَبْدِ ٱللَّهِ وَبِشْرِ بْنِ الْمُحْتَفِزِ، عَنِ ٱبْنِ عُمَرَ، عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لاَ خَلاَقَ لَهُ».**

5318 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ سَنَةَ سَبْعٍ وَمِائَتَيْنِ قَالَ: حَدَّثَنَا الصَّعْقُ بْنُ حَزْنٍ عَنْ قَتَادَةَ، عَنْ عَلِيٍّ الْبَارِقِيِّ قَالَ: أَتَتْنِي ٱمْرَأَةٌ تَسْتَفْتِينِي، فَقُلْتُ لَهَا: هَذَا ٱبْنُ عُمَرَ فَاتَّبَعَتْهُ تَسْأَلُهُ وَاتَّبَعْتُهَا أَسْمَعُ مَا يَقُولُ قَالَتْ: أَفْتِنِي فِي الْحَرِيرِ قَالَ: «نَهَى عَنْهُ رَسُولُ ٱللَّهِ ﷺ».

(91) ـ ذِكْرُ النَّهْيِ عَنِ الثِّيَابِ الْقَسِّيَّةِ

5319 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «أَمَرَنَا رَسُولُ ٱللَّهِ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ، نَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنْ آنِيَةِ الْفِضَّةِ، وَعَنِ الْمَيَاثِرِ، وَالْقَسِّيَّةِ، والإِسْتَبْرَقِ، والدِّيبَاجِ، وَالْحَرِيرِ».

(92) ـ الرُّخْصَةُ فِي لُبْسِ الْحَرِيرِ

5320 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا سَعِيد عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ أَرْخَصَ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ فِي قُمُصِ حَرِيرٍ مِنْ حَكَّةٍ كَانَتْ بِهِمَا».

5321 ـ أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ:

concession to both Abd Ar-Rahman Ibn Awf and Az-Zubair to put on silk shirts, because of itchiness they were suffering.

5322- It is narrated on the authority of Abu Uthman An-Nahdi that he said: We were with Utbah Ibn Farqad when the letter of Umar came to us, in which The Messenger of Allah "Allah's blessing and peace be upon him" said: "None should put on silk but he, who will have no share of it in the hereafter, except (as little as) this." Abu Uthman beckoned with his two fingers next to the thumb. I saw that he meant the buttons, and I came to know this when I saw those buttons later.

5323- It is narrated on the authority of Umar that he gave no concession to wear brocade unless it was no more than (as little as) four fingers.

[93] Putting On Dresses

5324- It is narrated on the authority of Al-Bara' that he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" wearing a red dress, and combing his head, and I've never seen anyone, before or after him, more elegant than him.

[94] Wearing Hibrah

5325- It is narrated on the authority of Anas that he said: The Hibrah (Yemenite green-lined cotton Burdah) was the dearest of dresses to The Messenger of Allah "Allah's blessing and peace be upon him".

[95] It Is Forbidden To Wear Clothes Dyed With Safflower

5326- It is narrated on the authority of Abdullah Ibn Amr that The Messenger of Allah "Allah's blessing and peace be upon him" saw him having two garments dyed with safflower, thereupon he said to him: "Those are the garments of infidels: so, do not wear that."

5327- It is narrated on the authority of Abdullah Ibn Amr that he went to The Messenger of Allah "Allah's blessing and peace be upon him" and he was wearing two garments dyed with safflower, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" grew angry and said to him: "Go and throw them away from you." He said: "Where (should I put them) O Messenger of Allah?" he said: "In the fire." (He then threw them in the oven of his wife).

5328- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have a gold ring, to wear the linen clothes containing silk (brought from an Egyptian

«أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمٰنِ وَالزُّبَيْرِ فِي قُمُصِ حَرِيرٍ كَانَتْ بِهِمَا يَعْنِي لِحِكَّةٍ».

5322 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِي، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ فَجَاءَ كِتَابُ عُمَرَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**لا يَلْبَسُ الْحَرِيرَ إِلاَّ مَنْ لَيْسَ لَهُ مِنْهُ شَيْءٌ فِي الآخِرَةِ إِلاَّ هٰكَذَا**». وَقَالَ أَبُو عُثْمَانَ بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الإِبْهَامَ فَرَأَيْتُهُمَا أَزْرَارَ الطَّيَالِسَةِ حَتَّى رَأَيْتُ الطَّيَالِسَةَ.

5323 ـ أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ وَبَرَةَ، عَنِ الشَّعْبِيِّ عَنْ سُوَيْدِ بْنِ غَفَلَةَ وَأَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ، عَنْ إِبْرَاهِيمَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ عُمَرَ: أَنَّهُ لَمْ يُرَخِّصْ فِي الدِّيبَاجِ إِلاَّ مَوْضِعَ أَرْبَعِ أَصَابِعَ.

(93) ـ لُبْسُ الحُلَلِ

5324 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ مُتَرَجِّلاً لَمْ أَرَ قَبْلَهُ وَلاَ بَعْدَهُ أَحَداً هُوَ أَجْمَلُ مِنْهُ».

(94) ـ لُبْسُ الحِبَرَةِ

5325 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: «كَانَ أَحَبُّ الثِّيَابِ إِلَى نَبِيِّ ٱللَّهِ ﷺ الْحِبَرَةُ».

(95) ـ ذِكْرُ النَّهْيِ عن لُبْسِ المُعَصْفَرِ

5326 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ ـ وَهُوَ ٱبْنُ الْحَارِثِ ـ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، أَنَّ خَالِدَ بْنَ مَعْدَانَ أَخْبَرَهُ، أَنَّ جُبَيْرَ بْنَ نُفَيْرٍ أَخْبَرَهُ، أَنَّ عَبْدَ ٱللَّهِ بْنَ عَمْرٍو أَخْبَرَهُ: أَنَّهُ رَآهُ رَسُولُ ٱللَّهِ ﷺ وَعَلَيْهِ ثَوْبَانِ مُعَصْفَرَانِ فَقَالَ: «**هٰذِهِ ثِيَابُ الْكُفَّارِ فَلاَ تَلْبَسْهَا**».

5327 ـ أَخْبَرَنِي حَاجِبُ بْنُ سُلَيْمَانَ عَنِ ٱبْنِ أَبِي رَوَّادٍ قَالَ: حَدَّثَنَا ٱبْنُ جُرَيْجٍ عَنِ ٱبْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو: أَنَّهُ أَتَى النَّبِيَّ ﷺ وَعَلَيْهِ ثَوْبَانِ مُعَصْفَرَانِ، فَغَضِبَ النَّبِيُّ ﷺ وَقَالَ: «**اذْهَبْ فَاطْرَحْهُمَا عَنْكَ**» قَالَ: أَيْنَ يَا رَسُولَ ٱللَّهِ؟ قَالَ: «**فِي النَّارِ**».

5328 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ إِبْرَاهِيمَ بْنَ عَبْدِ ٱللَّهِ بْنِ حُنَيْنٍ أَخْبَرَهُ، أَنَّ أَبَاهُ حَدَّثَهُ، أَنَّهُ سَمِعَ عَلِيّاً يَقُولُ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبُوسِ الْقَسِّيِّ، والْمُعَصْفَرِ، وقِرَاءَةِ

town), to wear garments dyed with safflower, and to recite the Holy Qur'an (during the prayer) while being in bowing posture.

[96] Wearing The Green From Among The Clothes

5329- It is narrated on the authority of Abu Rimthah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to us, and he was having over him two green garments.

[97] Wearing Burdahs

5330- It is narrated on the authority of Khabbab Ibn Al-Aratt that he said: We made a complaint to The Messenger of Allah "Allah's blessing and peace be upon him" while he was reclining against a Burdah belonging to him, at the shade of the Ka'bah, saying: "Should you not seek Allah's Help for us? Should you not invoke Allah (to save) us?"

5331- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: A woman brought a woven Burdah (edged sheet) to The Messenger of Allah "Allah's blessing and peace be upon him". He asked: "Do you know what Burdah is?" they said: "Yes. It is an edged-sheet cloak." Then the woman said: "I have woven it with my own hands and I have brought it so that you may wear it." The Prophet "Allah's blessing and peace be upon him" accepted it, and at that time, he was in need of it. So, he came out wearing it as his waist-sheet.

[98] The Command To Wear The White From Among The Clothes

5332- It is narrated on the authority of Samurah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Wear the white from among the clothes, for it is much cleaner and more pleasant, and shroud your dead in that." Yahya said: I did not record it. I asked him about the reason and he said: I dispensed with the narration of Maimun Ibn Abu Shabib instead of the narration of Samurah.

5333- It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to put on the white from among the clothes: let your living wear it, and your dead be shrouded in it, for it is the best of your clothes."

[99] Wearing Cloaks

5334- It is narrated on the authority of Al-Miswar Ibn Makhramah that he said: The Messenger of Allah "Allah's blessing and peace be upon him", distributed many cloaks (among his companions) and gave nothing to Makhramah. He said: "Let's go to him." I went with him to The Messenger

الْقُرآنِ وَأَنَا رَاكِعٌ».

(96) ـ لُبْسُ الخُضْرِ من الثِّيَابِ

5329 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا أَبُو نُوحٍ قَالَ: حَدَّثَنَا جريرُ بْنُ حَازِمٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنْ أَبِي رِمْثَةَ قَالَ: «خَرَجَ عَلَيْنَا رَسُولُ ٱللَّهِ ﷺ وَعَلَيْهِ ثَوْبَانِ أَخْضَرَانِ».

(97) ـ لُبْسُ البُرُودِ

5330 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا قَيْسٌ عَن خَبَّابِ بْنِ الأَرَتِّ قَالَ: شَكَوْنَا إِلَى رَسُولِ ٱللَّهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ فَقُلْنَا: أَلاَ تَسْتَنْصِرُ لَنَا، أَلاَ تَدْعُو اللَّهَ لَنَا؟.

5331 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَتِ امْرَأَةٌ بِبُرْدَةٍ ـ قَالَ سَهْلُ: هَلْ تَدْرُونَ مَا الْبُرْدَةُ؟ قَالُوا: نَعَمْ، هَذِهِ الشَّمْلَةُ مَنْسُوجٌ فِي حَاشِيَتِهَا ـ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ، إِنِّي نَسَجْتُ هَذِهِ بِيَدِي أَكْسُوكَهَا فَأَخَذَهَا رَسُولُ ٱللَّهِ ﷺ مُحْتَاجاً إِلَيْهَا فَخَرَجَ إِلَيْنَا وَإِنَّهَا لإِزَارُهُ.

(98) ـ الأَمْرُ بِلُبْسِ البِيضِ مِنَ الثِّيَابِ

5332 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ أَبِي عَرُوبَةَ يُحَدِّثُ عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«الْبِسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ»**. قَالَ يَحْيَى: لَمْ أَكْتُبْهُ، قُلْتُ: لِمَ؟ قَالَ: اسْتَغْنَيْتُ بِحَدِيثِ مَيْمُونَ بْنِ أَبِي شَبِيبٍ عَنْ سَمُرَةَ.

5333 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«عَلَيْكُمْ بِالْبَيَاضِ مِنَ الثِّيَابِ فَلْيَلْبَسْهَا أَحْيَاؤُكُمْ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ»**.

(99) ـ لُبْسُ الأَقْبِيَةِ

5334 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: قَسَمَ رَسُولُ ٱللَّهِ ﷺ أَقبيةً وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئاً، فَقَالَ مَخْرَمَةُ: يا بُنَيَّ ٱنطلقْ بِنَا إِلَى رَسُولِ ٱللَّهِ ﷺ فَانْطَلَقْتُ مَعَهُ قَالَ: ادْخُلْ فَادْعُهُ

of Allah "Allah's blessing and peace be upon him", and he asked me to come in and invite him, and when I invited him he came out having a cloak of those and said: "I've kept this for you." Makhramah looked at it and then he put it on.

[100] Putting On Trousers

5335- It is narrated on the authority of Ibn Abbas that he heard The Messenger of Allah "Allah's blessing and peace be upon him" having said while being in Arafat: "He, who does not find a lower garment, let him put on trousers; and he who does not find sandals, let him put on footwears."

[101] The Severe Warning Of Dragging The Lower Garment On The Ground (Out Of Arrogance)

5336- It is narrated on the authority of Abdullah Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "While a man was dragging his lower garment on the ground out of arrogance, the earth was made to sink down with him, and he has been falling down deep into the earth (and will keep falling) until the Day of Judgement."

5337- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who drags his garment on the ground, out of arrogance, Allah will not look at him (with mercy) on the Day of Judgement."

5338- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who drags his garment on the ground, out of arrogance, Allah Almighty will not look at him (with mercy) on the Day of Judgement."

[102] The Position Of The Lower Garment

5339- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The position of the lower garment is to (cover) half the legs and the related muscle; and if you dislike that, let it be below this a bit; and if you dislike that, let it be beyond the legs. But (it should be known that) both ankles have no right (to be covered with) the lower garment."

[103] What Is Below Both Ankles

5340- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is below both ankles (from the body in case of being covered with) the lower garment will be in the fire (of Hell)."

لِي، قَالَ: فَدَعَوْتُهُ فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا فَقَالَ: «خَبَأْتُ هَذَا لَكَ». فَنَظَرَ إِلَيْهِ فَلَبِسَهُ مَخْرَمَةُ.

(100) ـ لُبْسُ السَّرَاوِيلِ

5335 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ٱبْنِ عَبَّاسٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ بِعَرَفَاتٍ فَقَالَ: «مَنْ لَمْ يَجِدْ إِزَاراً فَلْيَلْبَسِ السَّرَاوِيلَ وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ».

(101) ـ التَّغْلِيظُ فِي جَرِّ الإِزَارِ

5336 ـ أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ٱبْنِ شِهَابٍ أَنَّ سَالِماً أَخْبَرَهُ، أَنَّ عَبْدَ ٱللَّهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «بَيْنَا رَجُلٌ يَجُرُّ إِزَارَهُ مِنَ الْخُيَلاَءِ خُسِفَ بِهِ فَهُوَ يَتَجَلْجَلُ فِي الأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ».

5337 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ نَافِعٍ عَنْ عَبْدِ ٱللَّهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ» أَوْ قَالَ «إِنَّ الَّذِي يَجُرُّ ثَوْبَهُ مِنَ الْخُيَلاَءِ لَمْ يَنْظُرِ ٱللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

5338 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «مَنْ جَرَّ ثَوْبَهُ مِنْ مَخِيلَةٍ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَنْظُرْ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

(102) ـ مَوْضِعُ الإِزَارِ

5339 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ بْنِ نَذِيرٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَوْضِعُ الإِزَارِ إِلَى أَنْصَافِ السَّاقَيْنِ وَالْعَضَلَةِ فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ فَمِنْ وَرَاءِ السَّاقِ، وَلاَ حَقَّ لِلْكَعْبَيْنِ فِي الإِزَارِ» وَاللَّفْظُ لِمُحَمَّدٍ.

(103) ـ ما تَحْتَ الكَعْبَيْنِ مِنَ الإِزَارِ

5340 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ ـ وَهُوَ ٱبْنُ الْحَارِثِ ـ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبُو يَعْقُوبَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَا تَحْتَ الْكَعْبَيْنِ مِنَ الإِزَارِ فَفِي النَّارِ».

5341- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is below both ankles (from the body in case of being covered with) the lower garment will be in the fire (of Hell)."

[104] Letting The Lower Garment Hang Down

5342- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty will never look (with mercy on the Day of Judgement) at such as lets his lower garment hang down (below both ankles)."

5343- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three persons at whom Allah will never look on the Day of Judgement, nor will He purify and theirs shall be a severe punishment." Those are such as gives no gift but that he makes reminder of generosity; such as lets his lower garment hang down and drag on the ground (out of arrogance); and such as popularizes his commodities by false oaths."

5344- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Hanging down might be in the lower garment, shirt and turban: whoever drags any of those (on the ground) out of arrogance, Allah Almighty will never look at him (with mercy) on the Day of Judgement."

5345- It is narrated on the authority of Salim from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever drags his lower garment out of arrogance, Allah Almighty will never look at him (with mercy) on the Day of Judgement." Abu Bakr said: "O Messenger of Allah! One of both sides of my lower garments hangs down unless I keep control over it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "But, you do not belong to such as do that out of arrogance."

[105] The Tails Of Women's Garments

5346- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever drags his lower garment out of arrogance, Allah Almighty will never look at him (with mercy) on the Day of Judgement." Umm Salamah said: "O Messenger of Allah! What should women do with their tails?" he said: "They should let them hang down as long as (no more than) a span (below the ankles)." She said: "In this way, their feet might be uncovered." He said: "Then, let it be as long as a cubit, and no more."

5341 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سَعِيدٌ الْمَقْبُرِيّ وَقَدْ كَانَ يُخْبِرُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الإِزَارِ فَفِي النَّارِ»**.

(104) ـ إِسْبَالُ الإِزَارِ

5342 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ قَالَ: حَدَّثَنِي جَدِّي قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«إِنَّ اللَّهَ عَزَّ وَجَلَّ لاَ يَنْظُرُ إِلَى مُسْبِلِ الإِزَارِ»**.

5343 ـ أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ مِهْرَانَ الأَعْمَشَ عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«ثَلاَثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمَنَّانُ بِمَا أَعْطَى، وَالْمُسْبِلُ إِزَارَهُ، والمُنَفِّقُ سِلْعَتَهُ بِالْحَلْفِ الْكَاذِبِ»**.

5344 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ سَالِمٍ، عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«الإِسْبَالُ فِي الإِزَارِ وَالْقَمِيصِ والْعِمَامَةِ مَنْ جَرَّ مِنْهَا شَيْئاً خُيَلاَءَ لاَ يَنْظُرُ ٱللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»**.

5345 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلاَءِ لاَ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»**، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ ٱللَّهِ، إِنَّ أَحَدَ شِقَّي إِزَارِي يَسْتَرْخِي إِلاَّ أَنْ أَتَعَاهَدَ ذٰلِكَ مِنْهُ، فَقَالَ النَّبِيُّ ﷺ: **«إِنَّكَ لَسْتَ مِمَّنْ يَصْنَعُ ذٰلِكَ خُيَلاَءَ»**.

(105) ـ ذُيُولُ النِّسَاءِ

5346 ـ أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلاَءِ لَمْ يَنْظُرِ ٱللَّهُ إِلَيْهِ»** قَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ ٱللَّهِ فَكَيْفَ تَصْنَعُ النِّسَاءُ بِذُيُولِهِنَّ؟ قَالَ: **«تُرْخِينَهُ شِبْراً»** قَالَتْ: إِذاً تَنْكَشِفَ أَقْدَامُهُنَّ قَالَ: **«تُرْخِينَهُ ذِرَاعاً لاَ تَزِدْنَ عَلَيْهِ»**.

5347- It is narrated on the authority of Umm Salamah that she made a mention to the Messenger of Allah "Allah's blessing and peace be upon him" of the tails of women's lower garments, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "They should let them hang down as long as (no more than) a span (below the ankles)." She said: "But, her feet might be uncovered." He said: "Let it be as long as a cubit, and no more."

5348- It is narrated on the authority of Umm Salamah that when a mention was made by the Messenger of Allah "Allah's blessing and peace be upon him" of the lower garments, Umm Salamah said: "What should women do with their tails?" he said: "They should let them hang down as long as (no more than) a span (below the ankles)." She said: "In this way, their feet might appear." He said: "Then, let it be as long as a cubit, and no more."

5349- It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" was asked: "How long should be the tail that is allowed for a woman to drag on the ground?" he said: "As long as (no more than) a span (below the ankles)." She said: "In this way, her feet might be uncovered." He said: "Then, let it be as long as a cubit, and no more."

[106] It Is Forbidden To Wrap Oneself In A Single Garment With No Sleeves To Get Out His Arms

5350- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade wrapping oneself in a single garment with no sleeves to get out his arms (raising it from one of its sides, thereby his privates become visible), as well as (he forbade) sitting with a single garment on one's buttocks with his knees close to his abdomen, and feet apart with the hands circling the knees, thereby nothing of it covers his privates.

5351- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade wrapping oneself in a single garment with no sleeves to get out his arms (raising it from one of its sides, thereby his privates become visible), as well as (he forbade) sitting with a single garment on one's buttocks with his knees close to his abdomen, and feet apart with the hands circling the knees, thereby nothing of it covers his privates.

5347 ـ حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ نَافِعٍ عَنْ أُمِّ سَلَمَةَ: أَنَّهَا ذَكَرَتْ لِرَسُولِ ٱللَّهِ ﷺ ذُيُولَ النِّسَاءِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**يُرْخِينَ شِبْراً**» قَالَتْ أُمُّ سَلَمَةَ: إذاً يَنْكَشِفَ عَنْهَا قَالَ: «**تُرْخِي ذِرَاعاً لاَ تَزِيدُ عَلَيْهِ**».

5348 ـ أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلاَءِ بْنِ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ مُوسَى عَنْ نَافِعٍ عَنْ صَفِيَّةَ عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ لَمَّا ذُكِرَ فِي الإِزَارِ مَا ذُكِرَ قَالَتْ أُمُّ سَلَمَةَ: فَكَيْفَ بِالنِّسَاءِ؟ قَالَ: «**يُرْخِينَ شِبْراً**» قَالَتْ: إذاً تَبْدُوَ أَقْدَامُهُنَّ قَالَ: «**فَذِرَاعاً لاَ يَزِدْنَ عَلَيْهِ**».

5349 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ وَهُوَ ٱبْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ نَافِعٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أُمِّ سَلَمَةَ قَالَتْ: سُئِلَ رَسُولُ ٱللَّهِ ﷺ كَمْ تَجُرُّ الْمَرْأَةُ مِنْ ذَيْلِهَا؟ قَالَ: «**شِبْراً**» قَالَتْ: إذاً يَنْكَشِفَ عَنْهَا قَالَ: «**ذِرَاعٌ لاَ تَزِيدُ عَلَيْهَا**».

(106) ـ النَّهْيُ عَنِ اشْتِمَالِ الصَّمَّاءِ

5350 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنِ ٱبْنِ شِهَابٍ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ عَنْ أَبِي سَعِيدٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ ٱشْتِمَالِ الصَّمَّاءِ وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ».

5351 ـ أَخْبَرَنَا ٱلْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ الْخُدْرِي رَضِيَ ٱللَّهُ عَنْهُ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ ٱشْتِمَالِ الصَّمَّاءِ وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ».

[107] It Is Forbidden To Sit On One's Buttocks With Knees Close To The Abdomen And Feet Apart, While Having A Single Garment

5352- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade wrapping oneself in a single garment with no sleeves to get out his arms (raising it from one of its sides, thereby his privates become visible), as well as (he forbade) sitting with a single garment on one's buttocks with his knees close to his abdomen, and feet apart with the hands circling the knees, thereby nothing of it covers his privates.

[108] Putting On Smoke-Coloured Turbans

5353- It is narrated on the authority of Ja'far Ibn Amr Ibn Huraith that he said: I saw a smoke-coloured turban over (the head of) the Messenger of Allah "Allah's blessing and peace be upon him".

[109] Putting On Black Turbans

5354- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" entered (Mecca) on the day of the conquest of Mecca, having a black turban (over his head), and he was putting on no Ihram.

5355- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" entered (Mecca) on the day of the conquest (of Mecca), having a black turban (over his head).

[110] Letting Off The End Of The Turban Between Both Shoulders

5356- It is narrated on the authority of Ja'far Ibn Amr Ibn Umayyah from his father that he said: It seems as if I'm looking now at the Messenger of Allah "Allah's blessing and peace be upon him" on the pulpit, having a black turban over his (head), and he was letting off its end between his shoulders.

[111] What About Pictures?

5357- It is narrated on the authority of Ibn Abbas from Abu Talhah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never enter a house in which there is a dog or a picture (of a living being."

5358- It is narrated on the authority of Ibn Abbas from Abu Talhah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The angels never enter a house in which there is a dog or a picture (of a living being."

(107) ـ النَّهْيُ عَنِ الاحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ

5352 ـ حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ ٱشْتِمَالِ الصَّمَّاءِ وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ».

(108) ـ لُبْسُ العَمَائِمِ الحَرْقَانِيَّةِ

5353 ـ أَخْبَرَنَا عَبْدُ ٱللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُسَاوِرٍ الْوَرَّاقِ عَنْ جَعْفَرِ بْنِ عَمْرِو بنِ حُرَيْثٍ عَنْ أَبِيهِ قَالَ: «رَأَيْتُ عَلَى النَّبِيِّ ﷺ عِمَامَةً حَرْقَانِيَّةً».

(109) ـ لُبْسُ العَمَائِمِ السُّودِ

5354 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ إِحْرَامٍ».

5355 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ شَرِيكٍ عَنْ عَمَّارٍ الدُّهْنِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «دَخَلَ النَّبِيُّ ﷺ يَوْمَ الْفَتْحِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ».

(110) ـ إِرْخَاءُ طَرَفِ العِمَامَةِ بين الكَتِفَيْنِ

5356 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُسَاوِرٍ الْوَرَّاقِ عَنْ جَعْفَرِ بْنِ عَمْرِو بنِ أُمَيَّةَ عَنْ أَبِيهِ قَالَ: «كَأَنِّي أَنْظُرُ السَّاعَةَ إِلَى رَسُولِ ٱللَّهِ ﷺ عَلَى الْمِنْبَرِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أَرْخَى طَرَفَهَا بَيْنَ كَتِفَيْهِ».

(111) ـ التَّصَاوِيرُ

5357 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ عَنِ ٱبْنِ عَبَّاسٍ عَنْ أَبِي طَلْحَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةٌ»**.

5358 ـ أَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ عَنِ ٱبْنِ عَبَّاسٍ عَنْ أَبِي طَلْحَةَ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«لاَ تَدْخُلُ الْمَلاَئِكَةُ بَيْتاً فِيهِ كَلْبٌ وَلاَ صُورَةُ تَمَاثِيلَ»**.

5359- It is narrated on the authority of Ubaidullah Ibn Abdullah that he visited Abu Talhah Al-Ansari to enquire about his health, and he found Sahl Ibn Hunaif with him. Abu Talhah ordered somebody to take off a covering underneath him, thereupon Sahl asked him: "Why do you take it off?" he said: "Because it has pictures, in connection with which the Messenger of Allah "Allah's blessing and peace be upon him" said what you know well." He said: "Is it not that he said: "Barring what is engraved in a dress?" he said: "Yes but (taking it off) is more pleasant to me."

5360- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that Abu Talhah Al-Ansari said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never enter a house in which there is a picture (of a living being)." Busr told: Zaid fell ill and we went to visit him. (We found that) there was a curtain hanging at his door with a picture on it. I said to Ubaidullah Al-Khawlani: "Did not Zaid himself tell us earlier of (the Prophet's order concerning the prohibition of) pictures?" Ubaidullah said: "Did not you hear him when he said: "Except what is engraved on a cloth"?"

5361- It is narrated on the authority of Ali that he said: I prepared food and invited The Messenger of Allah "Allah's blessing and peace be upon him" (to it). When he came and entered the house he found a curtain having pictures. Then he came out and said: "Of a surety, the angels never enter a house in which there are pictures (of living beings)."

5362- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" set out on journey, and when he returned, I had hung a colourful thin sheet having a picture of winged horses. When he saw it, he ordered me to take it off.

5363- It is narrated on the authority of A'ishah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that she said: We had a curtain having the picture of a bird, in the face of such as entered the house, thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O A'ishah! Turn its direction, for indeed, the more I enter (the house) the more I remember the world (once I see it)." She further said: We had a (piece of) amaranth, having marks, which we put on our bodies, but we did not cut off those (marks from it).

5364- It is narrated on the authority of A'ishah that she said: I had in my house a mantle having pictures, which I placed over a cupboard in the house, to which The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer. The Messenger of Allah "Allah's blessing and peace be upon

5359 ـ أَخْبَرَنَا عَلِيُّ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ: أَنَّهُ دَخَلَ عَلَى أَبِي طَلْحَةَ الأَنْصَارِيِّ يَعُودُهُ فَوَجَدَ عِنْدَهُ سَهْلَ بْنَ حُنَيْفٍ فَأَمَرَ أَبُو طَلْحَةَ إِنْسَاناً يَنْزِعُ نَمَطاً تَحْتَهُ فَقَالَ لَهُ سَهْلٌ: لِمَ تَنْزِعُ؟ قَالَ: لأَنَّ فِيهِ تَصَاوِيرَ وَقَدْ قَالَ فِيهَا رَسُولُ ٱللَّهِ ﷺ مَا قَدْ عَلِمْتَ قَالَ: أَلَمْ يَقُلْ إِلاَّ مَا كَانَ رَقْماً فِي ثَوْبٍ؟ قَالَ: بَلَى وَلٰكِنَّهُ أَطْيَبُ لِنَفْسِي.

5360 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي بُكَيْرٌ عَنْ بُسْرِ بْنِ سَعِيدٍ عَنْ زَيْدِ بْنِ خَالِدٍ عَنْ أَبِي طَلْحَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لاَ تَدْخُلُ المَلاَئِكَةُ بَيْتاً فِيهِ صُورَةٌ»**. قَالَ بُسْرٌ: ثُمَّ ٱشْتَكَى زَيْدٌ فَعُدْنَاهُ فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ قُلْتُ لِعُبَيْدِ ٱللَّهِ الْخَوْلاَنِيِّ: أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّورَةِ يَوْمَ الأَوَّلِ؟ قَالَ: قَالَ عُبَيْدُ ٱللَّهِ: أَلَمْ تَسْمَعْهُ يَقُولُ: إِلاَّ رَقْماً فِي ثَوْبٍ.

5361 ـ حَدَّثَنَا مَسْعُودُ بْنُ جُوَيْرِيَةَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ عَنْ قَتَادَةَ عَنْ سَعِيدِ بنِ الْمُسَيَّبِ عَنْ عَلِيٍّ قَالَ: صَنَعْتُ طَعَاماً فَدَعَوْتُ النَّبِيَّ ﷺ فَجَاءَ فَدَخَلَ فَرَأَى سِتْراً فِيهِ تَصَاوِيرُ فَخَرَجَ وَقَالَ: **«إِنَّ الْمَلاَئِكَةَ لاَ تَدْخُلُ بَيْتاً فِيهِ تَصَاوِيرُ»**.

5362 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجَ رَسُولُ ٱللَّهِ ﷺ خَرْجَةً ثُمَّ دَخَلَ وَقَدْ عَلَّقْتُ قِرَاماً فِيهِ الْخَيْلُ أُولاَتُ الأَجْنِحَةِ قَالَتْ: فَلَمَّا رَآهُ قَالَ: **«أَنْزِعِيهِ»**.

5363 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ قَالَ: حَدَّثَنَا عَزْرَةُ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ سَعْدِ بْنِ هِشَامٍ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ لَنَا سِتْرٌ فِيهِ تِمْثَالُ طَيْرٍ مُسْتَقْبِلَ الْبَيْتِ إِذَا دَخَلَ الدَّاخِلُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: **«يَا عَائِشَةُ حَوِّلِيهِ فَإِنِّي كُلَّمَا دَخَلْتُ فَرَأَيْتُهُ ذَكَرْتُ الدُّنْيَا»** قَالَتْ: وَكَانَ لَنَا قَطِيفَةٌ لَهَا عَلَمٌ فَكُنَّا نَلْبَسُهَا فَلَمْ نَقْطَعْهُ.

5364 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنِ ٱلْقَاسِمِ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كَانَ فِي بَيْتِي ثَوْبٌ فِيهِ تَصَاوِيرُ فَجَعَلْتُهُ إِلَى سَهْوَةٍ فِي الْبَيْتِ فَكَانَ رَسُولُ ٱللَّهِ ﷺ يُصَلِّي إِلَيْهِ ثُمَّ قَالَ:

him" said: "O A'ishah! Move it away from me." I took it off and changed it into cushions.

5365- It is narrated on the authority of A'ishah that once, she set up a curtain having pictures, and when The Messenger of Allah "Allah's blessing and peace be upon him" entered (the house) he took it off, thereupon she cut it into two cushions. A man in the gathering called Rabe'ah Ibn Ata' said: I heard Abu Muhammad, i.e. Al-Qasim relating from A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" used to recline against them.

[112] The Most Grievous Punishment-Deserving Among The People

5366- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came back from a journey, and I had placed a curtain having pictures over a cupboard belonging to me. He took it off and said: "The most grievous punishment-deserving from amongst the people are those who try to imitate the Creation of Allah Almighty."

5367- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" visited me, and I had hung a curtain having pictures. When he saw it, the colour of his face changed (out of anger) and he cut it off with his own hand and said: "The most grievous punishment-deserving from amongst the people are those who try to imitate Allah's Creation."

[113] What Will The Picture-Makers Be Asked To Do On The Day Of Judgement?

5368- It is narrated on the authority of An-Nadr Ibn Anas that he said: I was sitting with Ibn Abbas when a man from Iraq came to him and said: "I make those pictures (of living beings): what do you say concerning that?" he said: "Come close to me! Come close to me! I heard Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who makes a picture (of a living being) in the world, will be asked, on the Day of Judgement, to breathe a soul in it, even though it is not befitting for him to breathe it.""

5369- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who makes a picture (of a living being in the world), will be punished (on the Day of Judgement) until he breathes a soul in it, and it is not befitting for him to breathe it.""

«يَا عَائِشَةُ أَخِّرِيهِ عَنِّي». فَنَزَعْتُهُ فَجَعَلْتُهُ وَسَائِدَ.

5365 ـ أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرٌو قَالَ: حَدَّثَنَا بُكَيْرٌ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَائِشَةَ: «أَنَّهَا نَصَبَتْ سِتْراً فِيهِ تَصَاوِيرُ فَدَخَلَ رَسُولُ ٱللَّهِ ﷺ فَنَزَعَهُ فَقَطَعَتْهُ وِسَادَتَيْنِ». قَالَ رَجُلٌ فِي الْمَجْلِسِ حِينَئِذٍ يُقَالُ لَهُ رَبِيعَةُ بْنُ عَطَاءٍ: أَنَا سَمِعْتُ أَبَا مُحَمَّدٍ يَعْنِي الْقَاسِمَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَرْتَفِقُ عَلَيْهِمَا.

(112) ـ ذِكْر أَشَدِّ النَّاسِ عَذَاباً

5366 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: قَدِمَ رَسُولُ ٱللَّهِ ﷺ مِنْ سَفَرٍ وَقَدْ سَتَرْتُ بِقِرَامٍ عَلَى سَهْوَةٍ لِي فِيهِ تَصَاوِيرُ فَنَزَعَهُ وَقَالَ: «**أَشَدُّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ ٱللَّهِ**».

5367 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدٍ يُخْبِرُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ ٱللَّهِ ﷺ وَقَدْ سَتَرْتُ بِقِرَامٍ فِيهِ تَمَاثِيلُ فَلَمَّا رَآهُ تَلَوَّنَ وَجْهُهُ ثُمَّ هَتَكَهُ بِيَدِهِ وَقَالَ: «**إِنَّ أَشَدَّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ الَّذِينَ يُشَبِّهُونَ بِخَلْقِ ٱللَّهِ**».

(113) ـ ذِكْرُ ما يُكَلَّفُ أَصْحَابُ الصُّوَرِ يَوْمَ القِيَامَةِ

5368 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ ـ وَهُوَ ٱبْنُ الْحَارِثِ ـ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنِ النَّضْرِ بْنِ أَنَسٍ قَالَ: كُنْتُ جَالِساً عِنْدَ ٱبْنِ عَبَّاسٍ أَتَاهُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ: إِنِّي أُصَوِّرُ هٰذِهِ التَّصَاوِيرَ فَمَا تَقُولُ فِيهَا؟ فَقَالَ: ٱدْنُهْ ٱدْنُهْ سَمِعْتُ مُحَمَّداً ﷺ يَقُولُ: «**مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ**».

5369 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**مَنْ صَوَّرَصورةً عُذِّبَ حَتَّى يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ فِيهَا**».

5370- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who makes a picture (of a living being in the world), will be asked, on the Day of Judgement, to breathe a soul in it, even though it is not befitting for him to breathe it.""

5371- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The makers of those pictures (of living beings) who make them will be punished on the Day of Judgement: it will be said to them: 'Bring life to what you (imagined to have) created'."

5372- It is narrated on the authority of A'ishah, the wife of Allah's Apostle "Allah's blessing and peace be upon him", that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The makers of those pictures (of living beings) will be punished on the Day of Judgement: it will be said to them: 'Bring life to what you (imagined to have) created'."

5373- It is narrated on the authority of A'ishah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him", that she said: The most grievous punishment-deserving from amongst the people on the day of Judgement will be those who try to imitate Allah in His Creation.

[114] The Most Severe Torment-Deserving Among The People

5374- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most severe torment-deserving among the people on the Day of Judgement will be the picture-makers (of living beings)."

5375- It is narrated on the authority of Abu Hurairah that he said: Gabriel "Peace be upon him" sought the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted, and he gave him permission, thereupon he said: "How should I enter since there is a curtain having pictures (of living beings) in your house? You should either cut off their heads or make it a carpet to be trodden (by the feet), for we, assembly of angels, never enter a house in which there are pictures (of living beings)."

[115] What About Quilts?

5376- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" hardly offered prayer in the quilts of us (his wives for fear they might be impure because of the blood of menses).

5370 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَنْ صَوَّرَ صُورَةً كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ»**.

5371 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: **«إِنَّ أَصْحَابَ هٰذِهِ الصُّوَرِ الَّذِينَ يَصْنَعُونَهَا يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ»**.

5372 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«إِنَّ أَصْحَابَ هٰذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ»**.

5373 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: «إِنَّ أَشَدَّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ ٱللَّهَ فِي خَلْقِهِ».

(114) ـ ذِكْرُ أَشَدِّ النَّاسِ عَذَاباً

5374 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ مُسْلِمٍ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ مُسْلِمِ بْنِ صُبَيْحٍ عَنْ مَسْرُوقٍ عَنْ عَبْدِ ٱللَّهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ»**. وَقَالَ أَحْمَدُ: الْمُصَوِّرِينَ.

5375 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ عَنْ أَبِي إِسْحَاقَ عَنْ مُجَاهِدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «ٱسْتَأْذَنَ جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَى النَّبِيِّ ﷺ فَقَالَ: ٱدْخُلْ فَقَالَ: كَيْفَ أَدْخُلُ وَفِي بَيْتِكَ سِتْرٌ فِيهِ تَصَاوِيرُ؟ فَإِمَّا أَنْ تُقْطَعَ رُؤُوسُهَا أَوْ تُجْعَلَ بِسَاطاً يُوطَأُ فَإِنَّا مَعْشَرَ الْمَلَائِكَةِ لاَ نَدْخُلُ بَيْتاً فِيهِ تَصَاوِيرُ».

(115) ـ اللُّحُفُ

5376 ـ أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ وَمُعْتَمِرِ بْنِ سُلَيْمَانَ عَنْ أَشْعَثَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ عَبْدِ ٱللَّهِ بْنِ شَقِيقٍ عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ ٱللَّهِ ﷺ لاَ يُصَلِّي فِي لُحُفِنَا» قَالَ سُفْيَانُ: مَلاَحِفِنَا.

[116] The Attribute Of The Sandal Of The Messenger Of Allah

5377- It is narrated on the authority of Anas that the sandal of The Messenger of Allah "Allah's blessing and peace be upon him" had two leather straps.

4378- It is narrated on the authority of Amr Ibn Aws that he said: the sandal of The Messenger of Allah "Allah's blessing and peace be upon him" had two leather straps.

[117] It Is Forbidden To Walk In A Single Sandal

5379- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the string of the sandal of anyone of you is cut, let not him walk in the other sandal (and rather wait) until he repairs it."

5380- It is narrated on the authority of Abu Razin that he said: I saw Abu Hurairah slapping his forehead and saying: O people of Iraq! You allege that I tell lies about The Messenger of Allah "Allah's blessing and peace be upon him". no doubt, I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "When the string of the sandal of anyone of you is cut, let not him walk in the other sandal (and rather wait) until he repairs it."

[118] What About The Leather Sheets?

5381- It is narrated on the authority of Anas that once, The Messenger of Allah "Allah's blessing and peace be upon him" laid on a leather sheet and he sweated. Umm Sulaim stood and dried his sweat and made it into a bottle. When The Messenger of Allah "Allah's blessing and peace be upon him" saw her he asked: "What is that which you are doing O Umm Sulaim?" Umm Sulaim said: "I'm mixing my perfume with your sweat." On that The Messenger of Allah "Allah's blessing and peace be upon him" smiled.

[119] Having A Servant And A Riding Mount

5382- It is narrated on the authority of Samurah Ibn Sahm, a man from among his people, that he said: I visited Abu Hashim Ibn Utbah, and he was an old-aged man, and Mu'awiyah came to visit him and enquire about his health, thereupon Abu Hashim went on weeping. Mu'awiyah asked him: "What does cause you to weep? Is it because of pain that disturbs you or because of your departure from the world? No doubt, its delight has gone away (and there is no point for weeping on it)." He said: "It is not because of any of both. But The Messenger of Allah "Allah's blessing and peace be upon him" confided to me to do a thing, and would that I did it! He said: "Perchance, you will join (a kind of) booty to be distributed among people,

(116) ـ صِفَةُ نَعْلِ رَسُولِ الله ﷺ

5377 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنَا أَنَسٌ: «أَنَّ نَعْلَ رَسُولِ ٱللَّهِ ﷺ كَانَ لَهَا قِبَالاَنِ».

5378 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى قَالَ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَوْسٍ قَالَ: «كَانَ لِنَعْلِ رَسُولِ ٱللَّهِ ﷺ قِبَالاَنِ».

(117) ـ ذِكْرُ النَّهْيِ عَنِ المَشْيِ فِي نَعْلٍ وَاحِدَةٍ

5379 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا ٱنْقَطَعَ شِسْعُ نَعْلِ أَحَدِكُمْ فَلاَ يَمْشِ فِي نَعْلٍ وَاحِدَةٍ حَتَّى يُصْلِحَهَا»**.

5380 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي رَزِينٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَضْرِبُ بِيَدِهِ عَلَى جَبْهَتِهِ يَقُولُ: يَا أَهْلَ الْعِرَاقِ تَزْعُمُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ ٱللَّهِ ﷺ أَشْهَدُ لَسَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«إِذَا ٱنْقَطَعَ شِسْعُ نَعْلِ أَحَدِكُمْ فَلاَ يَمْشِ فِي الأُخْرَى حَتَّى يُصْلِحَهَا»**.

(118) ـ ما جَاءَ فِي الأَنْطَاعِ

5381 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ أَبِي الْوَزِيرِ أَبُو مُطَرِّفٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ عَبْدِ ٱللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ ٱضْطَجَعَ عَلَى نِطْعٍ فَعَرِقَ فَقَامَتْ أُمُّ سُلَيْمٍ إِلَى عَرَقِهِ فَنَشَّفَتْهُ فَجَعَلَتْهُ فِي قَارُورَةٍ فَرَآهَا النَّبِيُّ ﷺ قَالَ: **«مَا هٰذَا الَّذِي تَصْنَعِينَ يَا أُمَّ سُلَيْمٍ؟»** قَالَتْ: أَجْعَلُ عَرَقَكَ فِي طِيبِي فَضَحِكَ النَّبِيُّ ﷺ.

(119) ـ اتِّخَاذُ الخَادِمِ والمَرْكَبِ

5382 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ سَمُرَةَ بْنِ سَهْمٍ رَجُلٍ مِنْ قَوْمِهِ قَالَ: نَزَلْتُ عَلَى أَبِي هَاشِمِ بْنِ عُتْبَةَ وَهُوَ طَعِينٌ فَأَتَاهُ مُعَاوِيَةُ يَعُودُهُ فَبَكَى أَبُو هَاشِمٍ فَقَالَ مُعَاوِيَةُ: مَا يُبْكِيكَ؟ أَوَجَعٌ يُشْئِزُكَ أَمْ عَلَى الدُّنْيَا فَقَدْ ذَهَبَ صَفْوُهَا؟ قَالَ: كُلٌّ لاَ وَلٰكِنَّ رَسُولَ ٱللَّهِ ﷺ عَهِدَ إِلَيَّ عَهْداً وَدِدْتُ أَنِّي كُنْتُ تَبِعْتُهُ قَالَ: **«إِنَّهُ لَعَلَّكَ تُدْرِكُ أَمْوَالاً تُقْسَمُ بَيْنَ أَقْوَامٍ وَإِنَّمَا**

and it is sufficient for you, from amongst all of that, to have a servant and a riding mount to be used in Allah's Cause." Really I've joined (that booty) and collected (property from it)."

[120] The Sword's Ornament

5383- It is narrated on the authority of Abu Umamah Ibn Sahl that he said: The edge of the handle of the sword of The Messenger of Allah "Allah's blessing and peace be upon him" was of silver.

5384- It is narrated on the authority of Anas that he said: The back and the edge of the handle of the sword of Allah's Apostle "Allah's blessing and peace be upon him" were of silver; and there were silver rings between them.

5385- It is narrated on the authority of Sa'id Ibn Abu Al-Hasan that he said: The edge of the handle of the sword of The Messenger of Allah "Allah's blessing and peace be upon him" was of silver.

[121] It Is Forbidden To Sit On Red Cushions (Over Saddles)

5386- It is narrated on the authority of Ali that he said: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "Say: 'O Allah! Help me achieve felicity, and lead me to the right guidance'." He forbade me to sit on the purple cushions made (often from silk) by women for their husbands in order to put over the saddles, just as the purple pieces of amaranth.

[122] Sitting On Chairs

5387- It is narrated on the authority of Abu Rifa'ah that he said: I came to Allah's Apostle "Allah's blessing and peace be upon him" while he was delivering a sermon and said: "O Messenger of Allah! (I'm) a strange man who has come to ask about his religion, since he does not know what his religion is." Allah's Apostle "Allah's blessing and peace be upon him" faced me, and left his sermon, and when he came to me, a chair whose sides were thought to be of iron was brought to him, on which Allah's Apostle "Allah's blessing and peace be upon him" sat down, and started teaching me from what Allah taught him. Then he returned to his sermon and completed it.

[123] Having Red Domes

5388- It is narrated on the authority of Abu Juhaifah that he said: We were with The Messenger of Allah "Allah's blessing and peace be upon him" in Batha', while he was in a red dome, and there were some people with him, and he had the intention to proceed (to Medina). Bilal came and pronounced the call (for prayer), in which he was turning his face (while reciting 'come to prayer' once) to this side and (once) to the other side.

يَكْفِيكَ مِنْ ذٰلِكَ خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ ٱللَّهِ». فَأَدْرَكْتُ فَجَمَعْتُ.

(120) ـ حِلْيَةُ السَّيْفِ

5383 ـ أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: «كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ ٱللَّهِ ﷺ مِنْ فِضَّةٍ».

5384 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا هَمَّامٌ وَجَرِيرٌ قَالاَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: «كَانَ نَعْلُ سَيْفِ رَسُولِ ٱللَّهِ ﷺ مِنْ فِضَّةٍ وَقَبِيعَةُ سَيْفِهِ فِضَّةٌ وَما بَيْنَ ذٰلِكَ حِلَقُ فِضَّةٍ».

5385 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ٱبْنُ زُرَيْعٍ عَنْ هِشَامٍ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: «كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ ٱللَّهِ ﷺ مِنْ فِضَّةٍ».

(121) ـ النَّهْيُ عَنِ الجُلُوسِ على المَيَاثِرِ مِنَ الأُرْجُوَانِ

5386 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا ٱبْنُ إِدْرِيسَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ ٱللَّهِ ﷺ: «قُلِ ٱللَّهُمَّ سَدِّدْنِي وَٱهْدِنِي» وَنَهَانِي عَنِ الْجُلُوسِ عَلَى الْمَيَاثِرِ. وَالْمَيَاثِرُ: قَسِّيٌّ كَانَتْ تَصْنَعُهُ النِّسَاءُ لِبُعُولَتِهِنَّ عَلَى الرَّحْلِ كَالْقَطَائِفِ مِنَ الأُرْجُوَانِ.

(122) ـ الجُلُوسُ على الكَرَاسِي

5387 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ حُمَيْدِ بْنِ هِلاَلٍ قَالَ: قَالَ أَبُو رِفَاعَةَ: ٱنْتَهَيْتُ إِلَى رَسُولِ ٱللَّهِ ﷺ وَهُوَ يَخْطُبُ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ لاَ يَدْرِي مَا دِينُهُ فَأَقْبَلَ رَسُولُ ٱللَّهِ ﷺ وَتَرَكَ خُطْبَتَهُ حَتَّى ٱنْتَهَى إِلَيَّ فَأُتِيَ بِكُرْسِيٍّ خِلْتُ قَوَائِمَهُ حَدِيداً فَقَعَدَ عَلَيْهِ رَسُولُ ٱللَّهِ ﷺ فَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ ٱللَّهُ ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَّهَا.

(123) ـ اتِّخَاذُ القِبَابِ الحُمْرِ

5388 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلاَّمٍ قَالَ: حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ عَنْ أَبِي جُحَيْفَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالْبَطْحَاءِ وَهُوَ فِي قُبَّةٍ حَمْرَاءَ وَعِنْدَهُ أُنَاسٌ يَسِيرٌ فَجَاءَهُ بِلاَلٌ فَأَذَّنَ فَجَعَلَ يُتْبِعُ فَاهُ هٰهُنَا وَهٰهُنَا.

(50) THE BOOK OF ETIQUETTE OF JUDGES

[1] The Excellence Of The Ruler Who Is Just In His Judgement

5389- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The fair (judges) who are just in their judgements, their families and such as under their guardianship, will be in the Presence of Allah Almighty, on pulpits of light, on the right side of (Allah) Most Gracious, even though both His Sides are right."

[2] What About The Just Imam (Ruler)?

5390- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "Allah will give shade to seven on the Day when there will be no shade but His: a just ruler, a youth who has been brought up in the worship of Allah sincerely, a person who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to the mosques (by praying the compulsory congregational prayers in them), two persons who love each other only for Allah's sake and they meet and part only in Allah's cause, a man who refuses the call of a charming woman of noble birth for adultery with her and says: 'I am afraid of Allah', and a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given."

[3] When One Is Right In His Judgement

5391- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a judge passes a judgement, in which he does his best seeking after the right, depending upon his knowledge, and he proves right, he will have a double reward (i.e. the reward of doing his best, and the reward of passing a right judgement); and when he does his best seeking after the right, depending upon his knowledge and he proves mistaken he will have a single reward (i.e. the reward of doing his best seeking after the right)."

[4] Leaving Such Of People As Is Eager To Be A Judge

5392- It is narrated on the authority of Abu Musa that he said: Some people from amongst the Ash'arites came to me and said: "Come with us to The Messenger of Allah "Allah's blessing and peace be upon him", for we have a need from him." I went with them, and they said: "O Messenger of Allah! Seek help with us for your job." Abu Musa further said: I apologized to him for what they said, and told him that I had not known what their need

(50) ـ كِتَابُ آدَابِ القُضَاةِ

(1) ـ فَضْلُ الحَاكِمِ العَادِلِ فِي حُكْمِهِ

5389 ـ أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ٱبْنِ الْمُبَارَكِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ الْمُقْسِطِينَ عِنْدَ ٱللَّهِ تَعَالَى عَلَى مَنَابِرَ مِنْ نُورٍ عَلَى يَمِينِ الرَّحْمٰنِ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا**». قَالَ مُحَمَّدٌ فِي حَدِيثِهِ: «**وَكِلْتَا يَدَيْهِ يَمِينٌ**».

(2) ـ الإِمَامُ العَادِلُ

5390 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ عُبَيْدِ ٱللَّهِ عَنْ حَبِيبِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ حَفْصِ بْنِ عَاصِمٍ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**سَبْعَةٌ يُظِلُّهُمُ ٱللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ إِمَامٌ عَادِلٌ وَشَابٌّ نَشَأَ فِي عِبَادَةِ ٱللَّهِ عَزَّ وَجَلَّ وَرَجُلٌ ذَكَرَ ٱللَّهَ فِي خَلاَءٍ فَفَاضَتْ عَيْنَاهُ وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقاً فِي الْمَسْجِدِ وَرَجُلاَنِ تَحَابَّا فِي ٱللَّهِ عَزَّ وَجَلَّ وَرَجُلٌ دَعَتْهُ ٱمْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ إِلَى نَفْسِهَا فَقَالَ: إِنِّي أَخَافُ ٱللَّهَ عَزَّ وَجَلَّ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ**».

(3) ـ الإِصَابَةُ فِي الحُكْمِ

5391 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ عَنْ سُفْيَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا ٱجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ**».

(4) ـ بَابُ تَرْكِ اسْتِعْمَالِ مَنْ يَحْرِصُ على القَضَاءِ

5392 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ أَبِي عُمَيْسٍ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ أَبِي مُوسَى قَالَ: أَتَانِي نَاسٌ مِنَ الأَشْعَرِيِّينَ فَقَالُوا: ٱذْهَبْ مَعَنَا إِلَى رَسُولِ ٱللَّهِ ﷺ فَإِنَّ لَنَا حَاجَةً فَذَهَبْتُ مَعَهُمْ فَقَالُوا: يَا رَسُولَ ٱللَّهِ ٱسْتَعِنْ بِنَا فِي عَمَلِكَ قَالَ أَبُو مُوسَى: فَاعْتَذَرْتُ مِمَّا قَالُوا وَأَخْبَرْتُ أَنِّي لاَ أَدْرِي مَا

was; and he believed me, and accepted my apology. Then he said: "We never seek help, in our job, with such as asks us (to do it)."

5393- It is narrated on the authority of Usaid Ibn Hudair that a man from amongst the Ansar came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "Would you not appoint me (to be in charge) of some job in the same way as you've appointed so and so (to be in charge) of some job?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "After me, you will find others being given preference over you: so, keep patient until you meet me on the Fount-lake."

[5] It Is Forbidden To Ask For Ruling

5394- It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not ask for ruling, for if you are given it as a result of asking for it, its burdens will be referred to you, and if it is given to you with no asking for it, you will be helped (by Allah) in achieving its requirements."

5395- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You will be keen on ruling, even though it will come to be (a source of) regret and sigh for you on the Day of Judgement. So, how good is the suckling (life which leads you to be rulers) and how evil is the weaning (death which cuts you off that)."

[6] Appointing Poets On Jobs

5396- It is narrated on the authority of Abdullah Ibn Az-Zubair that a delegate from Banu Tamim came to The Messenger of Allah "Allah's blessing and peace be upon him", thereupon Abu Bakr said: "Appoint Al-Qa'qa' Ibn Ma'bad as their chief." Umar said: "No, appoint Al-Aqra' Ibn Habis as their chief." Both fell in argumentation until their voices grew louder (in the presence of The Messenger of Allah). In connection with that the following was revealed: " O you who believe! put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things. O you who believe! raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as you may speak aloud to one another, lest your deeds become vain and you perceive not... If only they had patience until you could come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful." (Al-Hujurat 1: 5)

حَاجَتُهُمْ فَصَدَّقَنِي وَعَذَرَنِي فَقَالَ: «**إِنَّا لاَ نَسْتَعِينُ فِي عَمَلِنَا بِمَنْ سَأَلَنَا**».

5393 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَساً يُحَدِّثُ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ جَاءَ رَسُولَ ٱللَّهِ ﷺ فَقَالَ: أَلاَ تَسْتَعْمِلُنِي كَمَا ٱسْتَعْمَلْتَ فُلاَناً؟ قَالَ: «**إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَٱصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ**».

(5) ـ النَّهْيُ عَنْ مَسْأَلَةِ الإِمَارَةِ

5394 ـ أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ يُونُسَ عَنِ الْحَسَنِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ ح. وَأَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ٱبْنُ عَوْنٍ عَنِ الْحَسَنِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**لاَ تَسْأَلِ الإِمَارَةَ فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا**».

5395 ـ حَدَّثَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ٱبْنِ الْمُبَارَكِ عَنِ ٱبْنِ أَبِي ذِئْبٍ عَنِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّكُمْ سَتَحْرِصُونَ عَلَى الإِمَارَةِ وَإِنَّهَا سَتَكُونُ نَدَامَةً وَحَسْرَةً يَوْمَ الْقِيَامَةِ فَنِعْمَتِ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ**».

(6) ـ اسْتِعْمَالُ الشُّعَرَاءِ

5396 ـ أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي ٱبْنُ أَبِي مُلَيْكَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ: أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ﷺ قَالَ أَبُو بَكْرٍ: أَمِّرِ الْقَعْقَاعَ بْنَ مَعْبَدٍ وَقَالَ عُمَرُ رَضِيَ ٱللَّهُ عَنْهُ: بَلْ أَمِّرِ الأَقْرَعَ بْنَ حَابِسٍ فَتَمَارَيَا حَتَّى ٱرْتَفَعَتْ أَصْوَاتُهُمَا فَنَزَلَتْ فِي ذٰلِكَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيْنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦ﴾ حَتَّى ٱنْقَضَتِ الآيَةُ ﴿وَلَوْ أَنَّهُمْ صَبَرُواْ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ﴾ [الحجرات، الآية: 1، 5].

[7] When A People Appeal To Somebody To Judge Between Them

5397- It is narrated on the authority of Shuraih Ibn Hani' from his father Hani' that when he went to the Messenger of Allah "Allah's blessing and peace be upon him" among the delegate of his people, he (the Prophet) heard them calling him Abu Al-Hakam (Father of Wisdom and Judgement). The Messenger of Allah "Allah's blessing and peace be upon him" invited him and said: "No doubt, Allah is the Only Judge, and to Whom belongs the judgement: why are you called Abu Al-Hakam (Father of Wisdom and Judgement)?" he said: "Whenever my people fall in dispute over anything, they appeal to me to judge between them, and the opponents accept my judgement." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "how good is that! Which children do you have?" he said: "I have Shuraih, Muslim and Abdullah." He said: "Who is the eldest of them?" he said: "Shuraih." He said: "Then, let you be named Abu Shuraih."

[8] It Is Forbidden To Appoint Women As Judges And Rulers

5398- It is narrated on the authority of Abu Bakrah that he said: Allah Almighty has saved me (from punishment when I intended to fight Ali by A'ishah's command) with something I heard from the Messenger of Allah "Allah's blessing and peace be upon him": When Khosrau (the king of Persia) died he asked: "Whom have they appointed as his successor?" they said: "His daughter." On that he said: "Let not prosper such a people as entrust their matter of ruling to a lady!"

[9] Passing Judgements By Making Analogies And Comparisons

5399- It is narrated on the authority of Ibn Abbas that he said: Al-Fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, and said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount; may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may perform Hajj on his behalf: however, had he been owing a debt, you would have fulfilled it on his behalf."

5400- It is narrated on the authority of Ibn Abbas that he said: Al-Fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came to seek the religious verdict of Allah's Apostle "Allah's blessing and peace be upon him" saying: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and

(7) ـ إذا حَكَّمُوا رَجُلاً فَقَضَى بَيْنَهُم

5397 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ٱبْنُ الْمِقْدَامِ بْنِ شُرَيْحٍ عَنْ شُرَيْحِ بْنِ هَانِىءٍ عَنْ أَبِيهِ هَانِىءٍ: أَنَّهُ لَمَّا وَفَدَ إِلَى رَسُولِ ٱللَّهِ ﷺ سَمِعَهُ وَهُمْ يَكْنُونَ هَانِئاً أَبَا الْحَكَمِ فَدَعَاهُ رَسُولُ ٱللَّهِ ﷺ فَقَالَ لَهُ: «**إِنَّ ٱللَّهَ هُوَ الْحَكَمُ وَإِلَيْهِ الْحُكْمُ فَلِمَ تُكَنَّى أَبَا الْحَكَمِ؟**» فَقَالَ: إِنَّ قَوْمِي إِذَا ٱخْتَلَفُوا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ فَرَضِيَ كِلاَ الْفَرِيقَيْنِ قَالَ: «**مَا أَحْسَنُ مِنْ هٰذَا فَمَا لَكَ مِنَ الْوَلَدِ؟**» قَالَ لِي شُرَيْحٌ وَعَبْدُ ٱللَّهِ وَمُسْلِمٌ قَالَ: «**فَمَنْ أَكْبَرُهُمْ؟**» قَالَ: شُرَيْحٌ قَالَ: «**فَأَنْتَ أَبُو شُرَيْحٍ**» فَدَعَا لَهُ وَلِوَلَدِهِ.

(8) ـ النَّهْيُ عَنِ اسْتِعْمَالِ النِّسَاءِ فِي الحُكْمِ

5398 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ: عَصَمَنِي ٱللَّهُ بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ ٱللَّهِ ﷺ لَمَّا هَلَكَ كِسْرَى قَالَ: «**مَنِ ٱسْتَخْلَفُوا؟**» قَالُوا: بِنْتَهُ. قَالَ: «**لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ ٱمْرَأَةً**».

(9) ـ الحُكْمُ بالتَّشْبِيهِ والتَّمْثِيلِ وذِكْرُ الاخْتِلافِ على الوَلِيدِ بْنِ مُسْلِمٍ في حَدِيثِ ابْنِ عَبَّاسٍ

5399 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ عَنِ الْوَلِيدِ عَنِ الأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ ٱبْنِ عَبَّاسٍ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ رَسُولِ ٱللَّهِ ﷺ غَدَاةَ النَّحْرِ فَأَتَتْهُ ٱمْرَأَةٌ مِنْ خَثْعَمَ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ إِنَّ فَرِيضَةَ ٱللَّهِ عَزَّ وَجَلَّ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً لاَ يَسْتَطِيعُ أَنْ يَرْكَبَ إِلاَّ مُعْتَرِضاً أَفَأَحُجُّ عَنْهُ؟ قَالَ: «**نَعَمْ حُجِّي عَنْهُ فَإِنَّهُ لَوْ كَانَ عَلَيْهِ دَيْنٌ قَضَيْتِيهِ**».

5400 ـ أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الأَوْزَاعِيِّ قَالَ: أَخْبَرَنِي ٱبْنُ شِهَابٍ ح. وَأَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُمَرُ عَنِ الأَوْزَاعِيِّ حَدَّثَنِي الزُّهْرِيُّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ ٱبْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ ٱمْرَأَةً مِنْ خَثْعَمَ ٱسْتَفْتَتْ رَسُولَ ٱللَّهِ ﷺ وَالْفَضْلُ رَدِيفُ رَسُولِ ٱللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ إِنَّ فَرِيضَةَ ٱللَّهِ عَزَّ وَجَلَّ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً لاَ يَسْتَطِيعُ

cannot sit firm on the Mount: Would it suffice him (for fulfilling the obligation) to perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes."

5401- It is narrated on the authority of Ibn Abbas that he said: Al-Fadl (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, at whom Al-Fadl started looking, and she started looking at him. The Prophet "Allah's blessing and peace be upon him" turned Al-Fadl's face to the other side. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount: may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may." That happened during the Farewell Hajj.

5402- It is narrated on the authority of Ibn Abbas that a woman from the tribe of Khath'am said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount: Would it suffice him (for fulfilling the obligation) to perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes." Al-Fadl Ibn Abbas started turning his face towards her, and she was a pretty woman, and Allah's Apostle "Allah's blessing and peace be upon him" took hold of Al-Fadl's face and turned it to the other side.

[10] The Different Citation-Forms Of The Narration Of Yahya Ibn Abu Ishaq

5403- It is narrated on the authority of Ibn Abbas that a man asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! The obligation of Hajj has become due upon my father, and he is an old man, who could not sit firm on the riding mount, and if I straighten him on it, I am afraid he might die: should (it suffice him for the fulfillment of the obligation if) I perform Hajj on his behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell me: if he was in debt and you repaid it on his behalf: would it suffice him (for fulfilling it)?" he answered in the affirmative, thereupon he said: "Then, perform Hajj on behalf of your father."

5404- It is narrated on the authority of Al-Fadl Ibn Abbas that he was riding behind The Messenger of Allah "Allah's blessing and peace be upon him" when a man asked him: "O Messenger of Allah! (The obligation of Hajj has become due upon) my mother, and she is an old woman, and if I

أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ فَهَلْ يُجْزِىءُ؟ قَالَ مَحْمُودٌ: فَهَلْ يَقْضِي أَنْ أَحُجَّ عَنْهُ؟ فَقَالَ لَهَا: «نَعَمْ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَقَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ فَلَمْ يَذْكُرْ فِيهِ مَا ذَكَرَ الْوَلِيدُ بْنُ مُسْلِمٍ.

5401 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ: حَدَّثَنِي مَالِكٌ عَنِ ٱبْنِ شِهَابٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَبَّاسٍ قَالَ: كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ ٱللَّهِ ﷺ فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ وَجَعَلَ رَسُولُ ٱللَّهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخَرِ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ إِنَّ فَرِيضَةَ ٱللَّهِ عَزَّ وَجَلَّ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً لاَ يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ» وَذٰلِكَ فِي حَجَّةِ الْوَدَاعِ.

5402 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ عَنِ ٱبْنِ شِهَابٍ أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ ٱبْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ ٱمْرَأَةً مِنْ خَثْعَمٍ قَالَتْ: يَا رَسُولَ ٱللَّهِ إِنَّ فَرِيضَةَ ٱللَّهِ عَزَّ وَجَلَّ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخاً كَبِيرا لاَ يَسْتَوِي عَلَى الرَّاحِلَةِ فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ قَالَ لَهَا رَسُولُ ٱللَّهِ ﷺ: «نَعَمْ» فَأَخَذَ الْفَضْلُ يَلْتَفِتُ إِلَيْهَا وَكَانَتِ ٱمْرَأَةً حَسْنَاءَ وَأَخَذَ رَسُولُ ٱللَّهِ ﷺ الْفَضْلَ فَحَوَّلَ وَجْهَهُ مِنَ الشِّقِّ الآخَرِ.

(10) ـ ذِكْرُ الاخْتِلافِ على يَحْيَى بْنِ أبي إِسْحَاقَ فيه

5403 ـ أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ إِنَّ أَبِي أَدْرَكَهُ الْحَجُّ وَهُوَ شَيْخٌ كَبِيرٌ لاَ يَثْبُتُ عَلَى رَاحِلَتِهِ فَإِنْ شَدَدْتُهُ خَشِيتُ أَنْ يَمُوتَ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «أَفَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقَضَيْتَهُ أَكَانَ مُجْزِئاً؟» قَالَ: نَعَمْ قَالَ: «فَحُجَّ عَنْ أَبِيكَ».

5404 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنِ الْفَضْلِ بْنِ الْعَبَّاسِ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ فَجَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ ٱللَّهِ إِنَّ أُمِّي عَجُوزٌ كَبِيرَةٌ إِنْ

carry her, she could not sit firm on the riding mount, and if I straighten her on it, I am afraid I might cause her to die: (should I perform Hajj on her behalf?)" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell me: if your mother was in debt would you repay it on her behalf?" he answered in the affirmative, thereupon he said: "Then, perform Hajj on her behalf."

5405- It is narrated on the authority of Al-Fadl Ibn Abbas that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! The obligation of Hajj has become due upon my father, and he is an old man, who has no power to perform Hajj, and if I carry him, he could not sit firm on the riding mount: should I perform Hajj on his behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj on behalf of your father."

5406- It is narrated on the authority of Ibn Abbas that a man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! (The obligation of Hajj has become due upon) my father and he is an old man (who has no power to perform Hajj): should (it suffice him for the fulfillment of the obligation if) I perform Hajj on his behalf?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes (you should do): Tell me: if he was in debt and you repaid it on his behalf: would it suffice him (for fulfilling it)?"

[11] Passing Judgement Depending Upon The Consensus Of The People Of Knowledge

5407- It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: One day, they disturbed Abdullah (Ibn Mas'ud by a lot of questions and cases to be judged by him) thereupon Abdullah said: "No doubt, a time has come upon us, when we were not to pass judgements, and we were not fitting for that. Then, Allah Almighty has doomed upon us to be in such a position as you see. So, if a case is filed before anyone of you, from now on, let him pass his judgement in accordance with what is in Allah's Book; and if any case is filed before him, which is not in Allah's Book, let him pass his judgement in accordance with the judgement of The Messenger of Allah "Allah's blessing and peace be upon him" (in similar cases); and if any case is filed before him, which is not in Allah's Book, nor did The Messenger of Allah "Allah's blessing and peace be upon him" pass a judgement in connection with it, let him pass his judgement in accordance with the judgement passed by the righteous men (in similar cases); and if any case is filed before him, which is not in Allah's Book, nor did The Messenger of Allah "Allah's blessing and peace be upon him" pass a similar judgement

حَمَلْتُهَا لَمْ تَسْتَمْسِكْ وَإِنْ رَبَطْتُهَا خَشِيتُ أَنْ أَقْتُلَهَا فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَكُنْتَ قَاضِيَهُ**»؟ قَالَ: نَعَمْ قَالَ: «**فَحُجَّ عَنْ أُمِّكَ**».

5405 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُهُ عَنِ الْفَضْلِ بْنِ الْعَبَّاسِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا نَبِيَّ ٱللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لاَ يَسْتَطِيعُ الْحَجَّ وَإِنْ حَمَلْتُهُ لَمْ يَسْتَمْسِكْ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «**حُجَّ عَنْ أَبِيكَ**».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: سُلَيْمَانُ لَمْ يَسْمَعْ مِنَ الْفَضْلِ بْنِ الْعَبَّاسِ.

5406 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ زَكَرِيَّا بْنِ إِسْحٰاقَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي الشَّعْثَاءِ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ رَجُلاً جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ أَفَأَحُجُّ عَنْهُ؟ قَالَ: «**نَعَمْ أَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقَضَيْتَهُ أَكَانَ يُجْزِىءُ عَنْهُ؟**».

(11) ـ الْحُكْمُ بِاتِّفَاقِ أَهْلِ الْعِلْمِ

5407 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ هُوَ ٱبْنُ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: أَكْثَرُوا عَلَى عَبْدِ ٱللَّهِ ذَاتَ يَوْمٍ فَقَالَ عَبْدُ اللَّهِ: إِنَّهُ قَدْ أَتَى عَلَيْنَا زَمَانٌ وَلَسْنَا نَقْضِي وَلَسْنَا هُنَالِكَ ثُمَّ إِنَّ ٱللَّهَ عَزَّ وَجَلَّ قَدَّرَ عَلَيْنَا أَنْ بَلَغْنَا مَا تَرَوْنَ فَمَنْ عَرَضَ لَهُ مِنْكُمْ قَضَاءٌ بَعْدَ الْيَوْمِ فَلْيَقْضِ بِمَا فِي كِتَابِ ٱللَّهِ فَإِنْ جَاءَ أَمْرٌ لَيْسَ فِي كِتَابِ ٱللَّهِ فَلْيَقْضِ بِمَا قَضَى بِهِ نَبِيُّهُ ﷺ فَإِنْ جَاءَ

nor did the righteous men pass a judgement in connection with it, let him then do his best depending upon his knowledge, and let not him say: "I'm afraid, I'm afraid", for indeed, what is lawful is clearly evident, and what is unlawful is clearly evident, and between them, there are suspicious things: so, leave what arouses suspicion in yourself and stick to that in which there is no suspicion."

5408- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: "No doubt, a time has come upon us, when we were not to pass judgements, and we were not fitting for that. Then, Allah Almighty has doomed upon us to be in such a position as you see. So, if a case is filed before anyone of you, from now on, let him pass his judgement in accordance with what is in Allah's Book; and if any case is filed before him, which is not in Allah's Book, let him pass his judgement in accordance with the judgement of The Messenger of Allah "Allah's blessing and peace be upon him" (in similar cases); and if any case is filed before him, which is not in Allah's Book, nor did The Messenger of Allah "Allah's blessing and peace be upon him" pass a judgement in connection with it, let him pass his judgement in accordance with the judgement passed by the righteous men (in similar cases); and let none of you say: "I'm afraid, I'm afraid", for indeed, what is lawful is clearly evident, and what is unlawful is clearly evident, and between them, there are suspicious things: so, leave what arouses suspicion in yourself and stick to that in which there is no suspicion."

5409- It is narrated on the authority of Shuraih that he sent a letter to Umar, in order to ask him (how to pass his judgements), and Umar's reply was as follows: "Pass your judgement in accordance with what is in Allah's Book; and if it is not in Allah's Book, then judge in accordance with the sunnah of The Messenger of Allah "Allah's blessing and peace be upon him"; and if it is not in Allah's Book, nor is it in the sunnah of The Messenger of Allah "Allah's blessing and peace be upon him", then judge in accordance with the judgement of the righteous men (in similar cases); and if it is not in Allah's Book, nor is it in the sunnah of The Messenger of Allah "Allah's blessing and peace be upon him", nor is it in the judgement passed by the righteous men, then, you could come forward (to judge depending upon your knowledge) if you so like, or come backward (and withdraw from that for fear of falling into mistake) if you so like, even though I think that the latter is much better for you: and peace be upon you."

أَمْرٌ لَيْسَ فِي كِتَابِ ٱللَّهِ ولاَ قَضَى بِهِ نَبِيُّهُ ﷺ فَلْيَقْضِ بِمَا قَضَى الصَّالِحُونَ فَإِنْ جَاءَ أَمْرٌ لَيْسَ فِي كِتَابِ ٱللَّهِ وَلاَ قَضَى بِهِ نَبِيُّهُ ﷺ وَلاَ قَضَى بِهِ الصَّالِحُونَ فَلْيَجْتَهِدْ رَأْيَهُ وَلاَ يَقُولُ إِنِّي أَخَافُ وَإِنِّي أَخَافُ فَإِنَّ الْحَلاَلَ بَيِّنٌ وَالْحَرَامَ بَيِّنٌ وَبَيْنَ ذٰلِكَ أُمُورٌ مُشْتَبِهَاتٌ فَدَعْ مَا يَرِيبُكَ إِلَى مَا لاَ يَرِيبُكَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الْحَدِيثُ جَيِّدٌ جَيِّدٌ.

5408 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ بْنِ عُمَيْرٍ عَنْ حُرَيْثِ بْنِ ظُهَيْرٍ عَنْ عَبْدِ ٱللَّهِ بْنِ مَسْعُودٍ قَالَ: أَتَى عَلَيْنَا حِينٌ وَلَسْنَا نَقْضِي وَلَسْنَا هُنَالِكَ وَإِنَّ ٱللَّهَ عَزَّ وَجَلَّ قَدَّرَ أَنْ بَلَغْنَا مَا تَرَوْنَ فَمَنْ عَرَضَ لَهُ قَضَاءٌ بَعْدَ الْيَوْمِ فَلْيَقْضِ فِيهِ بِمَا فِي كِتَابِ ٱللَّهِ فَإِنْ جَاءَ أَمْرٌ لَيْسَ فِي كِتَابِ ٱللَّهِ فَلْيَقْضِ بِمَا قَضَى بِهِ نَبِيُّهُ ﷺ فَإِنْ جَاءَ أَمْرٌ لَيْسَ فِي كِتَابِ ٱللَّهِ وَلَمْ يَقْضِ بِهِ نَبِيُّهُ ﷺ فَلْيَقْضِ بِمَا قَضَى بِهِ الصَّالِحُونَ وَلاَ يَقُولُ أَحَدُكُمْ إِنِّي أَخَافُ وَإِنِّي أَخَافُ فَإِنَّ الْحَلاَلَ بَيِّنٌ وَالْحَرَامَ بَيِّنٌ وَبَيْنَ ذٰلِكَ أُمُورٌ مُشْتَبِهَةٌ فَدَعْ مَا يَرِيبُكَ إِلَى مَا لاَ يَرِيبُكَ.

5409 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الشَّيْبَانِيِّ عَنِ الشَّعْبِيِّ عَنْ شُرَيْحٍ: أَنَّهُ كَتَبَ إِلَى عُمَرَ يَسْأَلُهُ فَكَتَبَ إِلَيْهِ أَنِ ٱقْضِ بِمَا فِي كِتَابِ ٱللَّهِ فَإِنْ لَمْ يَكُنْ فِي كِتَابِ ٱللَّهِ فَبِسُنَّةِ رَسُولِ ٱللَّهِ ﷺ فَإِنْ لَمْ يَكُنْ فِي كِتَابِ ٱللَّهِ وَلاَ فِي سُنَّةِ رَسُولِ ٱللَّهِ ﷺ فَٱقْضِ بِمَا قَضَى بِهِ الصَّالِحُونَ فَإِنْ لَمْ يَكُنْ فِي كِتَابِ ٱللَّهِ وَلاَ فِي سُنَّةِ رَسُولِ ٱللَّهِ ﷺ وَلَمْ يَقْضِ بِهِ الصَّالِحُونَ فَإِنْ شِئْتَ فَتَقَدَّمْ وَإِنْ شِئْتَ فَتَأَخَّرْ وَلاَ أَرَى التَّأَخُّرَ إِلاَّ خَيْراً لَكَ وَالسَّلاَمُ عَلَيْكُمْ.

[12] The Interpretation Of Allah's Statement: " If Any Do Fail To Judge By (The Light Of) What Allah Has Revealed, They Are (No Better Than) Unbelievers"

5410- It is narrated on the authority of Ibn Abbas that he said: After (the death of) Jesus "Peace be upon him" there came kings who changed both Torah and Gospel. But at the same time, there were faithful believers, who recited the Torah (as it should be recited with no change). It was said to their king: "We find nothing more offensive to us than that with which those (believers) insult us when they recite: " If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) Unbelievers" in addition to those statements, and such of faults as they find with us as shown in their recital: so, invite them, and ask them to recite in the same way as we recite, and believe in the same way as we believe." He (the king) invited them, and offered to them either to kill them or to leave their way of reciting the Torah and Gospel, and accept the changes they made in it. They said to them: "What is that which you like us to do? Let us!" a sect of them said: "Build a cylinder-shaped edifice and let's live in it, and provide us with an instrument therewith to get our food and drink, and thus we would never come back to you (and you would consequently hear nothing harmful to you from us)." Another sect said: "Let's wander in the land and drink in the same way as a wild animal drinks, and if you have power over us within the limits of your land, then kill us (if you so like)." A third sect of them said: "Build places of worship for us in the desert, and let's dig wells and cultivate grains, so that we would never come back to you nor pass by you once again"; and there is none of the tribes but that he has a friend therein. They did accordingly. On that occasion Allah Almighty revealed: " but the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done." (Al-Hadid 27) the others said: "Let's worship (Allah) in the same way as so and so does, and wander in the land in the same way as so and so does, and take houses just as so and so does", even though they are still on their paganism, having no knowledge of the faith of those whom they followed. When Allah Almighty sent The Messenger of Allah "Allah's blessing and peace be upon him" as the Prophet, and only a few of those remained, a man came down from his monastery, another from his wandering, and a third from his church, and they believed in him, and had trust (in what he said). In connection with this Allah Almighty says: "O you that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy (one

(12) ـ تَأْوِيلُ قَوْلِ اللهِ عزّ وجلّ:

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ﴿٤٤﴾﴾ [المائدة، الآية: 44]

5410 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ بْنِ سَعِيدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: كَانَتْ مُلُوكٌ بَعْدَ عِيسَى ٱبْنِ مَرْيَمَ عَلَيْهِ الصَّلاَةُ وَالسَّلاَمُ بَدَّلُوا التَّوْرَاةَ وَالإِنْجِيلَ وَكَانَ فِيهِمْ مُؤْمِنُونَ يَقْرَؤُونَ التَّوْرَاةَ قِيلَ لِمُلُوكِهِمْ: مَا نَجِدُ شَتْماً أَشَدَّ مِنْ شَتْمٍ يَشْتُمُونَا هٰؤلاَءِ إِنَّهُمْ يَقْرَؤُونَ ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ﴿٤٤﴾﴾ وَهٰؤلاَءِ الآيَاتِ مَعَ ما يَعِيبُونَا بِهِ فِي أَعْمَالِنَا فِي قِرَاءَتِهِمْ فَٱدْعُهُمْ فَلْيَقْرَؤُوا كَمَا نَقْرَأُ وَلْيُؤْمِنُوا كَمَا آمَنَّا فَدَعَاهُمْ فَجَمَعَهُمْ وَعَرَضَ عَلَيْهِمُ الْقَتْلَ أَوْ يَتْرُكُوا قِرَاءَةَ التَّوْرَاةِ وَالإِنْجِيلِ إِلاَّ مَا بَدَّلُوا مِنْهَا فَقَالُوا: مَا تُرِيدُونَ إِلَى ذٰلِكَ دَعُونَا فَقَالَتْ طَائِفَةٌ مِنْهُمْ: ٱبْنُوا لَنَا أُسْطُوَانَةً ثُمَّ ٱرْفَعُوا إِلَيْهَا ثُمَّ أَعْطُونَا شَيْئاً نَرْفَعُ بِهِ طَعَامَنَا وَشَرَابَنَا فَلاَ نَرِدُ عَلَيْكُمْ وَقَالَتْ طَائِفَةٌ مِنْهُمْ: دَعُونَا نَسِيحُ فِي الأَرْضِ وَنَهِيمُ وَنَشْرَبُ كَمَا يَشْرَبُ الْوَحْشُ فَإِنْ قَدَرْتُمْ عَلَيْنَا فِي أَرْضِكُمْ فَاقْتُلُونا وَقَالَتْ طَائِفَةٌ مِنْهُمْ: ٱبْنُوا لَنَا دُوراً فِي الْفَيَافِي وَنَحْتَفِرُ الآبَارَ وَنَحْتَرِثُ الْبُقُولَ فَلاَ نَرِدُ عَلَيْكُمْ وَلاَ نَمُرُّ بِكُمْ وَلَيْسَ أَحَدٌ مِنَ الْقَبَائِلِ إِلاَّ وَلَهُ حَمِيمٌ فِيهِمْ قَالَ فَفَعَلُوا ذٰلِكَ فَأَنْزَلَ ٱللَّهُ عَزَّ وَجَلَّ: ﴿وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾ [الحديد، الآية: 27] وَالآخَرُونَ قَالُوا: نَتَعَبَّدُ كَمَا تَعَبَّدَ فُلاَنٌ وَنَسِيحُ كَمَا سَاحَ فُلاَنٌ وَنَتَّخِذُ دُوراً كَمَا ٱتَّخَذَ فُلاَنٌ وَهُمْ عَلَى شِرْكِهِمْ لاَ عِلْمَ لَهُمْ بِإِيمَانِ الَّذِينَ ٱقْتَدَوْا بِهِ فَلَمَّا بَعَثَ ٱللَّهُ النَّبِيَّ ﷺ وَلَمْ يَبْقَ مِنْهُمْ إِلاَّ قَلِيلٌ ٱنْحَطَّ رَجُلٌ مِنْ صَوْمَعَتِهِ وَجَاءَ سَائِحٌ مِنْ سِيَاحَتِهِ وَصَاحِبُ الدَّيْرِ مِنْ دَيْرِهِ فَآمَنُوا بِهِ وَصَدَّقُوهُ فَقَالَ ٱللَّهُ تَبَارَكَ وَتَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ

for their faith in Jesus, and both the Torah and the Gospel, and another for their faith in Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him"): He will provide for you a Light by which you shall walk (straight in your path), (i.e. the Qur'an, and their following the sunnah of The Messenger of Allah "Allah's blessing and peace be upon him")... That the People of the Book may know (if they intend to imitate you) that they have no power whatever over the Grace of Allah." (Al-Hadid 28:29)

[13] Passing Judgement Depending Upon What Seems To Be Evident

5411- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You appeal to me to judge between you, and I'm but a human being (who does not know the unseen), and perhaps, some of you might be more expressive in his argument than the others. So, if I pass a judgement therewith I give anyone the right of his brother, let not him take it, for in fact I give him a piece of fire."

[14] Passing Judgement Depending Upon The Judge's Knowledge

5412- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There were two women, each of whom had a child with her. A wolf came and took away the child of one of them, whereupon the other said: "It has taken your child." The first said: "No, it has taken your child." So they both carried the case before David who judged that the living child be given to the elder lady. So both of them went to Solomon Ibn David and informed him (of the case). He said: "Bring me a knife so as to cut the child into two pieces and distribute it between them." The younger lady said: "May Allah be merciful to you! Don't do that, for it is her (The other lady's) child." So he gave the child to the younger lady."

[15] The Judge Uses A Trick To Bring About The Right

5413- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Two women set out, and they had two children belonging to them. A wolf attacked one of them, and took away her child. they both appealed to David to judge between them over the remaining child. David judged that the living child be given to the elder lady. Then, both of them came upon Solomon Ibn David who asked them about their story, and when they informed him (of the case), he said: "Bring me a knife so as to cut the child into two pieces and distribute it between them." The younger lady said: "Are you really going to cut the child into two pieces?" he answered in the affirmative. She said: "Don't do that,

يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ﴾ أَجْرَيْنِ بِإِيمَانِهِمْ بِعِيسَى وَبِالتَّوْرَاةِ وَالإِنْجِيلِ وَبِإِيمَانِهِم بِمُحَمَّدٍ ﷺ وَتَصْدِيقِهِمْ قَالَ ﴿وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ﴾. الْقُرْآنَ وَاتِّبَاعَهُمُ النَّبِيَّ ﷺ قَالَ ﴿لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ﴾ يَتَشَبَّهُونَ بِكُمْ ﴿أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ﴾ [الحديد، الآية: 29] الآيَةَ.

(13) ـ الحُكْمُ بالظَّاهِرِ

5411 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئاً فَلاَ يَأْخُذْهُ فَإِنَّمَا أَقْطَعُهُ بِهِ قِطْعَةً مِنَ النَّارِ»**.

(14) ـ حُكْمُ الحَاكِمِ بِعِلْمِهِ

5412 ـ أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارِ بْنِ رَاشِدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ الأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: **«بَيْنَمَا ٱمْرَأَتَانِ مَعَهُمَا ٱبْنَاهُمَا جَاءَ الذِّئْبُ فَذَهَبَ بِٱبْنِ إِحْدَاهُمَا فَقَالَتْ هٰذِهِ لِصَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِٱبْنِكِ وَقَالَتِ الأُخْرَى: إِنَّمَا ذَهَبَ بِٱبْنِكِ فَتَحَاكَمَتَا إِلَى دَاوُدَ عَلَيْهِ السَّلاَمُ فَقَضَى بِهِ لِلْكُبْرَى فَخَرَجَتَا إِلَى سُلَيْمَانَ بْنِ دَاوُدَ فَأَخْبَرَتَاهُ فَقَالَ: ٱئْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَهُمَا فَقَالَتِ الصُّغْرَى: لاَ تَفْعَلْ يَرْحَمُكَ ٱللَّهُ هُوَ ٱبْنُهَا فَقَضَى بِهِ لِلصُّغْرَى»**. قَالَ أَبُو هُرَيْرَةَ: وَٱللَّهِ مَا سَمِعْتُ بِالسِّكِّينِ قَطُّ إِلاَّ يَوْمَئِذٍ مَا كُنَّا نَقُولُ إِلاَّ الْمُدْيَةَ.

(15) ـ السَّعَةُ للحَاكِمِ في أنْ يَقُولَ للشَّيْءِ الذي لا يَفْعَلُهُ افْعَلْ لِيَسْتَبِينَ الحَقُّ

5413 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ عَجْلاَنَ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ أَنَّهُ قَالَ: **«خَرَجَتِ ٱمْرَأَتَانِ مَعَهُمَا صَبِيَّانِ لَهُمَا فَعَدَا الذِّئْبُ عَلَى إِحْدَاهُمَا فَأَخَذَ وَلَدَهَا فَأَصْبَحَتَا تَخْتَصِمَانِ فِي الصَّبِيِّ الْبَاقِي إِلَى دَاوُدَ عَلَيْهِ السَّلاَمُ فَقَضَى بِهِ لِلْكُبْرَى مِنْهُمَا فَمَرَّتَا عَلَى سُلَيْمَانَ فَقَالَ: كَيْفَ أَمْرُكُمَا؟ فَقَصَّتَا عَلَيْهِ فَقَالَ: ٱئْتُونِي بِالسِّكِّينِ أَشُقُّ الْغُلاَمَ بَيْنَهُمَا فَقَالَتِ الصُّغْرَى: أَتَشُقُّهُ؟ قَالَ: نَعَمْ فَقَالَتْ: لاَ تَفْعَلْ حَظِّي**

for I've conceded my portion from him to her." He said: "Then, he is your son." He gave the child to her.

[16] When A Judge Repeals The Judgement Of Another Judge

5414- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Two women set out, and they had two children belonging to them. A wolf took away one of them. they both appealed to the Prophet David "Peace be upon him" to judge between them over the remaining child. David judged that the living child be given to the elder lady. Then, both of them came upon Solomon Ibn David who asked them: "How has he (David) judged between you?" they said: "He gave the child to the elder lady." He said: "Let me cut the child into two halves and give a half to one and a half to the other." The elder lady said: "Yes, cut it." The younger lady said: "Do not cut it, for it is her son." He then gave it to such as refused to cut it.

[17] The Reply To A Judge When He Passes A Wrong Judgement

5415- It is narrated on the authority of Ibn Umar that he said: The Prophet "Allah's blessing and peace be upon him" sent Khalid Ibn Al-Walid to Banu Jadhimah. Khalid invited them to Islam but they could not express themselves by saying: "We have embraced Islam," but they started saying: "we have come out of one religion to another." (Misunderstood their statement) Khalid went on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. One day, Khalid ordered that each man (of Muslim soldiers) should kill his captive. I said: "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached The Prophet "Allah's blessing and peace be upon him", we mentioned to him the whole story. On that, The Prophet "Allah's blessing and peace be upon him" raised both his hands and said twice: "O Allah! I am free from what Khalid has done."

[18] What Should A Judge Avoid?

5416- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah that he said: My father sent a letter which I wrote for him, to Ubaidullah Ibn Abu Bakrah who was the judge of Sijistan, in which he said: "Do not judge between two persons while you are in the state of anger, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let none judge between two persons while he is in the state of anger.""

مِنْهُ لَهَا قَالَ: هُوَ ٱبْنُكِ فَقَضَى بِهِ لَهَا».

(16) ـ نَقْضُ الحَاكِمِ ما يَحْكُمُ به غَيْرُهُ مِمَّنْ هو مِثْلُهُ أو أَجَلُّ منه

5414 ـ أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مِسْكِينُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَرَجَتِ ٱمْرَأَتَانِ مَعَهُمَا وَلَدَاهُمَا فَأَخَذَ الذِّئْبُ أَحَدَهُمَا فَٱخْتَصَمَتَا فِي الْوَلَدِ إِلَى دَاوُدَ النَّبِيِّ ﷺ فَقَضَى بِهِ لِلْكُبْرَى مِنْهُمَا فَمَرَّتَا عَلَى سُلَيْمَانَ عَلَيْهِ السَّلَامُ فَقَالَ: كَيْفَ قَضَى بَيْنَكُمَا؟ قَالَتْ: قَضَى بِهِ لِلْكُبْرَى قَالَ سُلَيْمَانُ: أَقْطَعُهُ بِنِصْفَيْنِ لِهٰذِهِ نِصْفٌ وَلِهٰذِهِ نِصْفٌ قَالَتِ الْكُبْرَى: نَعَمِ ٱقْطَعُوهُ فَقَالَتِ الصُّغْرَى: لاَ تَقْطَعْهُ هُوَ وَلَدُهَا فَقَضَى بِهِ لِلَّتِي أَبَتْ أَنْ يَقْطَعَهُ».

(17) ـ بابُ الرَّدِّ على الحَاكِمِ إذا قَضَى بغَيْرِ الحَقِّ

5415 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ ح. وَأَنْبَأَنَا أَحْمَدُ بْنُ عَلِيِّ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ وَعَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ فَدَعَاهُمْ إِلَى الإِسْلَامِ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا فَجَعَلُوا يَقُولُونَ صَبَأْنَا وَجَعَلَ خَالِدٌ قَتْلاً وَأَسْراً قَالَ: فَدَفَعَ إِلَى كُلِّ رَجُلٍ أَسِيرَهُ حَتَّى إِذَا أَصْبَحَ يَوْمُنَا أَمَرَ خَالِدُ بْنُ الْوَلِيدِ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا أَسِيرَهُ قَالَ ٱبْنُ عُمَرَ: فَقُلْتُ: وَٱللَّهِ لاَ أَقْتُلُ أَسِيرِي وَلاَ يَقْتُلُ أَحَدٌ وَقَالَ بِشْرٌ: مِنْ أَصْحَابِي أَسِيرَهُ قَالَ: فَقَدِمْنَا عَلَى النَّبِيِّ ﷺ فَذُكِرَ لَهُ صُنْعُ خَالِدٍ فَقَالَ النَّبِيُّ ﷺ وَرَفَعَ يَدَيْهِ: «ٱللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ» قَالَ زَكَرِيَّا فِي حَدِيثِهِ فَذُكِرَ وَفِي حَدِيثِ بِشْرٍ فَقَالَ: «ٱللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ» مَرَّتَيْنِ.

(18) ـ ذِكْرُ ما يَنْبَغِي للحَاكِمِ أنْ يَجْتَنِبَهُ

5416 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ قَالَ: كَتَبَ أَبِي وَكَتَبْتُ لَهُ إِلَى عُبَيْدِ ٱللَّهِ بْنِ أَبِي بَكْرَةَ وَهُوَ قَاضِي سِجِسْتَانَ أَنْ لاَ تَحْكُمَ بَيْنَ ٱثْنَيْنِ وَأَنْتَ غَضْبَانُ فَإِنِّي سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «لاَ يَحْكُمُ أَحَدٌ بَيْنَ ٱثْنَيْنِ وَهُوَ غَضْبَانُ».

[19] The Concession For An Honest Judge To Pass Judgement While Being In The State Of Anger

5417- It is narrated on the authority of Abdullah Ibn Az-Zubair from Az-Zubair Ibn Al-Awwam that Az-Zubair quarreled with an Ansari man who attended the holy battle of Badr with The Prophet "Allah's blessing and peace be upon him" about the Harrah Canals which were used for irrigating the date-palms. The Ansari man said to Az-Zubair: "Let the water pass." but Az-Zubair refused to do so. So, the case was brought before The Prophet "Allah's blessing and peace be upon him" who said to Az-Zubair: "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the Ansari got angry and said to The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! Is it for he (Zubair) is your aunt's son?" On that the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." So, The Messenger of Allah "Allah's blessing and peace be upon him" gave Zubair his full right. The Prophet "Allah's blessing and peace be upon him" had previously given an order that was in favor of both of them. But after the Ansari had provoked the anger of The Prophet "Allah's blessing and peace be upon him", he enabled Az-Zubair to take his right in full. Zubair said: "By Allah, I think that the following verse was revealed on this occasion": "But no, by your Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction." (An-Nisa 65)

[20] A Judge Passes Judgement In His House

5418- It is narrated on the authority of Abdullah Ibn Ka'b (Ibn Malik) from Ka'b that he asked Ibn Abu Hadrad to pay the debts which he owed to him and their voices grew louder. The Messenger of Allah "Allah's blessing and peace be upon him" heard that while he was in his house. So he came to them raising the curtain of his room and said: "O Ka'b!" he replied: "I'm responding to your call O Allah's Apostle!" He said: "O Ka'b! reduce your debt" and he beckoned to a half. He said: "O Allah's Apostle! I have done so." Then The Messenger of Allah "Allah's blessing and peace be upon him" said to the other (Ibn Abu Hadrad): "Get up and pay the debt to him."

[21] Instigating Somebody To Take One's Right From His Foe

5419- It is narrated on the authority of Abbad Ibn Shurahbil that he said: I arrived in Medina in the company of my paternal uncles, and I entered one

(19) ـ الرُّخْصَةُ للحَاكِمِ الأَمِينِ أنْ يَحْكُمَ وهو غَضْبَانُ

5417 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ وَاللَّيْثُ بْنُ سَعْدٍ عَنِ ٱبْنِ شِهَابٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَبْدَ ٱللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ: أَنَّهُ خَاصَمَ رَجُلاً مِنَ الأَنْصَارِ قَدْ شَهِدَ بَدْراً مَعَ رَسُولِ ٱللَّهِ ﷺ فِي شِرَاجِ الْحَرَّةِ كَانَا يَسْقِيَانِ بِهِ كِلاَهُمَا النَّخْلَ فَقَالَ الأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرَّ عَلَيْهِ فَأَبَى عَلَيْهِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**ٱسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ**» فَغَضِبَ الأَنْصَارِيُّ وَقَالَ: يَا رَسُولَ ٱللَّهِ آنْ كَانَ ٱبْنَ عَمَّتِكَ فَتَلَوَّنَ وَجْهُ رَسُولِ ٱللَّهِ ﷺ ثُمَّ قَالَ: «**يَا زُبَيْرُ ٱسْقِ ثُمَّ ٱحْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ**» فَاسْتَوْفَى رَسُولُ ٱللَّهِ ﷺ لِلزُّبَيْرِ حَقَّهُ وَكَانَ رَسُولُ ٱللَّهِ ﷺ قَبْلَ ذٰلِكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْيٍ فِيهِ السَّعَةُ لَهُ وَلِلأَنْصَارِيِّ فَلَمَّا أَحْفَظَ رَسُولَ ٱللَّهِ ﷺ الأَنْصَارِيُّ ٱسْتَوْفَى لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ قَالَ الزُّبَيْرُ: لاَ أَحْسِبُ هٰذِهِ الآيَةَ أُنْزِلَتْ إلاَّ فِي ذٰلِكَ ﴿**فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ**﴾ [النساء، الآية: 65] وَأَحَدُهُمَا يَزِيدُ عَلَى صَاحِبِهِ فِي الْقِصَّةِ.

(20) ـ حُكْمُ الحَاكِمِ في دَارِهِ

5418 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَنْبَأَنَا يُونُسُ عَنِ الزُّهْرِيِّ عَنْ عَبْدِ ٱللَّهِ بْنِ كَعْبٍ عَنْ أَبِيهِ: أَنَّهُ تَقَاضَى ٱبْنَ أَبِي حَدْرَدٍ دَيْناً كَانَ عَلَيْهِ فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهُمَا رَسُولُ ٱللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ فَخَرَجَ إِلَيْهِمَا فَكَشَفَ سِتْرَ حُجْرَتِهِ فَنَادَى «**يَا كَعْبُ**» قَالَ: لَبَّيْكَ يَا رَسُولَ ٱللَّهِ قَالَ: «**ضَعْ مِنْ دَيْنِكَ هٰذَا**» وَأَوْمَأَ إِلَى الشَّطْرِ، قَالَ: قَدْ فَعَلْتُ قَالَ: «**قُمْ فَاقْضِهِ**».

(21) ـ الاسْتِعْدَاءُ

5419 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا مُبَشِّرُ بْنُ عَبْدِ ٱللَّهِ بْنِ رَزِينٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنْ أَبِي بِشْرٍ جَعْفَرِ بْنِ إِيَاسٍ عَنْ عَبَّادِ بْنِ شَرَاحِيلَ قَالَ: قَدِمْتُ مَعَ عُمُومَتِي الْمَدِينَةَ فَدَخَلْتُ حَائِطاً مِنْ حِيطَانِهَا

of its fields, from which I picked up an ear (of wheat) which I rubbed. Then, the owner of the field came and beat me, and took my garment. I came to the Messenger of Allah "Allah's blessing and peace be upon him", and instigated him to take my right from the man, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" sent somebody to bring the man, and when he was brought he asked him: "What has caused you to do what you've done?" he said: "O Messenger of Allah! He entered my field and picked up and rubbed from its ears." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You neither instructed him when he was ignorant (of the fact that he has only what falls down from the branches), nor did you give him food when he was hungry (or given to starvation). Give him back his garment!" The Messenger of Allah "Allah's blessing and peace be upon him" ordered that a Wasaq or half a Wasaq of food be given to me.

[22] Keeping Women Away From The Assembly Of Judgement

5420- It is narrated on the authority of Both Abu Hurairah and Zaid Ibn Khalid Al-Juhani that they said: Two men came to The Messenger of Allah "Allah's blessing and peace be upon him" and one of them said: "Judge between us according to Allah's Laws." His opponent, who was more learnt than him, got up and said: "Well, judge between us according to Allah's Laws and excuse me to speak." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You would speak." He said: "My son was a labourer working for this man, with whose wife he committed illegal sexual intercourse. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave-girl to save my son. Then I asked the learned scholars who said: "Your son has to be whipped one hundred lashes and exiled for one year, and that stoning to death is due upon the wife of this man." The Prophet "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand my life is! I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you." He gave his son one hundred lashes and sentenced him to one-year exile. He ordered Unais to go to the wife of this (man and said to him) "And if she confessed (of committing adultery) stone her to death." When she confessed (of committing adultery), he stoned her to death.

5421- It is narrated on the authority of Abu Hurairah, Zaid Ibn Khalid and Shibl that they said: We were with Allah's Apostle "Allah's blessing and peace be upon him" when a man came to him and said: "O Allah's apostle! I beseech you by Allah to judge between us (him and his opponent) according

فَفَرَكْتُ مِنْ سُنْبُلِهِ فَجَاء صَاحِبُ الْحَائِطِ فَأَخَذَ كِسَائِي وَضَرَبَنِي فَأَتَيْتُ رَسُولَ ٱللَّهِ ﷺ أَسْتَعْدِي عَلَيْهِ فَأَرْسَلَ إِلَى الرَّجُلِ فَجَاءوا بِهِ فَقَالَ: «**مَا حَمَلَكَ عَلَى هٰذَا؟**» فَقَالَ: يَا رَسُولَ ٱللَّهِ إِنَّهُ دَخَلَ حَائِطِي فَأَخَذَ مِنْ سُنْبُلِهِ فَفَرَكَهُ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**مَا عَلَّمْتَهُ إِذْ كَانَ جَاهِلاً وَلاَ أَطْعَمْتَهُ إِذْ كَانَ جَائِعاً ارْدُدْ عَلَيْهِ كِسَاءَهُ**» وَأَمَرَ لِي رَسُولُ ٱللَّهِ ﷺ بِوَسْقٍ أَوْ نِصْفِ وَسْقٍ.

(22) ـ صَوْنُ النِّسَاءِ عَنْ مَجْلِسِ الحُكْمِ

5420 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ بْنِ عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُمَا أَخْبَرَاهُ: أَنَّ رَجُلَيْنِ ٱخْتَصَمَا إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَ أَحَدُهُمَا: ٱقْضِ بَيْنَنَا بِكِتَابِ ٱللَّهِ وَقَالَ الآخَرُ وَهُوَ أَفْقَهُهُمَا: أَجَلْ يَا رَسُولَ ٱللَّهِ وَائْذَنْ لِي فِي أَنْ أَتَكَلَّمَ قَالَ: إِنَّ ٱبْنِي كَانَ عَسِيفاً عَلَى هٰذَا فَزَنَى بِامْرَأَتِهِ فَأَخْبَرُونِي أَنَّ عَلَى ٱبْنِي الرَّجْمَ فَافْتَدَيْتُ بِمِائَةِ شَاةٍ وَبِجَارِيَةٍ لِي ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّمَا عَلَى ٱبْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَإِنَّمَا الرَّجْمُ عَلَى ٱمْرَأَتِهِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ ٱللَّهِ أَمَّا غَنَمُكَ وَجَارِيَتُكَ فَرَدٌّ إِلَيْكَ**» وَجَلَدَ ٱبْنَهُ مِائَةً وَغَرَّبَهُ عَاماً وَأَمَرَ أُنَيْساً أَنْ يَأْتِيَ ٱمْرَأَةَ الآخَرِ فَإِنِ ٱعْتَرَفَتْ فَٱرْجُمْهَا فَاعْتَرَفَتْ فَرَجَمَهَا.

5421 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عَبْدِ ٱللَّهِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشِبْلٍ قَالُوا: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: أَنْشُدُكَ بِاللَّهِ إِلاَّ مَا قَضَيْتَ بَيْنَنَا

to Allah's Laws." His opponent, who was more learned than him, stood and said: "Yes, he (my opponent) has told the truth: judge between us according to Allah's Laws, and allow me to speak." Allah's Apostle "Allah's blessing and peace be upon him" said: "Speak." He said: "My son was working as a labourer for this (man) and he committed adultery with his wife. (In lieu of stoning my son to death) I ransomed my son by paying one hundred sheep and a slave-girl. (He seemed to have been told that his son should be stoned to death). Then I asked the religious scholars about it, and they informed me that my son must be whipped one hundred lashes, and be exiled for one year." Allah's Apostle "Allah's blessing and peace be upon him" said: "By Him, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive one hundred lashes and be exiled for one year. You, Unais, go in the morning to the wife of this (man) and if she confesses her guilt, stone her to death." He went to that woman next morning and she confessed her guilt and he stoned her to death.

[23] The Judge Sends Somebody To Execute The Legal Punishment On Such As Is Reported To Commit Adultery

5422- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that he said: A woman was brought to Allah's Apostle "Allah's blessing and peace be upon him", and she had committed adultery. He asked her: "With whom have you committed adultery?" she said: "With the disabled one who is in the dwelling place of Sa'd." he sent somebody to bring him, and he was brought as carried and placed in front of him. When he confessed (his guilt) Allah's Apostle "Allah's blessing and peace be upon him" asked for a date-palm leaf stalk therewith he struck him (one hundred times) though lightly with clemency in view of his old age and sickness.

[24] The Ruler Proceeds Towards Such Of His Subjects As Are In Dispute To Make Peace Between Them

5423- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: There was a quarrel between two Ansari groups, which developed into throwing each other with stones. Allah's Apostle "Allah's blessing and peace be upon him" went to make peace between them. At the same time, the prayer was due, and Bilal pronounced Adhan for prayer and Allah's Apostle "Allah's blessing and peace be upon him" was expected to come back, but he seemed to have delayed. He (Bilal) established the prayer and Abu Bakr moved forward to lead the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came back while Abu Bakr was leading the prayer.

بِكِتَابِ ٱللَّهِ فَقَامَ خَصْمُهُ وَكَانَ أَفْقَهَ مِنْهُ فَقَالَ: صَدَقَ ٱقْضِ بَيْنَنَا بِكِتَابِ ٱللَّهِ قَالَ: «**قُلْ**». قَالَ: إِنَّ ٱبْنِي كَانَ عَسِيفاً عَلَى هٰذَا فَزَنَى بِٱمْرَأَتِهِ فَٱفْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ وَكَأَنَّهُ أُخْبِرَ أَنَّ عَلَى ٱبْنِهِ الرَّجْمَ فَافْتَدَى مِنْهُ ثُمَّ سَأَلْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ٱبْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ فَقَالَ لَهُ رَسُولُ ٱللَّهِ ﷺ: «**وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ ٱللَّهِ عَزَّ وَجَلَّ: أَمَّا الْمِائَةُ شَاةٍ وَالْخَادِمُ فَرَدٌّ عَلَيْكَ وَعَلَى ٱبْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ ٱغْدُ يَا أُنَيْسُ عَلَى ٱمْرَأَةِ هٰذَا فَإِنِ ٱعْتَرَفَتْ فَٱرْجُمْهَا**». فَغَدَا عَلَيْهَا فَٱعْتَرَفَتْ فَرَجَمَهَا.

(23) ـ تَوْجِيهُ الحَاكِمِ إلى مَنْ أُخْبِرَ أنَّه زَنَى

5422 ـ أَخْبَرَنَا الْحَسَنُ بْنُ أَحْمَدَ الْكَرْمَانِيُّ قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِامْرَأَةٍ قَدْ زَنَتْ فَقَالَ: «**مِمَّنْ؟**» قَالَتْ: مِنَ الْمُقْعَدِ الَّذِي فِي حَائِطِ سَعْدٍ فَأَرْسَلَ إِلَيْهِ فَأُتِيَ بِهِ مَحْمُولاً فَوُضِعَ بَيْنَ يَدَيْهِ فَٱعْتَرَفَ فَدَعَا رَسُولُ ٱللَّهِ ﷺ بِإِثْكَالٍ فَضَرَبَهُ وَرَحِمَهُ لِزَمَانَتِهِ وَخَفَّفَ عَنْهُ.

(24) ـ مَصِيرُ الحَاكِمِ إلى رَعِيَّتِهِ للصُّلْحِ بَيْنَهُمْ

5423 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ: وَقَعَ بَيْنَ حَيَّيْنِ مِنَ الأَنْصَارِ كَلاَمٌ حَتَّى تَرَامَوْا بِالْحِجَارَةِ فَذَهَبَ النَّبِيُّ ﷺ لِيُصْلِحَ بَيْنَهُمْ فَحَضَرَتِ الصَّلاَةُ فَأَذَّنَ بِلاَلٌ وَٱنْتَظَرَ رَسُولُ ٱللَّهِ ﷺ فَٱحْتُبِسَ فَأَقَامَ الصَّلاَةَ وَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ ٱللَّهُ عَنْهُ فَجَاءَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ فَلَمَّا

When the people saw him (the Prophet) they clapped their hands. It was the habit of Abu Bakr not to turn sideways during his prayer, but when he heard them clapping their hands, he turned and behold! Allah's Apostle "Allah's blessing and peace be upon him" was there. When he intended to move backward (so that the Prophet would come forward to lead the prayer) he beckoned to him to remain in his place, but he raised his hands (praising Allah Almighty for the honour given to him by the Prophet) and retreated, and Allah's Apostle "Allah's blessing and peace be upon him" came forward and led the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer he asked him: "What has prevented you to remain in your place (when I beckoned to you to do)?" he said: "It was not befitting for Ibn Abu Quhafah that Allah Almighty causes him to be ahead of His Messenger." Then he faced the people and asked them: "What is the matter with you that if anything doubtful befalls you in your prayer you clap your hands? This act is fitting only for women. But if anything doubtful befalls anyone of you in his prayer, let him say: 'Glory be to Allah'."

[25] The Judge Hints To One's Opponent To Accept Reconciliation

5424- It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik Al-Ansari from Ka'b Ibn Malik that Abdullah Ibn Abu Hadrad Al-Aslami owed him a debt, and when he met him, he stuck to him (to take back his debt), and they quarreled until their voices grew louder. Allah's Apostle "Allah's blessing and peace be upon him" appeared to them, and said: "O Ka'b!" he beckoned with his hand, as if he asked him to reduce the debt to the half. He (accepted and) took back half the debt and let off the remaining half.

[26] The Judge Hints To One's Opponent To Excuse

5425- It is narrated on the authority of Wa'il Ibn Hujr that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a killer tied with a leather string in his neck was brought to him. He called the heir of the murdered person and asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." When he turned away he asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." When

رَآهُ النَّاسُ صَفَّحُوا وَكَانَ أَبُو بَكْرٍ لاَ يَلْتَفِتُ فِي الصَّلاَةِ فَلَمَّا سَمِعَ تَصْفِيحَهُمُ الْتَفَتَ فَإِذَا هُوَ بِرَسُولِ ٱللَّهِ ﷺ فَأَرَادَ أَنْ يَتَأَخَّرَ فَأَشَارَ إِلَيْهِ أَنِ ٱثْبُتْ فَرَفَعَ أَبُو بَكْرٍ رَضِيَ ٱللَّهُ عَنْهُ يَعْنِي يَدَيْهِ ثُمَّ نَكَصَ الْقَهْقَرَى وَتَقَدَّمَ رَسُولُ ٱللَّهِ ﷺ فَصَلَّى فَلَمَّا قَضَى رَسُولُ ٱللَّهِ ﷺ الصَّلاَةَ قَالَ: «**مَا مَنَعَكَ أَنْ تَثْبُتَ؟**» قَالَ: مَا كَانَ ٱللَّهُ لِيَرَى ٱبْنَ أَبِي قُحَافَةَ بَيْنَ يَدَيْ نَبِيِّهِ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «**مَا لَكُمْ إِذَا نَابَكُمْ شَيْءٌ فِي صَلاَتِكُمْ صَفَّحْتُمْ؟ إِنَّ ذٰلِكَ لِلنِّسَاءِ مَنْ نَابَهُ شَيْءٌ فِي صَلاَتِهِ فَلْيَقُلْ سُبْحَانَ ٱللَّهِ**».

(25) ـ إِشَارَةُ الحَاكِمِ على الخَصْمِ بالصُّلْحِ

5424 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ عَنْ عَبْدِ ٱللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ الأَنْصَارِيِّ عَنْ كَعْبِ بْنِ مَالِكٍ: أَنَّهُ كَانَ لَهُ عَلَى عَبْدِ ٱللَّهِ بْنِ أَبِي حَدْرَدٍ الأَسْلَمِيِّ يَعْنِي دَيْناً فَلَقِيَهُ فَلَزِمَهُ فَتَكَلَّمَا حَتَّى ٱرْتَفَعَتِ الأَصْوَاتُ فَمَرَّ بِهِمَا رَسُولُ ٱللَّهِ ﷺ فَقَالَ: «**يَا كَعْبُ!**» فَأَشَارَ بِيَدِهِ كَأَنَّهُ يَقُولُ النِّصْفُ فَأَخَذَ نِصْفاً مِمَّا عَلَيْهِ وَتَرَكَ نِصْفاً.

(26) ـ إِشَارَةُ الحَاكِمِ على الخَصْمِ بالعَفْوِ

5425 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفٍ قَالَ: حَدَّثَنِي حَمْزَةُ أَبُو عُمَرَ الْعَائِذِيُّ قَالَ: حَدَّثَنَا عَلْقَمَةُ بْنُ وَائِلٍ عَنْ وَائِلٍ قَالَ: شَهِدْتُ رَسُولَ ٱللَّهِ ﷺ حِينَ جَاءَ بِالْقَاتِلِ يَقُودُهُ وَلِيُّ الْمَقْتُولِ فِي نِسْعَةٍ فَقَالَ رَسُولُ ٱللَّهِ ﷺ لِوَلِيِّ الْمَقْتُولِ: «**أَتَعْفُو؟**» قَالَ: لا. قال: «**فَتَأْخُذُ الدِّيَةَ؟**» قَالَ: لاَ. قَالَ: «**فَتَقْتُلُهُ**»؟ قَالَ: نَعَمْ قَالَ: «**اذْهَبْ بِهِ**» فَلَمَّا

he turned away he asked him: "Are you going to forgive him (the killer)?" he answered in the negative. He asked: "Then, are you going to accept the blood-money?" he answered in the negative. He asked him: "Then, are you going to kill him (in retaliation)?" he answered in the affirmative, thereupon he said to him: "Then, go with him (to do so)." Then the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Behold! If you forgive him, he will draw his sin and the sin of his companion (whom he killed) upon himself." On that he (the blood claimant) forgave him. The narrator said: I saw him (the killer) dragging the leather string on the ground.

[27] The Judge Hints (To One's Opponent) To Be Lenient

5426- It is narrated on the authority of Abdullah Ibn Az-Zubair that an Ansari man appealed to The Prophet "Allah's blessing and peace be upon him" to judge between him and Az-Zubair about the Harrah Canals which were used for irrigating the date-palms. The Ansari man said to Az-Zubair: "Let the water pass." but Az-Zubair refused to do so. So, the case was brought before The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said to Az-Zubair: "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the Ansari got angry and said to The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! Is it for he (Zubair) is your aunt's son?" On that the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Az-Zubair said: "I think that the following verse was revealed on this occasion": " But no, by your Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction." (An-Nisa 65)

[28] The Judge's Intercession For The Opponents Before Deciding The Matter

5427- It is narrated on the authority of Ibn Abbas that the husband of Barirah was a slave called Mughith. It seems as if I'm seeing him, going round after her, weeping with his tears flowing on his beard (after she had been given the freedom to choose to remain or leave him and she chose to leave him). The Prophet "Allah's blessing and peace be upon him" said to Abbas: "O Abbas! are you not astonished at the love of Mughith for Barirah and the hatred of Barirah for Mughith?" the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "O Barirah! Would that you

ذَهَبَ فَوَلَّى مِنْ عِنْدِهِ دَعَاهُ فَقَالَ: «**أَتَعْفُو؟**» قَالَ: لا. قَالَ: «**فَتَأْخُذُ الدِّيَةَ؟**» قَالَ: لاَ قَالَ: «**فَتَقْتُلُهُ؟**» قَالَ: نَعَمْ قَالَ: «**اذْهَبْ بِهِ**» فلمَّا ذَهبَ فولَّى من عنده دعاهُ فقال: «**أتعفُو؟**» قال: لا. قال: «**فتأخذُ الدِّيةَ؟**» قال: لا. قال: «**فتقتلُه؟**» قال: نعم. قال: «**اذهبْ به**». فَقَالَ رَسُولُ ٱللَّهِ ﷺ عِنْدَ ذٰلِكَ: «**أَمَا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ يَبُوءُ بِإِثْمِهِ وَإِثْمِ صَاحِبِكَ**» فَعَفَا عَنْهُ وَتَرَكَهُ فَأَنَا رَأَيْتُهُ يَجُرُّ نِسْعَتَهُ.

(27) ـ إِشَارَةُ الحَاكِمِ بالرِّفْقِ

5426 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنِ ٱبْنِ شِهَابٍ عَنْ عُرْوَةَ أَنَّهُ حَدَّثَهُ أَنَّ عَبْدَ ٱللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ إِلَى رَسُولِ ٱللَّهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ فَقَالَ الأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرُّ فَأَبَى عَلَيْهِ فَٱخْتَصَمُوا عِنْدَ رَسُولِ ٱللَّهِ ﷺ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**ٱسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ**» فَغَضِبَ الأَنْصَارِيُّ فَقَالَ: يَا رَسُولَ ٱللَّهِ أَنْ كَانَ ٱبْنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُولِ ٱللَّهِ ﷺ ثُمَّ قَالَ: «**يَا زُبَيْرُ ٱسْقِ ثُمَّ ٱحْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ**» فَقَالَ الزُّبَيْرُ: إِنِّي أَحْسَبُ أَنَّ هٰذِهِ الآيَةَ نَزَلَتْ فِي ذٰلِكَ ﴿فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ﴾ الآيَةَ.

(28) ـ شَفَاعَةُ الحَاكِمِ للخُصُومِ قَبْلَ فَصْلِ الحُكْمِ

5427 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ: أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْداً يُقَالُ لَهُ مُغِيثٌ كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا يَبْكِي وَدُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ فَقَالَ النَّبِيُّ ﷺ لِلْعَبَّاسِ: «**يَا عَبَّاسُ أَلاَ تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بَرِيرَةَ وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثاً؟**» فَقَالَ لَهَا النَّبِيُّ ﷺ:

return to him once again, for He is the father of your children." She asked: "O Messenger of Allah! Do you command me to do so?" he said: "No, I only intercede for him." She said: "Then, I'm not in need of him."

[29] The Ruler Prevents His Subjects From Damaging Their Property Particularly When They Are In Need Of It

5428- It is narrated on the authority of Jabir Ibn Abdullah that he said: A person from amongst the Ansar emancipated a slave on the condition that this would come into force after his death. At the same time, he was in need, since he was owing a debt. the Messenger of Allah "Allah's blessing and peace be upon him" bought him for eight hundred Dirhams and he gave the money to him (the owner) and said: "Fulfill your debt and spend (what remains out of that) on your dependents."

[30] The Judgement Concerning Property, No Matter Little Or Much It Might Be

5429- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who usurps (illegally) the right of his Muslim brother with his right hand, Allah assures the fire (of Hell) to him, and forbids the Garden to him." A man asked him: "Even though it is a little thing O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Even though it is (as little as) a rod of Arak tree."

[31] The Ruler's Judgement On What is Unseen Once It Is Known

5430- It is narrated on the authority of A'ishah that she said: Hind, the wife of Abu Sufyan, came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Abu Sufyan (my husband) is a niggard, and he does not spend sufficiently on me and my children: should I take from his property without his knowledge?" he said: "Take what is sufficient for you and your children but fairly and reasonably."

[32] It Is Forbidden To Pass Two Judgements In One Case

5431- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah, and he was the governor of Sijistan, that he said: (My father) Abu Bakrah sent to me a letter in which he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let none pass two judgements in one case, and let none judge between two opponents while he is in a state of anger."

«لَوْ رَاجَعْتِيهِ فَإِنَّهُ أَبُو وَلَدِكِ» قَالَتْ: يَا رَسُولَ ٱللَّهِ أَتَأْمُرُنِي؟ قَالَ: «إِنَّمَا أَنَا شَفِيعٌ» قَالَتْ: فَلاَ حَاجَةَ لِي فِيهِ.

(29) ـ مَنْعُ الحَاكِمِ رَعِيَّتَهُ مِنْ إِتْلافِ أَمْوَالِهِمْ وبهم حَاجَةٌ إليها

5428 ـ أَخْبَرَنَا عَبْدُ الأَعْلَى بْنُ وَاصِلِ بْنِ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا مُحَاضِرُ بْنُ الْمُوَرِّعِ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ عَطَاءٍ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ قَالَ: أَعْتَقَ رَجُلٌ مِنَ الأَنْصَارِ غُلاَماً لَهُ عَنْ دُبُرٍ وَكَانَ مُحْتَاجاً وَكَانَ عَلَيْهِ دَيْنٌ فَبَاعَهُ رَسُولُ ٱللَّهِ ﷺ بِثَمانِمِائَةِ دِرْهَمٍ فَأَعْطَاهُ فَقَالَ: «ٱقْضِ دَيْنَكَ وَأَنْفِقْ عَلَى عِيَالِكَ».

(30) ـ القَضَاءُ في قَلِيلِ المَالِ وكَثِيرِهِ

5429 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا الْعَلاَءُ عَنْ مَعْبَدِ بْنِ كَعْبٍ عَنْ أَخِيهِ عَبْدِ ٱللَّهِ بْنِ كَعْبٍ عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «مَنِ ٱقْتَطَعَ حَقَّ ٱمْرِىءٍ مُسْلِمٍ بِيَمِينِهِ فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئاً يَسِيراً يَا رَسُولَ ٱللَّهِ؟ قَالَ: «وَإِنْ كَانَ قَضِيباً مِنْ أَرَاكٍ».

(31) ـ قَضَاءُ الحَاكِمِ على الغَائِبِ إذا عَرَفَهُ

5430 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا وَكِيعٌ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدُ إِلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَلاَ يُنْفِقُ عَلَيَّ وَوَلَدِي مَا يَكْفِينِي أَفَآخُذُ مِنْ مَالِهِ وَلاَ يَشْعُرُ؟ قَالَ: «خُذِي مَا يَكْفِيكِ وَوَلَدِكِ بِالْمَعْرُوفِ».

(32) ـ النَّهْيُ عَنْ أَنْ يَقْضِيَ في قَضَاءٍ بِقَضَاءَيْنِ

5431 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا مُبَشِّرُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنْ جَعْفَرِ بْنِ إِيَاسٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ وَكَانَ عَامِلاً عَلَى سِجِسْتَانَ قَالَ: كَتَبَ إِلَيَّ أَبُو بَكْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «لاَ يَقْضِيَنَّ أَحَدٌ فِي قَضَاءٍ بِقَضَاءَيْنِ وَلاَ يَقْضِي أَحَدٌ بَيْنَ خَصْمَيْنِ وَهُوَ غَضْبَانُ».

[33] What A Judgement Might Give

5432- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You appeal to me to judge between you, and I'm but a human being (who does not know the unseen), and perhaps, some of you might be more expressive in his argument than the others, and I pass my judgement pursuant to what I hear from you. . So, if I pass a judgement therewith I give anyone the right of his brother, (let not him take it, for in fact) I give him a piece of fire."

[34] What About The Contentious Quarrelsome?

5433- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most hateful in the Sight of Allah is the contentious quarrelsome."

[35] Judging On That In Which There Is No Clear Evidence

5434- It is narrated on the authority of Abu Musa that two persons appealed to The Messenger of Allah "Allah's blessing and peace be upon him" to judge between them concerning an animal, and none of them had a clear evidence (to affirm his claim) over it. The Messenger of Allah "Allah's blessing and peace be upon him" judged that it should be divided into two halves between them.

[36] The Judge Gives Admonition To Such As Takes Oath

5435- It is narrated on the authority of Ibn Abu Mulaikah that he said: There were two girls, whose job was to make beads in Ta'if. One of them came out with her arm bleeding, and alleged that the other had wounded her. But the other refuted the claim. I sent a letter to Ibn Abbas pertaining to that case, and he sent to me a letter in which he told that The Messenger of Allah "Allah's blessing and peace be upon him" judged that the oath should be binding upon the defendant; and if the people were to be given only because of their claims, then, a lot of people would have claims over the property and blood of others. So, invite her (the defendant), and recite to her the following Holy Verse: " As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the Day of Judgment, nor will He cleanse them (of sin): they shall have a grievous Penalty." (Al Imran 77) I invited her and recited that Holy Verse to her, thereupon she confessed (the guilt). He then got pleased with that.

(33) ـ ما يَقْطَعُ القَضَاءَ

5432 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ فَإِنَّمَا أَقْضِي بَيْنَكُمَا عَلَى نَحْوِ مَا أَسْمَعُ فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئاً فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ»**.

(34) ـ الأَلَدُّ الخَصِمُ

5433 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا ٱبْنُ جُرَيْجٍ ح. وَأَنْبَأَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي ٱبْنُ جُرَيْجٍ عَنِ ٱبْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنَّ أَبْغَضَ الرِّجَالِ إِلَى ٱللَّهِ الأَلَدُّ الْخَصِمُ»**.

(35) ـ القَضَاءُ فيمنْ لم تَكُنْ له بَيِّنَةٌ

5434 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ أَبِي مُوسَى: «أَنَّ رَجُلَيْنِ ٱخْتَصَمَا إِلَى النَّبِيِّ ﷺ فِي دَابَّةٍ لَيْسَ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ فَقَضَى بِهَا بَيْنَهُمَا نِصْفَيْنِ».

(36) ـ عِظَةُ الحَاكِمِ على اليَمِينِ

5435 ـ أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ عَنْ نَافِعِ بْنِ عُمَرَ عَنِ ٱبْنِ أَبِي مُلَيْكَةَ قَالَ: كَانَتْ جَارِيَتَانِ تَخْرُزَانِ بِالطَّائِفِ فَخَرَجَتْ إِحْدَاهُمَا وَيَدُهَا تَدْمَى فَزَعَمَتْ أَنَّ صَاحِبَتَهَا أَصَابَتْهَا وَأَنْكَرَتِ الأُخْرَى فَكَتَبْتُ إِلَى ٱبْنِ عَبَّاسٍ فِي ذٰلِكَ فَكَتَبَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَضَى أَنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ وَلَوْ أَنَّ النَّاسَ أُعْطُوا بِدَعْوَاهُمْ لَادَّعَى نَاسٌ أَمْوَالَ نَاسٍ وَدِمَاءَهُمْ فَٱدْعُهَا وَٱتْلُ عَلَيْهَا هٰذِهِ الآيَةَ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِي ٱلْآخِرَةِ﴾ [آل عمران، الآية: 77] حَتَّى خَتَمَ الآيَةَ. فَدَعَوْتُهَا فَتَلَوْتُ عَلَيْهَا فَٱعْتَرَفَتْ بِذٰلِكَ فَسَرَّهُ.

[37] How Should A Judge Ask (The Defendant) To Take Oath?

5436- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Mu'awiyah Ibn Abu Sufyan told that once The Messenger of Allah "Allah's blessing and peace be upon him" came out to a circled-shaped gathering of his companions, whom he asked: "What has caused you to sit as such?" they said: "We have sit to supplicate Allah and praise Him for His Guidance therewith He led us to His Religion, and His bestowal of you upon us." He said: "Tell me, by Allah: have you not sit as such but for that reason?" they said: "By Allah: we've sit as such but for that reason." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! I've not asked you to take oath out of charge I have against you, but Gabriel "Peace be upon him" has come to me and told me that Allah Almighty vies in glory with the angels because of you."

5437- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Jesus "Peace be upon him" saw a man stealing, thereupon he asked him: "Have you committed theft?" he said: "No, by Allah, other than Whom there is no god (to be worshipped)." On that Jesus "Peace be upon him" said: "I have faith in Allah (Almighty) and give lie to my sight."

(37) ـ كَيْفَ يَسْتَحْلِفُ الحَاكِمُ

5436 ـ أَخْبَرَنَا سوارُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ عَنْ أَبِي نعَامَةَ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ مُعَاوِيَةُ رَضِيَ ٱللَّهُ عَنْهُ: إِنَّ رَسُولَ ٱللَّهِ ﷺ خَرَجَ عَلَى حَلْقَةٍ يَعْنِي مِنْ أَصْحَابِهِ فَقَالَ: **«مَا أَجْلَسَكُمْ؟»** قَالُوا: جَلَسْنَا نَدْعُو ٱللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِدِينِهِ وَمَنَّ عَلَيْنَا بِكَ. قَالَ: **«آللَّهِ مَا أَجْلَسَكُمْ إِلاَّ ذٰلِكَ؟»** قَالُوا: آللَّهِ مَا أَجْلَسَنَا إِلاَّ ذٰلِكَ قَالَ: **«أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَإِنَّمَا أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلاَمُ فَأَخْبَرَنِي أَنَّ ٱللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمُ الْمَلاَئِكَةَ»**.

5437 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«رَأَى عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلاَمُ رَجُلاً يَسْرِقُ فَقَالَ لَهُ: أَسَرَقْتَ؟ قَالَ: لاَ وَٱللَّهِ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ قَالَ عِيسَى عَلَيْهِ السَّلاَمُ: آمَنْتُ بِاللَّهِ وَكَذَّبْتُ بَصَرِي»**.

(51) THE BOOK OF SEEKING REFUGE

[1]

5438- It is narrated on the authority of Mu'adh Ibn Abdullah from his father that he said: We were befallen by gloom and darkness and we waited The Messenger of Allah "Allah's blessing and peace be upon him" to lead the prayer, and then The Messenger of Allah "Allah's blessing and peace be upon him" came out to lead the prayer and he said to me: "Say!" I asked: "What should I say?" he said: "Say: 'He is Allah, the One and Only', in addition to both Surahs of seeking refuge (with Allah from Satan) thrice every evening and morning, perchance you will be sufficed against every (kind of evil)."

5439- It is narrated on the authority of Mu'adh Ibn Abdullah Ibn Khubaib from his father that he said: I was with The Messenger of Allah "Allah's blessing and peace be upon him", and it happened that I became alone with The Messenger of Allah "Allah's blessing and peace be upon him". I came close to him and he said to me: "Say!" I asked: "What should I say?" he said: "Say!" I asked: "What should I say?" he said: "Say: 'I seek refuge with (Allah) the Lord of Daybreak...'" until he ended it. He further said: "Say: 'I seek refuge with (Allah) the Lord of Mankind...'" until he ended it. He added: "Of a surety, the people never seek refuge (from evil) with anything much better than both (Surahs)."

5440- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: While I was leading the riding mount of The Messenger of Allah "Allah's blessing and peace be upon him" in a certain holy battle, he said: "O Uqbah! Say." I listened to him, and he said once again: "O Uqbah! Say!" I listened. When he said that for the third time I asked: "What should I say?" he said: "Say: 'He is Allah, the One and Only'." He recited the Surah in full. Then he said: "Say: 'I seek refuge with (Allah) the Lord of Daybreak'." He recited the Surah in full. Then he said: "Say: 'I seek refuge with (Allah) the Lord of Mankind'." He recited the Surah in full, and then said: "Of a surety, none has ever sought refuge (from evil) with the like of them."

5441- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Say!" I asked: "What should I say?" he said: "Say: 'He is Allah, the One and Only'; say: 'I seek refuge with (Allah) the Lord of Daybreak'; say: 'I seek with (Allah) the Lord of Mankind'." The Messenger of Allah "Allah's blessing and peace be upon him" recited those (three Surahs) in full and said: "People have never sought refuge (from evil) with the like of them (before)."

(51) ـ كِتَابُ الاسْتِعَاذَةِ

(1) ـ [بابٌ]

5438 ـ أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمٰنِ أَحْمَدُ بْنُ شُعَيْبٍ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنِي أَسِيدُ بْنُ أَبِي أَسِيدٍ عَنْ مُعَاذِ بْنِ عَبْدِ ٱللَّهِ عَنْ أَبِيهِ قَالَ: أَصَابَنَا طَشٌّ وَظُلْمَةٌ فَانْتَظَرْنَا رَسُولَ ٱللَّهِ ﷺ لِيُصَلِّيَ بِنَا ثُمَّ ذَكَرَ كَلاَماً مَعْنَاهُ فَخَرَجَ رَسُولُ ٱللَّهِ ﷺ لِيُصَلِّيَ بِنَا فَقَالَ: «**قُلْ**» فَقُلْتُ: مَا أَقُولُ؟ قَالَ: «**قُلْ هُوَ ٱللَّهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ ثَلاَثاً يَكْفِيكَ كُلَّ شَيْءٍ**».

5439 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ مُعَاذِ بْنِ عَبْدِ ٱللَّهِ بْنِ خُبَيْبٍ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ رَسُولِ ٱللَّهِ ﷺ فِي طَرِيقِ مَكَّةَ فَأَصَبْتُ خُلْوَةً مِنْ رَسُولِ ٱللَّهِ ﷺ فَدَنَوْتُ مِنْهُ فَقَالَ: «**قُلْ**» فَقُلْتُ: مَا أَقُولُ؟ قَالَ: «**قُلْ**» قُلْتُ: مَا أَقُولُ؟ قَالَ: «**قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ**» حَتَّى خَتَمَهَا ثُمَّ قَالَ: «**قُلْ أَعُوذُ بِرَبِّ النَّاسِ**» حَتَّى خَتَمَهَا ثُمَّ قَالَ: «**مَا تَعَوَّذَ النَّاسُ بِأَفْضَلَ مِنْهُمَا**».

5440 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي الْقَعْنَبِيُّ عَنْ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ ٱللَّهِ بْنِ سُلَيْمَانَ عَنْ مُعَاذِ بْنِ عَبْدِ ٱللَّهِ بْنِ خُبَيْبٍ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: بَيْنَا أَنَا أَقُودُ بِرَسُولِ ٱللَّهِ ﷺ رَاحِلَتَهُ فِي غَزْوَةٍ إِذْ قَالَ: «**يَا عُقْبَةُ قُلْ**» فَاسْتَمَعْتُ ثُمَّ قَالَ: «**يَا عُقْبَةُ قُلْ**» فَاسْتَمَعْتُ فَقَالَهَا الثَّالِثَةَ فَقُلْتُ: مَا أَقُولُ؟ فَقَالَ: «**قُلْ هُوَ ٱللَّهُ أَحَدٌ**» فَقَرَأَ السُّورَةَ حَتَّى خَتَمَهَا ثُمَّ قَرَأَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقَرَأْتُ مَعَهُ حَتَّى خَتَمَهَا ثُمَّ قَرَأَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ فَقَرَأْتُ مَعَهُ حَتَّى خَتَمَهَا ثُمَّ قَالَ: «**مَا تَعَوَّذَ بِمِثْلِهِنَّ أَحَدٌ**».

5441 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنِي عَبْدُ ٱللَّهِ بْنُ سُلَيْمَانَ الأَسْلَمِيُّ عَنْ مُعَاذِ بْنِ عَبْدِ ٱللَّهِ بْنِ خُبَيْبٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ لِي رَسُولُ ٱللَّهِ ﷺ: «**قُلْ**» قُلْتُ: وَمَا أَقُولُ؟ قَالَ: «**قُلْ هُوَ ٱللَّهُ أَحَدٌ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ قُلْ أَعُوذُ بِرَبِّ النَّاسِ**» فَقَرَأَهُنَّ رَسُولُ ٱللَّهِ ﷺ ثُمَّ قَالَ: «**لَمْ يَتَعَوَّذِ النَّاسُ بِمِثْلِهِنَّ**» أَوْ: «**لاَ يَتَعَوَّذُ النَّاسُ بِمِثْلِهِنَّ**».

5442- It is narrated on the authority of Ibn Abis Al-Juhani that The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Ibn Abis! Should I not guide you to the best thing therewith such as seek refuge (from evil) do?" he said: "Yes O Messenger of Allah." He said: "Say: 'I seek refuge with (Allah) the Lord of Daybreak' and say: 'I seek refuge with (Allah) the Lord of Mankind'. i.e. those two Surahs."

5443- It is narrated on the authority of Uqbah Ibn Amir that he said: A white mule was presented to The Messenger of Allah "Allah's blessing and peace be upon him", which he rode and while Uqbah was leading it with him The Messenger of Allah "Allah's blessing and peace be upon him" said to Uqbah: "Recite!" he asked: "What should I recite O Messenger of Allah?" he said: "Recite: 'Say: I seek refuge with (Allah) the Lord of Daybreak, from the evil of what He has created...'" Uqbah said: he repeated it to me until I recited it and he came to know that I did not grow so much pleased with it as I should have been. On that he said: "Perhaps you have dealt with it slightly, even though I've never stood (at night for supererogatory prayer) with the like of it (in significance)."

5444- It is narrated on the authority of Uqbah Ibn Amir that he asked The Messenger of Allah "Allah's blessing and peace be upon him" about the (excellence of) both Surahs of seeking refuge (with Allah). He said: Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" led the Morning prayer with them (in order to show him that both stand in the same position as the long Surahs do in the prayer).

5445- It is narrated on the authority of Uqbah that The Messenger of Allah "Allah's blessing and peace be upon him" led the Morning prayer with both (Surahs of seeking refuge with Allah).

5446- It is narrated on the authority of Uqbah Ibn Amir that he said: While I was leading the riding mount of The Messenger of Allah "Allah's blessing and peace be upon him" on journey, The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Uqbah! Should I not teach you the best two Surahs to be recited (in the Qur'an)?" he taught me: "Say: 'I seek refuge with (Allah) the Lord of Daybreak'" and "Say: 'I seek refuge with (Allah) the Lord of Mankind'." But he did not see that I had grown so much pleased with them (as I should have been). When he descended to offer the Morning prayer, he led the Morning prayer with them. When The Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer he turned to me and said: "O Uqbah! How have you come to feel?"

5442 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ أَخْبَرَنِي أَبُو عَبْدِ ٱللَّهِ أَنَّ ٱبْنَ عَابِسٍ الْجُهَنِيَّ أَخْبَرَهُ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ لَهُ: «**يَا ٱبْنَ عَابِسٍ أَلاَ أَدُلُّكَ**» أَوْ قَالَ: «**أَلاَ أُخْبِرُكَ بِأَفْضَلِ مَا يَتَعَوَّذُ بِهِ الْمُتَعَوِّذُونَ؟**» قَالَ: بَلَى يَا رَسُولَ ٱللَّهِ قَالَ: «**قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ هَاتَيْنِ السُّورَتَيْنِ**».

5443 ـ أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا بَحِيرُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أُهْدِيَتْ لِلنَّبِيِّ ﷺ بَغْلَةٌ شَهْبَاءُ فَرَكِبَهَا وَأَخَذَ عُقْبَةُ يَقُودُهَا بِهِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ لِعُقْبَةَ: «**ٱقْرَأْ**» قَالَ: وَمَا أَقْرَأُ يَا رَسُولَ ٱللَّهِ؟ قَالَ: «**ٱقْرَأْ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ ما خَلَقَ**» فَأَعَادَهَا عَلَيَّ حَتَّى قَرَأْتُهَا فَعَرَفَ أَنِّي لَمْ أَفْرَحْ بِهَا جِدّاً قَالَ: «**لَعَلَّكَ تَهَاوَنْتَ بِهَا؟ فَمَا قُمْتَ**» يَعْنِي «**بِمِثْلِهَا**».

5444 ـ أَخْبَرَنَا مُوسَى بْنُ حِزَامٍ التِّرْمِذِيُّ قَالَ: أَنْبَأَنَا أَبُو أُسَامَةَ عَنْ سُفْيَانَ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّهُ سَأَلَ رَسُولَ ٱللَّهِ ﷺ عَنِ الْمُعَوِّذَتَيْنِ قَالَ عُقْبَةُ: «فَأَمَّنَا رَسُولُ ٱللَّهِ ﷺ بِهِمَا فِي صَلاَةِ الْغَدَاةِ».

5445 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ عَنِ الْعَلاَءِ بْنِ الْحَارِثِ عَنْ مَكْحُولٍ عَنْ عُقْبَةَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَرَأَ بِهِمَا فِي صَلاَةِ الصُّبْحِ.

5446 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو قَالَ: أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنِ ٱبْنِ الْحَارِثِ وَهُوَ الْعَلاَءُ عَنِ الْقَاسِمِ مَوْلَى مُعَاوِيَةَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنْتُ أَقُودُ بِرَسُولِ ٱللَّهِ ﷺ فِي السَّفَرِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**يَا عُقْبَةُ أَلاَ أُعَلِّمُكَ خَيْرَ سُورَتَيْنِ قُرِئَتَا؟**» فَعَلَّمَنِي قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ فَلَمْ يَرَنِي سُرِرْتُ بِهِمَا جِدّاً فَلَمَّا نَزَلَ لِصَلاَةِ الصُّبْحِ صَلَّى بِهِمَا صَلاَةَ الصُّبْحِ لِلنَّاسِ فَلَمَّا فَرَغَ رَسُولُ ٱللَّهِ ﷺ مِنَ الصَّلاَةِ ٱلْتَفَتَ إِلَيَّ فَقَالَ: «**يَا عُقْبَةُ كَيْفَ رَأَيْتَ؟**».

5447- It is narrated on the authority of Uqbah Ibn Amir that he said: While I was driving the riding mount of The Messenger of Allah "Allah's blessing and peace be upon him" in one of those roads, he said to me: "Would you not ride (for some time) O Uqbah?" I regarded The Messenger of Allah "Allah's blessing and peace be upon him" too supreme for me to ride his riding mount (and let him walk on foot, and thus I rejected). He asked me once again: "Would you not ride O Uqbah?" I feared it (my rejection) might be regarded as disobedience, so (I agreed and) he descended and I rode for a while and then I descended and The Messenger of Allah "Allah's blessing and peace be upon him" rode for a while. Then he said to me: "Should I not teach you the best Surahs which the people recite?" he made me recite: "Say: 'I seek refuge with (Allah) the Lord of Daybreak'" and "Say: 'I seek refuge with (Allah) the Lord of Mankind'." Then the prayer was established, and he moved forward (to lead the prayer in which he) recited them. Then he came upon me and said: "How have you come to feel O Uqbah Ibn Amir? Recite them whenever you go to bed and get up (from your sleep)."

5448- It is narrated on the authority of Uqbah Ibn Amir that he said: While I was walking in the company of The Messenger of Allah "Allah's blessing and peace be upon him" he said to me: "O Uqbah! Say!" I asked: "What should I say O Messenger of Allah?" he kept silent from me for a while after which he said: "O Uqbah! Say!" I asked: "What should I say O Messenger of Allah?" he kept silent from me (for a while during which) I said (to myself): "O Allah! Make him repeat that to me." He said: "O Uqbah! Say!" I asked: "What should I say O Messenger of Allah?" he said: "Say: 'I seek refuge with (Allah) the Lord of Daybreak'." I recited it until I came to its end. He said: "O Uqbah! Say!" I asked: "What should I say O Messenger of Allah?" he said: "Say: 'I seek refuge with (Allah) the Lord of Mankind'." I recited it until I came to its end. At that point The Messenger of Allah "Allah's blessing and peace be upon him" said: "Of a surety, none has ever asked (Allah for anything) with the like of both, nor has a seeker of refuge sought refuge (from evil) with the like of them (before)."

5449- It is narrated on the authority of Uqbah Ibn Amir that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" while he was riding and I placed my hand on his foot and said: "Teach me how to recite the Surah of Hud! Teach me how to recite the Surah of Yusuf!" on that he said: "You will never recite anything, much grater (as far as seeking refuge with Allah is concerned) in the Sight of Allah Almighty than (the Surah in which He says) "Say: 'I seek refuge with (Allah) the Lord of Daybreak'.""

5447 ـ أَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنِي ٱبْنُ جَابِرٍ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمٰنِ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: بَيْنَا أَقُودُ بِرَسُولِ ٱللَّهِ ﷺ فِي نَقَبٍ مِنْ تِلْكَ النِّقَابِ إِذْ قَالَ: «**أَلاَ تَرْكَبُ يَا عُقْبَةُ؟**» فَأَجْلَلْتُ رَسُولَ ٱللَّهِ ﷺ أَنْ أَرْكَبَ مَرْكَبَ رَسُولِ ٱللَّهِ ﷺ ثُمَّ قَالَ: «**أَلاَ تَرْكَبُ يَا عُقْبَةُ؟**» فَأَشْفَقْتُ أَنْ يَكُونَ مَعْصِيَةً فَنَزَلَ وَرَكِبْتُ هُنَيْهَةً وَنَزَلْتُ وَرَكِبَ رَسُولُ ٱللَّهِ ﷺ ثُم قَالَ: «**أَلاَ أُعَلِّمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بِهِمَا النَّاسُ؟**»، فَأَقْرَأَنِي قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ فَأُقِيمَتِ الصَّلاَةُ فَتَقَدَّمَ فَقَرَأَ بِهِمَا ثُمَّ مَرَّ بِي فَقَالَ: «**كَيْفَ رَأَيْتَ يَا عُقْبَةَ بْنَ عَامِرٍ؟ ٱقْرَأْ بِهِمَا كُلَّمَا نِمْتَ وَقُمْتَ**».

5448 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ عَجْلاَنَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ ٱللَّهِ ﷺ فَقَالَ: «**يَا عُقْبَةُ قُلْ**» فَقُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ ٱللَّهِ؟ فَسَكَتَ عَنِّي ثُمَّ قَالَ: «**يَا عُقْبَةُ قُلْ**» قُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ ٱللَّهِ؟ فَسَكَتَ عَنِّي فَقُلْتُ: ٱللَّهُمَّ ٱرْدُدْهُ عَلَيَّ فَقَالَ: «**يَا عُقْبَةُ قُلْ**». قُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ ٱللَّهِ؟ فَقَالَ: «**قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ**» فَقَرَأْتُهَا حَتَّى أَتَيْتُ عَلَى آخِرِهَا ثُمَّ قَالَ: «**قُلْ**» قُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ ٱللَّهِ؟ قَالَ: «**قُلْ أَعُوذُ بِرَبِّ النَّاسِ**» فَقَرَأْتُهَا حَتَّى أَتَيْتُ عَلَى آخِرِهَا ثُمَّ قَالَ رَسُولُ ٱللَّهِ ﷺ عِنْدَ ذٰلِكَ: «**مَا سَأَلَ سَائِلٌ بِمِثْلِهِمَا وَلاَ ٱسْتَعَاذَ مُسْتَعِيذٌ بِمِثْلِهِمَا**».

5449 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ٱللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ أَبِي عِمْرَانَ أَسْلَمَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أَتَيْتُ رَسُولَ ٱللَّهِ ﷺ وَهُوَ رَاكِبٌ فَوَضَعْتُ يَدِي عَلَى قَدَمِهِ فَقُلْتُ: أَقْرِئْنِي سُورَةَ هُودٍ أَقْرِئْنِي سُورَةَ يُوسُفَ فَقَالَ: «**لَنْ تَقْرَأَ شَيْئاً أَبْلَغَ عِنْدَ ٱللَّهِ عَزَّ وَجَلَّ مِنْ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ**».

5450- It is narrated on the authority of Uqbah Ibn Amir from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Many Holy Verses were revealed to me, the like of which has never been seen before: "Say: 'I seek refuge with (Allah) the Lord of Daybreak'" up to the end of the Surah, and "Say: 'I seek refuge with (Allah) the Lord of Mankind'.""

5451- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Recite O Jabir!" I said: "What should I recite, let my father and mother sacrifice their lives for you, O Messenger of Allah?" he said: "Recite: "Say: 'I seek refuge with (Allah) the Lord of Daybreak'" and "Say: 'I seek refuge with (Allah) the Lord of Mankind'."" I recited them and then he said to me: "Recite them (regularly) and you will never recite the like of them."

[2] Seeking Refuge From Having A Heart Which Never Submits

5452- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah from four things: from having knowledge that is of no benefit, from having a heart which is not submissive (to Allah in service), from (supplicating with) an invocation which is not heard (and thus it is not responded to by Allah), and from having a soul which is not satisfied (with what is given to it)."

[3] Seeking Refuge From The Affliction Of The Breast

5453- It is narrated on the authority of Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah) from being given to cowardice, niggardliness, the affliction of the breast, and the punishment of the grave.

[4] Seeking Refuge From The Evil Of Hearing And Seeing

5454- It is narrated on the authority of Shakal Ibn Humaid that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Teach me how to seek refuge (with Allah)." He took hold of my hand and said: "O Allah! I seek refuge with You from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and from the evil of my semen." (He kept saying it) until I retained it in memory.

[5] Seeking Refuge From Cowardice

5455- It is narrated on the authority of Mus'ab Ibn Sa'd from his father that he taught us five things, and he told that The Messenger of Allah

5450 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا قَيْسٌ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**أُنْزِلَ عَلَيَّ آيَاتٌ لَمْ يُرَ مِثْلُهُنَّ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ**» إِلَى آخِرِ السُّورَةِ «**وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ**» إِلَى آخِرِ السُّورَةِ.

5451 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي بَدَلٌ قَالَ: حَدَّثَنَا شَدَّادُ بْنُ سَعِيدٍ أَبُو طَلْحَةَ قَالَ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ قَالَ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ ٱللَّهِ قَالَ: قَالَ لِي رَسُولُ ٱللَّهِ ﷺ: «**أَقْرَأْ يَا جَابِرُ**» قُلْتُ: وَمَاذَا أَقْرَأُ بِأَبِي وَأُمِّي يَا رَسُولَ ٱللَّهِ؟ قَالَ: «**أَقْرَأْ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ**» فَقَرَأْتُهُمَا فَقَالَ: «**أَقْرَأْ بِهِمَا وَلَنْ تَقْرَأَ بِمِثْلِهِمَا**».

(2) ـ الاسْتِعَاذَةُ مِنْ قَلْبٍ لا يَخْشَعُ

5452 ـ أَخْبَرَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ أَبِي سِنَانٍ عَنْ عَبْدِ ٱللَّهِ بْنِ أَبِي الْهُذَيْلِ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ أَرْبَعٍ مِنْ عِلْمٍ لاَ يَنْفَعُ وَمِنْ قَلْبٍ لاَ يَخْشَعُ وَدُعَاءٍ لاَ يُسْمَعُ وَنَفْسٍ لاَ تَشْبَعُ».

(3) ـ الاسْتِعَاذَةُ مِنْ فِتْنَةِ الصَّدْرِ

5453 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا عُبَيْدُ ٱللَّهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ وَالْبُخْلِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ».

(4) ـ الاسْتِعَاذَةُ مِنْ شَرِّ السَّمْعِ والبَصَرِ

5454 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ قَالَ: حَدَّثَنِي بِلاَلُ بْنُ يَحْيَى أَنَّ شُتَيْرَ بْنَ شَكَلٍ أَخْبَرَهُ عَنْ أَبِيهِ شَكَلِ بْنِ حُمَيْدٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا نَبِيَّ ٱللَّهِ عَلِّمْنِي تَعَوُّذاً أَتَعَوَّذُ بِهِ فَأَخَذَ بِيَدِي ثُمَّ قَالَ: «**قُلْ أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَشَرِّ بَصَرِي وَشَرِّ لِسَانِي وَشَرِّ قَلْبِي وَشَرِّ مَنِيِّي**» قَالَ: حَتَّى حَفِظْتُهَا. قَالَ سَعْدٌ: وَالْمَنِيُّ مَاؤُهُ.

(5) ـ الاسْتِعَاذَةُ مِنَ الجُبْنِ

5455 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ عَنْ أَبِيهِ قَالَ: كَانَ يُعَلِّمُنَا خَمْساً

"Allah's blessing and peace be upon him" used to invoke Allah with them: "O Allah! I seek refuge with You from being given to niggardliness; I seek refuge with You from being given to cowardice; I seek refuge with You from being sent back to geriatric age; I seek refuge with You from the affliction of this world; and I seek refuge with You from the punishment of the grave."

[6] Seeking Refuge From Niggardliness

5456- It is narrated on the authority of Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah) from five things: from being given to niggardliness, cowardice, (from being brought back to) decrepitude, from the affliction of the breast, and from the punishment of the grave.

5457- It is narrated on the authority of Amr Ibn Maimun Al-Awdi that he said: Sa'd taught his children those five things, in the same way as a teacher teaches his pupils, and he told that The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah with them after every (obligatory) prayer: "O Allah! I seek refuge with You from being given to niggardliness; I seek refuge with You from being given to cowardice; I seek refuge with You from being brought back to geriatric age; I seek refuge with You from the affliction of this world; and I seek refuge with You from the punishment of the grave." I related that narration to Mus'ab, and he confirmed it.

5458- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "O Allah! I seek refuge with You from being given to disability, laziness, niggardliness, and decrepitude, the punishment of the grave and the affliction of both life and death."

[7] Seeking Refuge From (Being Put To) Distress

5459- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to speak with certain supplications, which he never left. He used to say: "O Allah! I seek refuge with You from being put to distress, grief, disability, laziness, niggardliness, cowardice, and from being overpowered by men."

5460- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to speak with certain supplications, which he never left. He used to say: "O Allah! I seek refuge with You from being given to distress, grief,

كَانَ يَقُولُ كَانَ رَسُولُ ٱللَّهِ ﷺ يَدْعُو بِهِنَّ وَيَقُولُهُنَّ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ**».

(6) ـ الاسْتِعَاذَةُ مِنَ الْبُخْلِ

5456 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ زَكَرِيَّا عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنِ ٱبْنِ مَسْعُودٍ قَالَ: «كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ مِنْ خَمْسٍ مِنَ الْبُخْلِ وَالْجُبْنِ وَسُوءِ الْعُمُرِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ».

5457 ـ أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حِبَّانُ بْنُ هِلاَلٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ الأَوْدِيِّ قَالَ: كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هٰؤلاَءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُعَلِّمُ الْغِلْمَانَ وَيَقُولُ إِنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَتَعَوَّذُ بِهِنَّ دُبُرَ الصَّلاَةِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ**» فَحَدَّثْتُ بِهَا مُصْعَباً فَصَدَّقَهُ.

5458 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ نَبِيَّ ٱللَّهِ ﷺ كَانَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ والْهَرَمِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ**».

(7) ـ الاسْتِعَاذَةُ مِنَ الهَمِّ

5459 ـ أَخْبَرَنَا عَلِيُّ بْنُ الْمُنْذِرِ عَنِ ٱبْنِ فُضَيْلٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ لِرَسُولِ ٱللَّهِ ﷺ دَعَوَاتٌ لاَ يَدَعُهُنَّ كَانَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَغَلَبَةِ الرِّجَالِ**».

5460 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ لِرَسُولِ ٱللَّهِ ﷺ دَعَوَاتٌ لاَ يَدَعُهُنَّ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ**

disability, laziness, niggardliness, cowardice, from being subdued by debt, and from being overpowered by men."

5461- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say by way of invocation: "O Allah! I seek refuge with You from (being given to) laziness, decrepitude, cowardice, niggardliness, the affliction of the Dajjal and the punishment of the grave."

5462- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say by way of invocation: "O Allah! I seek refuge with You from (being given to) disability, laziness, (from being brought back to) geriatric age, niggardliness, cowardice, and I seek refuge with You from the punishment of the grave and from the affliction of both life and death."

[8] Seeking Refuge From Grief

5463- It is narrated on the authority of Anas Ibn Malik that he said: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" invoked (Allah Almighty) he used to say: "O Allah! I seek refuge with You from being given to distress, grief, disability, laziness, niggardliness, cowardice, from the heaviness and hardness of debt, and from being overpowered by men."

[9] Seeking Refuge From Falling In Debt And Committing Sins

5464- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" most frequently sought refuge (with Allah Almighty) from falling in debt and committing sins. I said to him: "O Messenger of Allah! You most frequently seek refuge (with Allah) from falling in debt." He said: "That's because when one falls in debt, he (becomes more ready to) tell lies when he speaks, and break his promise when he makes promise."

[10] Seeking Refuge From The Evil Of Hearing And Seeing

5465- It is narrated on the authority of Shakal Ibn Humaid that he said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Teach me how to seek refuge (with Allah)." He took hold of my hand and said: "O Allah! I seek refuge with You from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and from the evil of my semen."

وَالْجُبْنِ وَالدَّيْنِ وَغَلَبَةِ الرِّجَالِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الصَّوَابُ وَحَدِيثُ ٱبْنُ فُضَيْلٍ خَطَأٌ.

5461 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ عَنْ حُمَيْدٍ قَالَ: قَالَ أَنَسٌ: كَانَ النَّبِيُّ ﷺ يَدْعُو: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَفِتْنَةِ الدَّجَّالِ وَعَذَابِ الْقَبْرِ».

5462 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْهَرَمِ وَالْبُخْلِ وَالْجُبْنِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

(8) ـ الاسْتِعَاذَةُ مِنَ الحَزَنِ

5463 ـ أَخْبَرَنَا أَبُو حَاتِمٍ السِّجِسْتَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ رَجَاءٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ عَنْ عَبْدِ ٱللَّهِ بْنِ الْمُطَّلِبِ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ إِذَا دَعَا قَالَ: «ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: سَعِيدُ بْنُ سَلَمَةَ شَيْخٌ ضَعِيفٌ وَإِنَّمَا أَخْرَجْنَاهُ لِلزِّيَادَةِ فِي الْحَدِيثِ.

(9) ـ بَابُ الاسْتِعَاذَةِ مِنَ المَغْرَمِ والمَأْثَمِ

5464 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ قَالَ: حَدَّثَنِي سَلَمَةُ بْنُ سَعِيدِ بْنِ عَطِيَّةَ وَكَانَ خَيْرَ أَهْلِ زَمَانِهِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ ٱللَّهِ ﷺ أَكْثَرَ مَا يَتَعَوَّذُ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ، قُلْتُ: يَا رَسُولَ ٱللَّهِ مَا أَكْثَرَ مَا تَتَعَوَّذُ مِنَ الْمَغْرَمِ؟ قَالَ: «إِنَّهُ مَنْ غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ».

(10) ـ الاسْتِعَاذَةُ مِنْ شَرِّ السَّمْعِ والبَصَرِ

5465 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ إِسْحَاقَ قَالَ: أَنْبَأَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ قَالَ: حَدَّثَنِي بِلَالُ بْنُ يَحْيَى أَنَّ شُتَيْرَ بْنَ شَكَلٍ أَخْبَرَهُ عَنْ أَبِيهِ شَكَلِ بْنِ حُمَيْدٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ يَا نَبِيَّ ٱللَّهِ عَلِّمْنِي تَعَوُّذاً أَتَعَوَّذُ بِهِ فَأَخَذَ بِيَدِي ثُمَّ قَالَ: «قُلْ أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَشَرِّ بَصَرِي وَشَرِّ لِسَانِي وَشَرِّ قَلْبِي وَشَرِّ مَنِيِّي» قَالَ: حَتَّى حَفِظْتُهَا. قَالَ سَعْدٌ: وَالْمَنِيُّ مَاؤُهُ. خَالَفَهُ وَكِيعٌ فِي لَفْظِهِ.

[11] Seeking Refuge From The Evil Of Seeing

5466- It is narrated on the authority of Shakal Ibn Humaid that he said: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Teach me an invocation which might be a source of benefit to me." He said: "say: 'O Allah! Save me from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and from the evil of my semen'" (in reference to his penis).

[12] Seeking Refuge From (Being Given To) Laziness

5467- It is narrated on the authority of Humaid that he said: Anas Ibn Malik was asked about the punishment of the grave and the (affliction of the) Dajjal and he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of invocation): "O Allah! I seek refuge with You from (being given to) laziness, (from being brought back to) geriatric age, (from) cowardice, niggardliness, the affliction of the Dajjal and the punishment of the grave."

[13] Seeking Refuge From Incapacity

5468- It is narrated on the authority of Zaid Ibn Arqam that he said: I am not going to teach you anything but only that which The Messenger of Allah "Allah's blessing and peace be upon him" taught us. He used to supplicate: "O Allah, I seek refuge with You from incapacity, from sloth, from niggardliness, from cowardice, from decrepitude and from the torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for You are the Best Purifier thereof. You are the Protecting Friend thereof and Guardian thereof. O Allah! I seek refuge with You from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and from an invocation that is not responded to (by Allah Almighty)."

5469- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of invocation): "O Allah! I seek refuge with You from (being given to) incapacity, laziness, niggardliness, cowardice, decrepitude, and I seek refuge with You from the punishment of the grave and from the affliction of both life and death."

[14] Seeking Refuge From Being Put To Humiliation

5470- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said (by way of supplication): "O Allah! I seek refuge with You from (being put

(11) ـ الاسْتِعَاذَةُ مِنْ شَرِّ البَصَرِ

5466 ـ أَخْبَرَنَا عُبَيْدُ بْنُ وَكِيعِ بْنِ ٱلْجَرَّاحِ قَالَ: حَدَّثَنَا أَبِي عَنْ سَعْدِ بْنِ أَوْسٍ عَنْ بِلاَلِ بْنِ يَحْيَى عَنْ شُتَيْرِ بْنِ شَكَلِ بْنِ حُمَيْدٍ عَنْ أَبِيهِ قَالَ: قُلْتُ يَا رَسُولَ ٱللَّهِ، عَلِّمْنِي دُعَاءً أَنْتَفِعُ بِهِ قَالَ: «**قُلِ: ٱللَّهُمَّ عَافِنِي مِنْ شَرِّ سَمْعِي وَبَصَرِي وَلِسَانِي وَقَلْبِي وَمِنْ شَرِّ مَنِيِّي**». يَعْنِي ذَكَرَهُ.

(12) ـ الاسْتِعَاذَةُ مِنَ الكَسَلِ

5467 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: سُئِلَ أَنَسٌ وَهُوَ ٱبْنُ مَالِكٍ عَنْ عَذَابِ القَبْرِ وَعَنِ ٱلدَّجَّالِ قَالَ: كَانَ نَبِيُّ ٱللَّهِ ﷺ يَقُولُ: «**ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَٱلْهَرَمِ وَالْجُبْنِ وَٱلْبُخْلِ وَفِتْنَةِ الدَّجَّالِ وَعَذَابِ الْقَبْرِ**».

(13) ـ الاسْتِعَاذَةُ مِنَ العَجْزِ

5468 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَاضِرٌ قَالَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ عَنْ عَبْدِ ٱللَّهِ بْنِ الْحَارِثِ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: لاَ أُعَلِّمُكُمْ إِلاَّ مَا كَانَ رَسُولُ ٱللَّهِ ﷺ يُعَلِّمُنَا يَقُولُ: «**ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلاَهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لاَ يَخْشَعُ وَمِنْ نَفْسٍ لاَ تَشْبَعُ وَعِلْمٍ لاَ يَنْفَعُ وَدَعْوَةٍ لاَ يُسْتَجَابُ لَهَا**».

5469 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ نَبِيَّ ٱللَّهِ ﷺ قَالَ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ**».

(14) ـ الاسْتِعَاذَةُ مِنَ الذِّلَّةِ

5470 ـ أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ ٱللَّهِ بْنِ أَبِي طَلْحَةَ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَأَعُوذُ بِكَ**

to) poverty; and I seek refuge with You from (being put to) neediness and humiliation; and I seek refuge with You from committing or receiving injustice."

5471- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah Almighty from (being put to) poverty, neediness, and humiliation; and seek refuge with Allah Almighty from committing or receiving injustice."

5472- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said (by way of supplication): "O Allah! I seek refuge with You from (being put to) neediness, poverty, and humiliation; and I seek refuge with You from committing or receiving injustice."

[15] Seeking Refuge From (Being Given To) Neediness

5473- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah Almighty from (being put to) poverty, neediness, and humiliation; and seek refuge with Allah Almighty from committing or receiving injustice."

[16] Seeking Refuge From (Being Put To) Poverty

5474- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah Almighty from (being put to) poverty, want, and humiliation; and seek refuge with Allah Almighty from committing or receiving injustice."

5475- It is narrated on the authority of Muslim Ibn Abu Bakrah that he heard his father saying (by way of supplication) after the (obligatory) prayer: "O Allah! I seek refuge with You from (being brought back to) infidelity, poverty and (from) the punishment of the grave." I kept supplicating with them thereupon my father asked me: "O my son! How have you learnt those words?" I said: "O my father! I heard you supplicating with them after the (obligatory) prayer, and I learnt them from you." On that he said: "Then, stick to them O my son, for The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate (Allah) with them after (every obligatory) prayer."

مِنَ الْقِلَّةِ وَالذِّلَّةِ وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ». خَالَفَهُ الأَوْزَاعِيُّ.

5471 ـ أَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ أَبِي عَمْرٍو هُوَ الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ ٱللَّهِ بْنِ أَبِي طَلْحَةَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «تَعَوَّذُوا بِٱللَّهِ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ وَأَنْ تَظْلِمَ أَوْ تُظْلَمَ».

5472 ـ أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ إِسْحَاقَ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْقِلَّةِ وَالْفَقْرِ وَالذِّلَّةِ وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ».

(15) ـ الاسْتِعَاذَةُ مِنَ الْقِلَّةِ

5473 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُمَرُ يَعْنِي ٱبْنَ عَبْدِ الْوَاحِدِ عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «تَعَوَّذُوا بِٱللَّهِ مِنَ الْفَقْرِ وَمِنَ الْقِلَّةِ وَمِنَ الذِّلَّةِ وَأَنْ أَظْلِمَ أَوْ أُظْلَمَ».

(16) ـ الاسْتِعَاذَةُ مِنَ الْفَقْرِ

5474 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: حَدَّثَنِي مُوسَى بْنُ شَيْبَةَ عَنِ الأَوْزَاعِيِّ عَنْ إِسْحَاقَ بْنِ عَبْدِ ٱللَّهِ بْنِ أَبِي طَلْحَةَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عِيَاضٍ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «تَعَوَّذُوا بِٱللَّهِ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ وَأَنْ تَظْلِمَ أَوْ تُظْلَمَ».

5475 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ٱبْنُ أَبِي عَدِيٍّ قَالَ: حَدَّثَنَا عُثْمَانُ يَعْنِي الشَّحَّامَ قَالَ: حَدَّثَنَا مُسْلِمٌ يَعْنِي ٱبْنَ أَبِي بَكْرَةَ: أَنَّهُ كَانَ سَمِعَ وَالِدَهُ يَقُولُ فِي دُبُرِ الصَّلاَةِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ فَجَعَلْتُ أَدْعُو بِهِنَّ فَقَالَ يَا بُنَيَّ أَنَّى عَلِمْتَ هٰؤلاَءِ الْكَلِمَاتِ؟ قُلْتُ: يَا أَبَتِ سَمِعْتُكَ تَدْعُو بِهِنَّ فِي دُبُرِ الصَّلاَةِ فَأَخَذْتُهُنَّ عَنْكَ. قَالَ: فَالْزَمْهُنَّ يَا بُنَيَّ فَإِنَّ نَبِيَّ ٱللَّهِ ﷺ كَانَ يَدْعُو بِهِنَّ فِي دُبُرِ الصَّلاَةِ.

[17] Seeking Refuge From The Evil Of The Affliction Of The Grave

5476- It is narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" most frequently supplicated (Allah) with the help of the following statements: "O Allah! I seek refuge with You from the affliction of the fire, and from the punishment of the Fire, from the affliction of the grave, from the punishment of the grave, and from the evil of the affliction of Al-Masih Ad-Dajjal, from the evil of the affliction of poverty and from the evil of the affliction of wealth. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth, and let them (my sins) be as far from me as East from West. I seek refuge with You from (being put to) laziness and decrepitude, from all kinds of sins and from falling in debt."

[18] Seeking Refuge From A Soul That Is Not Satisfied

5477- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "I seek refuge with Allah from four things: from having knowledge that is of no benefit, from having a heart which is not submissive (to Allah in service), from having a soul which is not satisfied (with what is given to it), and from (supplicating with) an invocation which is not heard (and thus it is not responded to by Allah)."

[19] Seeking Refuge From Being Given To Starvation

5478- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from (being given to) hunger: how evil it is to lie with! And I seek refuge with You from (being vulnerable to) treachery: how evil intent it is!"

[20] Seeking Refuge From (Being Vulnerable To) Treachery

5479- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from (being given to) hunger: how evil it is to lie with! And I seek refuge with You from (being vulnerable to) treachery: how evil intent it is!"

[21] Seeking Refuge From Schism, Hypocrisy And Bad Manners

5480- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah with the following supplications: "I seek refuge with Allah

(17) ـ الاسْتِعَاذَةُ مِنْ شَرِّ فِتْنَةِ القَبْرِ

5476 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ ٱللَّهِ ﷺ كَثِيراً مَا يَدْعُو بِهٰؤُلاَءِ الْكَلِمَاتِ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَعَذَابِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَشَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَشَرِّ فِتْنَةِ الْفَقْرِ وَشَرِّ فِتْنَةِ الْغِنَى اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَأَنْقِ قَلْبِي مِنَ الْخَطَايَا كَمَا أَنْقَيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَأْثَمِ وَالْمَغْرَمِ»**.

(18) ـ الاسْتِعَاذَةُ مِنْ نَفْسٍ لا تَشْبَعُ

5477 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَقُولُ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الأَرْبَعِ مِنْ عِلْمٍ لاَ يَنْفَعُ وَمِنْ قَلْبٍ لاَ يَخْشَعُ وَمِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ دُعَاءٍ لاَ يُسْمَعُ»**.

(19) ـ الاسْتِعَاذَةُ مِنَ الجُوعِ

5478 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: أَنْبَأَنَا ٱبْنُ إِدْرِيسَ عَنِ ٱبْنِ عَجْلاَنَ عَنِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَقُولُ: **«ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بِئْسَ الضَّجِيعُ وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ»**.

(20) ـ الاسْتِعَاذَةُ مِنَ الخِيَانَةِ

5479 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا ٱبْنُ عَجْلاَنَ وَذَكَرَ آخَرَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَقُولُ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بِئْسَ الضَّجِيعُ وَمِنَ الْخِيَانَةِ فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ»**.

(21) ـ الاسْتِعَاذَةُ مِنَ الشِّقَاقِ والنِّفَاقِ وسُوءِ الأَخْلاقِ

5480 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَلَفٌ عَنْ حَفْصٍ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو

from having knowledge that is of no benefit, from having a heart which is not submissive (to Allah in service), from (supplicating with) an invocation which is not heard (by Allah and thus it receives no answer), and from having a soul which is not satisfied (with what is given to it)." Then he used to say: "O Allah! I seek refuge with You from those four things."

5481- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from (being given to) schism, hypocrisy and bad manners."

[22] Seeking Refuge From Being In Debt

5482- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" most frequently sought refuge (with Allah Almighty) from falling in debt and committing sins. It was said to him: "O Messenger of Allah! You most frequently seek refuge (with Allah) from falling in debt." He said: "That's because when one falls in debt, he (becomes more ready to) tell lies when he speaks, and break his promise when he makes promise."

[23] Seeking Refuge From (Being Given To) Debt

5483- It is narrated on the authority of Abu Sa'id that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "O Allah! I seek refuge with You from (being brought back to) infidelity and (from being given to) debt." A man said: "O Messenger of Allah! Do you make infidelity equal (in evil) to debt?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative.

5484- It is narrated on the authority of Abu Sa'id from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "O Allah! I seek refuge with You from (being brought back to) infidelity and (from being given to) debt." A man said: "O Messenger of Allah! Do you make infidelity equal (in evil) to debt?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative.

[24] Seeking Refuge From Being Overpowered By Debt

5485- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate (Allah) with the following statements: "O Allah! I seek refuge with You from being overpowered by debt, from being defeated

بِهٰذِهِ الدَّعَوَاتِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ وَقَلْبٍ لاَ يَخْشَعُ وَدُعَاءٍ لاَ يُسْمَعُ وَنَفْسٍ لاَ تَشْبَعُ**» ثُمَّ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ هٰؤُلاَءِ الأَرْبَعِ**».

5481 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا ضُبَارَةُ عَنْ دُوَيْدِ بْنِ نَافِعٍ قَالَ: قَالَ أَبُو صَالِحٍ قَالَ أَبُو هُرَيْرَةَ: إِنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَدْعُو: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوءِ الأَخْلاَقِ**».

(22) ـ الاسْتِعَاذَةُ مِنَ المَغْرَمِ

5482 ـ أَخْبَرَنَا إِسْحٰاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ سُلَيْمَانُ بْنُ سُلَيْمٍ الْحِمْصِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُرْوَةَ هُوَ ٱبْنُ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ ٱللَّهِ ﷺ يُكْثِرُ التَّعَوُّذَ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ فَقِيلَ لَهُ يَا رَسُولَ ٱللَّهِ إِنَّكَ تُكْثِرُ التَّعَوُّذَ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ فَقَالَ: «**إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ**».

(23) ـ الاسْتِعَاذَةُ مِنَ الدَّيْنِ

5483 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَيْوَةُ وَذَكَرَ آخَرَ قَالَ: حَدَّثَنَا سَالِمُ بْنُ غَيْلاَنَ التُّجِيبِيُّ أَنَّهُ سَمِعَ دَرَّاجاً أَبَا السَّمْحِ أَنَّهُ سَمِعَ أَبَا الْهَيْثَمِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ يَقُولُ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**أَعُوذُ بِٱللَّهِ مِنَ الْكُفْرِ وَالدَّيْنِ**» قَالَ رَجُلٌ: يَا رَسُولَ ٱللَّهِ أَتَعْدِلُ الدَّيْنَ بِالْكُفْرِ؟ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**نَعَمْ**».

5484 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي عَبْدُ ٱللَّهِ بْنُ يَزِيدَ الْمُقْرِي قَالَ: حَدَّثَنَا حَيْوَةُ عَنْ دَرَّاجٍ أَبِي السَّمْحِ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**أَعُوذُ بِٱللَّهِ مِنَ الْكُفْرِ وَالدَّيْنِ**» فَقَالَ رَجُلٌ تَعْدِلُ الدَّيْنَ بِالْكُفْرِ؟ قَالَ: «**نَعَمْ**».

(24) ـ الاسْتِعَاذَةُ مِنْ غَلَبَةِ الدَّيْنِ

5485 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: حَدَّثَنِي حُيَيُّ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَدْعُو بِهٰؤُلاَءِ الْكَلِمَاتِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ**

by the enemies, and from being a subject of the schadenfreude of the enemies (because of calamities or misfortunes)."

[25] Seeking Refuge From Being Subdued By Debt

5486- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from being given to distress, grief, incapacity, laziness, niggardliness, cowardice, from being subdued by debt, and from being overpowered by men."

[26] Seeking Refuge From The Evil of The Affliction Of Wealth

5487- It is narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" used to say (by way of supplication): "O Allah! I seek refuge with You from the punishment of the grave, from the affliction of the fire, from the affliction of the grave, and from the torment of the grave, from the evil of the affliction of Al-Masih Ad-Dajjal, from the evil of the affliction of wealth and from the evil of the affliction of poverty. O Allah! Wash away my sins with the water of snow and hail, and cleanse my heart from all the sins as a white garment is cleansed from the filth. I seek refuge with You from (being put to) laziness and decrepitude, from all kinds of sins and from falling in debt."

[27] Seeking Refuge From The Affliction Of This World

5488- It is narrated on the authority of Mus'ab Ibn Sa'd from his father that he taught him the following statements, and he told that he learnt them from The Messenger of Allah "Allah's blessing and peace be upon him": "O Allah! I seek refuge with You from being given to niggardliness; I seek refuge with You from being given to cowardice; I seek refuge with You from being sent back to geriatric age; I seek refuge with You from the affliction of this world; and I seek refuge with You from the punishment of the grave."

5489- It is narrated on the authority of both Mus'ab Ibn Sa'd and Amr Ibn Maimun Al-Awdi that Sa'd taught his children those statements, in the same way as a teacher teaches his pupils, and he told that The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah with them after every (obligatory) prayer: "O Allah! I seek refuge with You from being given to niggardliness; I seek refuge with You from being given to cowardice; I seek refuge with You from being sent back to geriatric age; I seek refuge with You from the affliction of this world; and I seek refuge with You from the punishment of the grave."

الدَّيْنِ وَغَلَبَةِ الْعَدُوِّ وَشَمَاتَةِ الأَعْدَاءِ».

(25) ـ الاسْتِعَاذَةُ مِنْ ضَلَعِ الدَّيْنِ

5486 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا الْقَاسِمُ وَهُوَ ٱبْنُ يَزِيدَ الْجِرْمِيُّ عَنْ عَبْدِ الْعَزِيزِ أَخْبَرَنِي عَمْرُو بْنُ أَبِي عَمْرٍو عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ».

(26) ـ الاسْتِعَاذَةُ مِنْ شَرِّ فِتْنَةِ الغِنَى

5487 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَقُولُ: «ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وشَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَشَرِّ فِتْنَةِ الْغِنَى وَشَرِّ فِتْنَةِ الْفَقْرِ ٱللَّهُمَّ ٱغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْثَمِ».

(27) ـ الاسْتِعَاذَةُ مِنْ فِتْنَةِ الدُّنْيَا

5488 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ قَالَ: كَانَ سَعْدٌ يُعَلِّمُهُ هٰؤلاَءِ الْكَلِمَاتِ وَيَرْوِيهِنَّ عَنِ النَّبِيِّ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ».

5489 ـ أَخْبَرَنِي هِلاَلُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ إِسْرَائِيلَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ مُصْعَبِ بْنِ سَعْدٍ وَعَمْرِو بْنِ مَيْمُونٍ الأَوْدِيِّ قَالاَ: كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هٰؤلاَءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُكْتِبُ الْغِلْمَانَ وَيَقُولُ: إِنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَتَعَوَّذُ بِهِنَّ فِي دُبُرِ كُلِّ صَلاَةٍ: «ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ».

5490- It is narrated on the authority of Amr Ibn Maimun from Umar that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from (being given to) cowardice, niggardliness, the evil of old age, the affliction of the breast, and the punishment of the grave.

5491- It is narrated on the authority of Amr Ibn Maimun that he said: I heard Umar Ibn Al-Khattab having said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from the following five things saying: "I seek refuge with You from (being given to) cowardice, niggardliness, the evil of the old age, the affliction of the breast, and the punishment of the grave."

5492- It is narrated on the authority of Amr Ibn Maimun that he said: The companions of Muhammad " Allah's blessing and peace be upon him" told me that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from (being given to) niggardliness, cowardice, decrepitude, the affliction of the breast, and the punishment of the grave.

5493- It is narrated on the authority of Amr Ibn Maimun that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from (being given to) cowardice, niggardliness, decrepitude, the affliction of the breast, and the punishment of the grave.

[28] Seeking Refuge From The Evil Of The Penis

5494- It is narrated on the authority of Shakal Ibn Humaid that he said: I said to The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Teach me an invocation which might be a source of benefit to me." He said: "say: 'O Allah! Save me from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and from the evil of my semen'" (in reference to his penis).

[29] Seeking Refuge From The Evil Of Infidelity

5495- It is narrated on the authority of Abu Sa'id that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "O Allah! I seek refuge with You from (being brought back to) infidelity and (from being given to) poverty." A man said: "O Messenger of Allah! Do you make both equal?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative.

5490 ـ أَخْبَرَنَا أَحْمَدُ بْنُ فَضَالَةَ عَنْ عُبَيْدِ ٱللَّهِ قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عُمَرَ: «**أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ وَٱلْبُخْلِ وَسُوءِ الْعُمُرِ وَفِتْنَةِ الصَّدْرِ وعَذَابِ الْقَبْرِ**».

5491 ـ أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ الْبَلْخِيُّ هُوَ أَبُو دَاوُدَ الْمَصَاحِفِيُّ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: أَنْبَأَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ ٱلْخَطَّابِ يَقُولُ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَتَعَوَّذُ مِنْ خَمْسٍ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ وَٱلْبُخْلِ وَسُوءِ الْعُمُرِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ**».

5492 ـ أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: حَدَّثَنِي أَصْحَابُ مُحَمَّدٍ ﷺ «أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَتَعَوَّذُ مِنَ الشُّحِّ وَٱلْجُبْنِ وَفِتْنَةِ الصَّدْرِ وَعَذَابِ الْقَبْرِ».

5493 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: «كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ» مُرْسَلٌ.

(28) ـ الاسْتِعَاذَةُ مِنْ شَرِّ الذَّكَرِ

5494 ـ أَخْبَرَنِي عُبَيْدُ ٱللَّهِ بْنُ وَكِيعٍ قَالَ: حَدَّثَنَا أَبِي عَنْ سَعْدِ بْنِ أَوْسٍ عَنْ بِلَالِ بْنِ يَحْيَى عَنْ شُتَيْرِ بْنِ شَكَلِ بْنِ حُمَيْدٍ عَنْ أَبِيهِ قَالَ: قُلْتُ يَا رَسُولَ ٱللَّهِ عَلِّمْنِي دُعَاءً أَنْتَفِعُ بِهِ. قَالَ: «**قُلِ ٱللَّهُمَّ عَافِنِي مِنْ شَرِّ سَمْعِي وَبَصَرِي وَلِسَانِي وَقَلْبِي وَشَرِّ مَنِيِّي**». يَعْنِي ذَكَرَهُ.

(29) ـ الاسْتِعَاذَةُ مِنْ شَرِّ الكُفْرِ

5495 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ غَيْلَانَ عَنْ دَرَّاجٍ أَبِي السَّمْحِ عَنْ أَبِي الْهَيْثَمِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ ٱللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْكُفْرِ وَالْفَقْرِ**» فَقَالَ رَجُلٌ: وَيَعْدِلَانِ؟ قَالَ: «**نَعَمْ**».

[30] Seeking Refuge From Going Astray

5496- It is narrated on the authority of Umm Salamah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out of his house he would say: "In the Name of Allah, my Lord! I seek refuge with You from faltering, or going astray; from wronging or being wronged; from being ignorant or being subject to the ignorance (of anyone)."

[31] Seeking Refuge From Being Defeated By The Enemies

5497- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate (Allah) with the following statements: "O Allah! I seek refuge with You from being overpowered by debt, from being defeated by the enemies, and from being a subject of the schadenfreude of the enemies (because of calamities or misfortunes)."

[32] Seeking Refuge From The Schadenfreude Of The Enemies

5498- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate (Allah) with the following statements: "O Allah! I seek refuge with You from being defeated by the enemies, and from being a subject of the schadenfreude of the enemies."

[33] Seeking Refuge From (Being Sent Back To) Decrepitude

5499- It is narrated on the authority of Uthman Ibn Abu Al-As that The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke (Allah) with the following supplications: "O Allah! I seek refuge with You from (being given to) laziness, decrepitude, cowardice, powerlessness, and from the affliction of both life and death."

5500- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "O Allah! I seek refuge with You from (being given to) laziness and decrepitude, from falling in debt and from committing sins; and I seek refuge with You from the evil of Al-Masih Ad-Dajjal; and I seek refuge with You from the punishment of the grave and from the punishment of the fire (of Hell)."

[34] Seeking Refuge From The Evil of the Fate

5501- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from the following three things: from

(30) ـ الاسْتِعَاذَةُ مِنَ الضَّلالِ

5496 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنِ الشَّعْبِيِّ عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «**بِسْمِ ٱللَّهِ رَبِّ أَعُوذُ بِكَ مِنْ أَنْ أَزِلَّ أَوْ أَضِلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ**».

(31) ـ الاسْتِعَاذَةُ مِنْ غَلَبَةِ العَدُوِّ

5497 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنِي ٱبْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حُيَيُّ بْنُ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَدْعُو بِهٰؤُلاءِ الْكَلِمَاتِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَغَلَبَةِ الْعَدُوِّ وَشَمَاتَةِ الأَعْدَاءِ**».

(32) ـ الاسْتِعَاذَةُ مِنْ شَمَاتَةِ الأَعْدَاءِ

5498 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: أَنْبَأَنَا ٱبْنُ وَهْبٍ قَالَ: قَالَ حُيَيٌّ حَدَّثَنِي أَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَدْعُو بِهٰؤُلاءِ الْكَلِمَاتِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَشَمَاتَةِ الأَعْدَاءِ**».

(33) ـ الاسْتِعَاذَةُ مِنَ الهَرَمِ

5499 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ هٰارُونَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو بِهٰذِهِ الدَّعَوَاتِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْعَجْزِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ**».

5500 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ عَنِ اللَّيْثِ عَنْ يَزِيدَ بْنِ الْهَادِ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمَغْرَمِ وَالْمَأْثَمِ وَأَعُوذُ بِكَ مِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ**».

(34) ـ الاسْتِعَاذَةُ مِنْ سُوءِ القَضَاءِ

5501 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا سُفْيَانُ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ إِنْ شَاءَ ٱللَّهُ عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ مِنْ هٰذِهِ الثَّلاثَةِ مِنْ دَرَكِ الشَّقَاءِ

Having a wretched end, from (being a subject of) the schadenfreude of the enemies, and the evil of fate, and from being put to severe trial. Sufyan (a sub-narrator) said: They are three, but I've mentioned four because I do not memorize them exactly.

[35] Seeking Refuge From Having A Wretched End

5502- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from the evil of fate, from the schadenfreude of the enemies, from having a wretched end, and from being put to severe trial.

[36] Seeking Refuge From Madness

5503- It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from madness, leprosy, and from the deformity-causing among the illnesses."

[37] Seeking Refuge From The (Evil Effect Of) The Jinn's Eye

5504- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge from the (evil effect of the) eye of jinn and the eye of man; and when both Surahs of seeking refuge (with Allah from all kinds of evil of men and jinns) were revealed, he used them (in seeking refuge) and left anything else.

[38] Seeking Refuge From The Evil Of Geriatric Age

5505- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke (Allah) with the following statements. He used to say: "O Allah! I seek refuge with You from (being given to) laziness, decrepitude, cowardice, niggardliness, and the evil of the geriatric age, and the affliction of the Dajjal and the punishment of the grave."

[39] Seeking Refuge From Being Sent Back To The Geriatric Age

5506- It is narrated on the authority of Mus'ab Ibn Sa'd from his father that he taught us five things, and he told that The Messenger of Allah "Allah's blessing and peace be upon him" used to invoke Allah with them: "O Allah! I seek refuge with You from being given to niggardliness; I seek refuge with You from being given to cowardice; I seek refuge with You from being sent back to geriatric age; I seek refuge

وَشَمَاتَةِ الأَعْدَاءِ وَسُوءِ الْقَضَاءِ وَجَهْدِ الْبَلاَءِ» قَالَ سُفْيَانُ هُوَ ثَلاَثَةٌ فَذَكَرْتُ أَرْبَعَةً لأَنِّي لاَ أَحْفَظُ الْوَاحِدَ الَّذِي لَيْسَ فِيهِ.

(35) ـ الاسْتِعَاذَةُ مِنْ دَرَكِ الشَّقَاءِ

5502 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُمَيٍّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَعِيذُ مِنْ سُوءِ الْقَضَاءِ وَشَمَاتَةِ الأَعْدَاءِ وَدَرَكِ الشَّقَاءِ وَجَهْدِ الْبَلاَءِ».

(36) ـ الاسْتِعَاذَةُ مِنَ الْجُنُونِ

5503 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُنُونِ وَالْجُذَامِ وَالْبَرَصِ وَسَيِّءِ الأَسْقَامِ»**.

(37) ـ الاسْتِعَاذَةُ مِنْ عَيْنِ الْجَانِّ

5504 ـ أَخْبَرَنَا هِلاَلُ بْنُ الْعَلاَءِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَبَّادٌ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنْ عَيْنِ الْجَانِّ وَعَيْنِ الإِنْسِ فَلَمَّا نَزَلَتِ الْمُعَوِّذَتَانِ أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَى ذٰلِكَ».

(38) ـ الاسْتِعَاذَةُ مِنْ شَرِّ الْكِبَرِ

5505 ـ أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ بِهٰؤُلاَءِ الْكَلِمَاتِ كَانَ يَقُولُ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَسُوءِ الْكِبَرِ وَفِتْنَةِ الدَّجَّالِ وَعَذَابِ الْقَبْرِ»**.

(39) ـ الاسْتِعَاذَةُ مِنْ أَرْذَلِ الْعُمُرِ

5506 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ عَنْ أَبِيهِ قَالَ: كَانَ يُعَلِّمُنَا خَمْساً كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِنَّ وَيَقُولُ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ**

with You from the affliction of this world; and I seek refuge with You from the punishment of the grave."

[40] Seeking Refuge From The Evil Of The Old Age

5507- It is narrated on the authority of Amr Ibn Maimun that he said: I performed Hajj with Umar Ibn Al-Khattab, and I heard him having said at Muzdalifah: Behold! The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from the following five things saying: "I seek refuge with You from (being given to) cowardice and niggardliness; and I seek refuge with You from the evil of the old age; and I seek refuge with You from the affliction of the breast; and I seek refuge with You from the punishment of the grave."

[41] Seeking Refuge From The Shortage (Of Property) After Abundance (Of Wealth)

5508- It is narrated on the authority of Abdullah Ibn Sarjis that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey he used to say: "O Allah! I seek refuge with You from the trouble of the journey, the gloominess of changes, the shortage (of property) after abundance (of wealth), the (evil effect of the) invocation of the wronged one, and the gloominess of sight in property and family (on return)."

5509- It is narrated on the authority of Abdullah Ibn Sarjis that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey he used to say: "O Allah! I seek refuge with You from the trouble of the journey, the gloominess of changes, the shortage (of property) after abundance (of wealth), the (evil effect of the) invocation of the wronged one, and the gloominess of sight in property, family and children (on return)."

[42] Seeking Refuge From The Invocation Of The Wronged One

5510- It is narrated on the authority of Abdullah Ibn Sarjis that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey he used to seek refuge (with Allah Almighty) from the trouble of the journey, the gloominess of changes, the shortage (of property) after abundance (of wealth), the (evil effect of the) invocation of the wronged one, and the gloominess of sight (in property and family on return)."

[43] Seeking Refuge From The Gloominess Of Changes

5511- It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey, and rode his mount, he would say, beckoning with his finger (and Shu'bah stretched his finger in illustration): "O Allah! You are

الْجُبْنِ وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

(40) ـ الاسْتِعَاذَةُ مِنْ سُوءِ الْعُمُرِ

5507 ـ أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ يَعْنِي أَبَاهُ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: حَجَجْتُ مَعَ عُمَرَ فَسَمِعْتُهُ يَقُولُ بِجَمْعٍ أَلاَ إِنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ خَمْسٍ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَأَعُوذُ بِكَ مِنْ سُوءِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الصَّدْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

(41) ـ الاسْتِعَاذَةُ مِنَ الْحَوْرِ بَعْدَ الْكَوْرِ

5508 ـ أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَافَرَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكَوْرِ وَدَعْوَةِ الْمَظْلُومِ وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ».

5509 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَافَرَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكَوْرِ وَدَعْوَةِ الْمَظْلُومِ وَسُوءِ الْمَنْظَرِ فِي الأَهْلِ وَالْمَالِ وَالْوَلَدِ».

(42) ـ الاسْتِعَاذَةُ مِنْ دَعْوَةِ الْمَظْلُومِ

5510 ـ أَخْبَرَنَا يُوسُفُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنْ عَاصِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا سَافَرَ يَتَعَوَّذُ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكَوْرِ وَدَعْوَةِ الْمَظْلُومِ وَسُوءِ الْمَنْظَرِ».

(43) ـ الاسْتِعَاذَةُ مِنْ كَآبَةِ الْمُنْقَلَبِ

5511 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيِّ بْنِ مُقَدَّمٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ بِشْرٍ الْخَثْعَمِيِّ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ قَالَ بِإِصْبَعِهِ وَمَدَّ شُعْبَةُ بِإِصْبَعِهِ قَالَ: «اللَّهُمَّ

the companion in the journey, and the Guardian of our families and property (in our absence). O Allah! I seek refuge with You from the troubles of the journey, the gloominess of changes (in property and family on return)."

[44] Seeking Refuge From The Evil Neighbour

5512- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah from the evil neighbour on residence, for indeed, the (evil) neighbour in the desert (is more fitting to) turn from you."

[45] Seeking Refuge From Being Overpowered By Men

5513- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Talhah: "Look for a boy to serve me." Abu Talhah came out with me as I was riding behind him, and I remained serving The Messenger of Allah "Allah's blessing and peace be upon him" whenever he descended, and most frequently I heard him saying: "O Allah! I seek refuge with You from being given to decrepitude, grief, incapacity, laziness, niggardliness, cowardice, (as well as from) the heaviness and hardness of debt, and from being overpowered by men."

[46] Seeking Refuge From The Affliction Of The Dajjal

5514- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah from the punishment of the grave and from the affliction of the Dajjal and he said: "No doubt, you will be put to trial in your graves."

[47] Seeking Refuge From The Torment Of Hell And From The Evil Of Al-Masih Ad-Dajjal

5515- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I seek refuge with Allah from the torment of Hell; and I seek refuge with Allah from the punishment of the grave; and I seek refuge with Allah from the evil of Al-Masih Ad-Dajjal; and I seek refuge with Allah from the affliction of both life and death."

5516- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from the punishment of the grave; and I seek refuge with You from the torment of the fire (of Hell); and I seek refuge with You from the affliction of both life and death; and I seek refuge with You from the evil of Al-Masih Ad-Dajjal."

أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الأَهْلِ وَالْمَالِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ».

(44) ـ الاسْتِعَاذَةُ مِنْ جَارِ السَّوْءِ

5512 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَوَّذُوا بِاللَّهِ مِنْ جَارِ السَّوْءِ فِي دَارِ الْمُقَامِ فَإِنَّ جَارَ الْبَادِيَةِ يَتَحَوَّلُ عَنْكَ».

(45) ـ الاسْتِعَاذَةُ مِنْ غَلَبَةِ الرِّجَالِ

5513 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ أَبِي عَمْرٍو أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لأَبِي طَلْحَةَ: «الْتَمِسْ لِي غُلاَماً مِنْ غِلْمَانِكُمْ يَخْدُمُنِي» فَخَرَجَ بِي أَبُو طَلْحَةَ يُرْدِفُنِي وَرَاءَهُ فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ كُلَّمَا نَزَلَ فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ».

(46) ـ الاسْتِعَاذَةُ مِنْ فِتْنَةِ الدَّجَّالِ

5514 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى عَنْ عَمْرَةَ عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَعِيذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الدَّجَّالِ» قَالَتْ: وَقَالَ: «إِنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ».

(47) ـ الاسْتِعَاذَةُ مِنْ عَذَابِ جَهَنَّمَ وشَرِّ الْمَسِيحِ الدَّجَّالِ

5515 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ مُوسَى بْنِ عُقْبَةَ أَخْبَرَنِي أَبُو الزِّنَادِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَعُوذُ بِاللَّهِ مِنْ عَذَابِ جَهَنَّمَ وأَعُوذُ باللَّه من عَذَابِ القبرِ وَأَعُوذُ بِاللَّهِ مِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ بِاللَّهِ مِنْ شَرِّ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

5516 ـ أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ أَبَا أُسَامَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَأَعُوذُ بِكَ مِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ».

[48] Seeking Refuge From The Evil Of The Devils Among Men

5517- it is narrated on the authority of Abu Dharr that he said: I entered the mosque and The Messenger of Allah "Allah's blessing and peace be upon him" was sitting there. I came until I sat by his side. He said: "O Abu Dharr! Seek refuge with Allah from the evil of the devils among jinns and men." I asked: "O Messenger of Allah! Do men have devils (like jinns)?" he answered in the affirmative.

[49] Seeking Refuge From The Affliction Of Life

5518- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah from the punishment of the grave; seek refuge with Allah from the affliction of both life and death; and seek refuge with Allah from the affliction of Al-Masih Ad-Dajjal."

5519- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from five things. He said: "Seek refuge with Allah from the punishment of the grave, from the punishment of (the fire of) Hell, from the affliction of both life and death, and from the evil of Al-Masih Ad-Dajjal."

5520- It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who obeys me, has, indeed, obeyed Allah, and he who disobeys me has, indeed, disobeyed Allah." He used to seek refuge (with Allah Almighty) from the punishment of the grave, from the punishment of (the fire of) Hell, from the affliction of both the living and the dead, and from the affliction of Al-Masih Ad-Dajjal.

5521- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge (with Allah Almighty) from five things: from the punishment of the (fire of) Hell, from the punishment of the grave, from the affliction of both life and death, and from the affliction of Al-Masih Ad-Dajjal."

[50] Seeking Refuge From The Affliction Of Death

5522- It is narrated on the authority of Abdullah Ibn Abbas that The Messenger of Allah "Allah's blessing and peace be upon him" used to teach them the following supplication in the same way as he used to teach them a Surah from the Holy Qur'an. He said: "Say: 'O Allah! We

(48) ـ الاسْتِعَاذَةُ مِنْ شَرِّ شَيَاطِينِ الإِنْسِ

5517 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ ٱللَّهِ عَنْ أَبِي عُمَرَ عَنْ عُبَيْدِ بْنِ خشخَاشٍ عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ ٱللَّهِ ﷺ فِيهِ فَجِئْتُ فَجَلَسْتُ إِلَيْهِ فَقَالَ: «**يَا أَبَا ذَرٍّ تَعَوَّذْ بِاللَّهِ مِنْ شَرِّ شَيَاطِينِ الْجِنِّ وَالإِنْسِ**». قُلْتُ: أَوَللإِنْسِ شَيَاطِينُ؟ قَالَ: «**نَعَمْ**».

(49) ـ الاسْتِعَاذَةُ مِنْ فِتْنَةِ المَحْيَا

5518 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ وَمَالِكٌ قَالاَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**عُوذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ**».

5519 ـ أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا عَلْقَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَتَعَوَّذُ مِنْ خَمْسٍ يَقُولُ: «**عُوذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ جَهَنَّمَ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ**».

5520 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ وَذَكَرَ كَلِمَةً مَعْنَاهَا حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا عَلْقَمَةَ الْهَاشِمِيَّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ ٱللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى ٱللَّهَ**» وَكَانَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ جَهَنَّمَ وَفِتْنَةِ الأَحْيَاءِ وَالأَمْوَاتِ وَفِتْنَةِ الْمَسِيحِ الدَّجَّالِ.

5521 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ أَبِيهِ عَنْ أَبِي عَلْقَمَةَ حَدَّثَنِي أَبُو هُرَيْرَةَ مِنْ فِيهِ إِلَى فِيَّ قَالَ: وَقَالَ يَعْنِي النَّبِيَّ ﷺ: «**ٱسْتَعِيذُوا بِاللَّهِ مِنْ خَمْسٍ مِنْ عَذَابِ جَهَنَّمَ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَفِتْنَةِ الْمَسِيحِ الدَّجَّالِ**».

(50) ـ الاسْتِعَاذَةُ مِنْ فِتْنَةِ المَمَاتِ

5522 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَبِي الزُّبَيْرِ عَنْ طَاوُسٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هٰذَا الدُّعَاءَ كَمَا يُعَلِّمُ السُّورَةَ مِنَ الْقُرْآنِ: «**قُولُوا اللَّهُمَّ**

seek refuge with You from the torment of Hell; we seek refuge with You from the punishment of the grave; we seek refuge with You from the affliction of Al-Masih Ad-Dajjal; and we seek refuge with You from the affliction of both life and death'."

5523- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah Almighty from the punishment of Allah; and seek refuge with Allah Almighty from the affliction of both life and death, from the punishment of the grave, and from the affliction of Al-Masih Ad-Dajjal."

[51] Seeking Refuge From The Punishment Of The Grave

5524- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say in his supplication: "O Allah! I seek refuge with You from the torment of Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the affliction of Al-Masih Ad-Dajjal; and I seek refuge with You from the affliction of both life and death."

[52] Seeking Refuge From The Affliction Of The Grave

5525- It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said in his supplication: "O Allah! I seek refuge with You from the affliction of the grave, from the affliction of Al-Masih Ad-Dajjal, and from the affliction of both life and death."

[53] Seeking Refuge From The Punishment Of Allah

5526- It is narrated on the authority of Abu Hurairah that Allah's Apostle "Allah's blessing and peace be upon him" said: "Seek refuge with Allah Almighty from the punishment of Allah; seek refuge with Allah Almighty from the punishment of the grave; seek refuge with Allah Almighty from the affliction of both life and death; and seek refuge with Allah Almighty from the affliction of Al-Masih Ad-Dajjal."

[54] Seeking Refuge From The Torment Of Hell

5527- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge with Allah Almighty from the torment of Hell, from the punishment of the grave, and from (the evil of) Al-Masih Ad-Dajjal.

إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

5523 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَيْمُونٍ عَنْ سُفْيَانَ عَنْ عَمْرٍو عَنْ طَاوُسَ عَنْ أَبِي هُرَيْرَةَ وَأَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«عُوذُوا بِاللَّهِ عَزَّ وَجَلَّ مِنْ عَذَابِ ٱللَّهِ عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».**

(51) ـ الاسْتِعَاذَةُ مِنْ عَذَابِ الْقَبْرِ

5524 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَدْعُو يَقُولُ فِي دُعَائِهِ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».**

(52) ـ الاسْتِعَاذَةُ مِنْ فِتْنَةِ الْقَبْرِ

5525 ـ أَخْبَرَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ كَثِيرٍ الْمُقْرِىءُ عَنِ اللَّيْثِ بْنِ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ فِي دُعَائِهِ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ وَفِتْنَةِ الدَّجَّالِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».**

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ سُلَيْمَانُ بْنُ سِنَانٍ.

(53) ـ الاسْتِعَاذَةُ مِنْ عَذَابِ الله

5526 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«عُوذُوا بِاللَّهِ مِنْ عَذَابِ ٱللهِ عُوذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».**

(54) ـ الاسْتِعَاذَةُ مِنْ عَذَابِ جَهَنَّمَ

5527 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ عَنْ عَبْدِ ٱللَّهِ بْنِ شَقِيقٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ رَسُولُ ٱللَّهِ ﷺ يَتَعَوَّذُ مِنْ عَذَابِ جَهَنَّمَ وَعَذَابِ الْقَبْرِ وَالْمَسِيحِ الدَّجَّالِ».

[55] Seeking Refuge From The Punishment Of The Fire

5528- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek refuge with Allah Almighty from the punishment of the fire, from the punishment of the grave, from the affliction of both life and death, and from the evil of Al-Masih Ad-Dajjal."

[56] Seeking Refuge From The Severe Heat Of The Fire (Of Hell)

5529- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah, the Lord of Gabriel, Michael and Israfil! I seek refuge with You from the severe heat of the fire (of Hell) and from the punishment of the grave."

5530- It Is narrated on the authority of Abu Hurairah that he said: I heard Abu Al-Qasim, The Messenger of Allah "Allah's blessing and peace be upon him" having said in his prayer: "O Allah! I Seek refuge with You from the affliction of the grave, from the affliction of The Dajjal, from the affliction of both life and death, and from the severe heat of the (fire of) Hell."

5531- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one asks Allah (to admit him to) the Garden thrice, the Garden will say: "O Allah! Admit him to the Garden." On the other hand, if one seeks refuge with Allah from the fire (of Hell) thrice, the fire will say: "O Allah! Give him shelter from the fire (of Hell)."

[57] Seeking Refuge From The Evil Of What One Has Made

5532- It is narrated on the authority of Shaddad Ibn Aws from The Prophet "Allah's blessing and peace be upon him" that he said: "The most superior way of asking for Allah's forgiveness is to say: 'O Allah! You are my lord other than Whom there is no God. You have created me; and I'm your slave. I am keeping on your treaty and expecting for your promise as possible as it could be. I am seeking refuge with you from the evil of what I have made. I am confessing of your blessings your have bestowed upon me. I am also confessing of my sin. So, might you forgive me! None but you has the power to forgive one's sins'." The Prophet "Allah's blessing and peace be upon him" added: "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will enter the Garden; and if somebody recites it at night with firm faith in it, and dies on the same night before the morning, he will enter the Garden."

(55) ـ الاسْتِعَاذَةُ مِنْ عَذَابِ النَّارِ

5528 ـ أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو عَنْ يَحْيَى أَنَّهُ حَدَّثَهُ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ وَعَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ»**.

(56) ـ الاسْتِعَاذَةُ مِنْ حَرِّ النَّارِ

5529 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ سُفْيَانَ بْنِ سَعِيدٍ عَنْ أَبِي حَسَّانَ عَنْ جَسْرَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَرَبَّ إِسْرَافِيلَ أَعُوذُ بِكَ مِنْ حَرِّ النَّارِ وَمِنْ عَذَابِ الْقَبْرِ»**.

5530 ـ أَخْبَرَنَا عَمْرُو بْنُ سَوَادٍ قَالَ: حَدَّثَنَا ٱبْنُ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ عَنْ سُلَيْمَانَ بْنِ سِنَانٍ الْمُزَنِيِّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ فِي صَلَاتِهِ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ وَمِنْ فِتْنَةِ الدَّجَّالِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ حَرِّ جَهَنَّمَ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الصَّوَابُ.

5531 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ أَبِي إِسْحَاقَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَنْ سَأَلَ ٱللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتِ الْجَنَّةُ: اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ وَمَنِ ٱسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتِ النَّارُ: اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ»**.

(57) ـ الاسْتِعَاذَةُ مِنْ شَرِّ ما صَنَعَ
وذِكْرُ الاخْتِلافِ على عَبْدِ الله بْنِ بُرَيْدَةَ فيه

5532 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ وَهُوَ ٱبْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَبْدِ ٱللَّهِ بْنِ بُرَيْدَةَ عَنْ بُشَيْرِ بْنِ كَعْبٍ عَنْ شَدَّادِ بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ: **«إِنَّ سَيِّدَ الاسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ اللَّهُمَّ أَنْتَ رَبِّي لاَ إِلَهَ إِلاَّ أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا ٱسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِذَنْبِي وَأَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ فَاغْفِرْ لِي فَإِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ فَإِنْ قَالَهَا حِينَ يُصْبِحُ مُوقِناً بِهَا فَمَاتَ دَخَلَ الْجَنَّةَ وَإِنْ قَالَهَا حِينَ يُمْسِي مُوقِناً بِهَا دَخَلَ الْجَنَّةَ»**. خَالَفَهُ الْوَلِيدُ بْنُ ثَعْلَبَةَ.

[58] Seeking Refuge From The Evil Of What One Has Done

5533- It is narrated on the authority of Ibn Yasaf that he asked A'ishah, the wife of The Prophet "Allah's blessing and peace be upon him" about the statements therewith The Prophet "Allah's blessing and peace be upon him" most frequently supplicated (Allah) before his death, and she said: He most frequently supplicated: "O Allah! I seek refuge with You from the evil of what I've done, and from the evil of what I've not done yet."

5534- It is narrated on the authority of Ibn Yasaf that A'ishah was asked about the statements therewith The Prophet "Allah's blessing and peace be upon him" most frequently supplicated (Allah before his death), thereupon she said: He most frequently supplicated: "O Allah! I seek refuge with You from the evil of what I've done, and from the evil of what I've not done yet."

5535- It is narrated on the authority of Farwah Ibn Nawfal that he said: I asked A'ishah, the Mother of the Believers about the statements therewith The Prophet "Allah's blessing and peace be upon him" used to supplicate (Allah before his death), and she said: He used to say: "(O Allah)! I seek refuge with You from the evil of what I've done, and from the evil of what I've not done yet."

5536- It is narrated on the authority of Farwah Ibn Nawfal from A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from the evil of what I've done, and from the evil of what I've not done yet."

[59] Seeking Refuge From The Evil Of What One Has Not Done

5537- It is narrated on the authority of Farwah Ibn Nawfal that he said: I asked A'ishah saying: Tell me about a supplication therewith The Prophet "Allah's blessing and peace be upon him" used to invoke (Allah Almighty before his death). She said: He used to say: "(O Allah)! I seek refuge with You from the evil of what I've done, and from the evil of what I've not done yet."

5538- It is narrated on the authority of Farwah Ibn Nawfal that he said: I said to A'ishah saying: Tell me about a supplication therewith The Prophet "Allah's blessing and peace be upon him" used to invoke (Allah Almighty before his death). She said: He used to say: "(O Allah)! I seek refuge with You from the evil of what I've done, and from the evil of what I've not done yet."

(58) ـ الاسْتِعَاذَةُ مِنْ شَرِّ ما عَمِلَ وذِكْرُ الاخْتِلافِ على هِلالٍ

5533 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى عَنِ ٱبْنِ وَهْبٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ شَيْبَةَ عَنِ الأَوْزَاعِيِّ عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ أَنَّ ٱبْنَ يَسَافٍ حَدَّثَهُ: أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ مَا كَانَ أَكْثَرَ مَا يَدْعُو بِهِ رَسُولُ ٱللَّهِ ﷺ قَبْلَ مَوْتِهِ؟ قَالَتْ: كَانَ أَكْثَرَ مَا كَانَ يَدْعُو بِهِ «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ**».

5534 ـ أَخْبَرَنِي عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي عَبْدَةُ قَالَ: حَدَّثَنِي ٱبْنُ يَسَافٍ قَالَ: سُئِلَتْ عَائِشَةُ مَا كَانَ أَكْثَرَ مَا كَانَ يَدْعُو بِهِ النَّبِيُّ ﷺ؟ قَالَتْ: كَانَ أَكْثَرَ دُعَائِهِ أَنْ يَقُولَ: «**ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ بَعْدُ**».

5535 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ فَرْوَةَ بْنِ نَوْفَلَ قَالَ: سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ عَمَّا كَانَ رَسُولُ ٱللَّهِ ﷺ يَدْعُو قَالَتْ: كَانَ يَقُولُ: «**أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ**».

5536 ـ أَخْبَرَنَا هَنَّادٌ عَنْ أَبِي الأَحْوَصِ عَنْ حُصَيْنٍ عَنْ هِلَالٍ عَنْ فَرْوَةَ بْنِ نَوْفَلٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ**».

(59) ـ الاسْتِعَاذَةُ مِنْ شَرِّ ما لَمْ يَعْمَلْ

5537 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ عَنْ حُصَيْنٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ فَرْوَةَ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ عَائِشَةَ فَقُلْتُ حَدِّثِينِي بِشَيْءٍ كَانَ رَسُولُ ٱللَّهِ ﷺ يَدْعُو بِهِ؟ قَالَتْ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ**».

5538 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حُصَيْنٍ سَمِعْتُ هِلَالَ بْنَ يَسَافٍ عَنْ فَرْوَةَ بْنِ نَوْفَلٍ قَالَ: قُلْتُ لِعَائِشَةَ أَخْبِرِينِي بِدُعَاءٍ كَانَ رَسُولُ ٱللَّهِ ﷺ يَدْعُو بِهِ. قَالَتْ: كَانَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ**».

[60] Seeking Refuge From The Land-Collapse

5539- It is narrated on the authority of Ibn Umar that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said (by way of supplication): "O Allah! I seek refuge with You from being assassinated from underneath me." Jubair said: He means the land-collapse. Ubadah said: I do not know whether the last statement belongs to The Messenger of Allah "Allah's blessing and peace be upon him" or to Jubair himself.

5540- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say...and he mentioned the supplication in full, with the following end: "O Allah! I seek refuge with You from being assassinated from underneath me." He means the land-collapse.

[61] Seeking Refuge From Falling Down And Devastation

5541- It is narrated on the authority of Abu Al-Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "O Allah! I seek refuge with You from falling down, from (falling dead while being under) ruins, from (dying because of) sinking and burning; and I seek refuge with You from being possessed by Satan at the time of death; and I seek refuge with You from dying in Your Cause while fleeing away (from the battlefield); and I seek refuge with You from dying because of snake-bite."

5542- It is narrated on the authority of Abu Al-Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say by way of supplication: "O Allah! I seek refuge with You from (being sent back to) decrepitude, from falling down, from (falling dead while being under) ruins, from (dying because of) grief (or because of) burning and sinking; and I seek refuge with You from being possessed by Satan at the time of death; and I seek refuge with You from dying in Your Cause while fleeing away (from the battlefield); and I seek refuge with You from dying because of snake-bite."

5543- It is narrated on the authority of Abu Al-Aswad As-Sulami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "O Allah! I seek refuge with You from falling down; and I seek refuge with You from (falling dead while being under) ruins; and I seek refuge with You from (dying because of) sinking and burning; and I seek refuge with You from being possessed by Satan at the time of death; and I seek refuge with You from

(60) ـ الاسْتِعَاذَةُ مِنَ الخَسْفِ

5539 ـ أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ عُبَادَةَ بْنِ مُسْلِمٍ قَالَ: حَدَّثَنِي جُبَيْرُ بْنُ أَبِي سُلَيْمَانَ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ ٱبْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي»** قَالَ جُبَيْرٌ: وَهُوَ الْخَسْفُ قَالَ عُبَادَةُ: فَلاَ أَدْرِي قَوْلَ النَّبِيِّ ﷺ أَوْ قَوْلَ جُبَيْرٍ.

5540 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْخَلِيلِ قَالَ: حَدَّثَنَا مَرْوَانُ هُوَ ٱبْنُ مُعَاوِيَةَ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ عُبَادَةَ بْنِ مُسْلِمٍ الْفَزَارِيِّ عَنْ جُبَيْرِ بْنِ أَبِي سُلَيْمَانَ عَنِ ٱبْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: **«اللَّهُمَّ»** فَذَكَرَ الدُّعَاءَ وَقَالَ فِي آخِرِهِ: **«أَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي»** يَعْنِي بِذٰلِكَ الْخَسْفَ.

(61) ـ الاسْتِعَاذَةُ مِنَ التَّرَدِّي والهَدْمِ

5541 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ ٱللَّهِ بْنِ سَعِيدٍ عَنْ صَيْفِيٍّ مَوْلَى أَبِي أَيُّوبَ عَنْ أَبِي الْيَسَرِ قَالَ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَقُولُ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ التَّرَدِّي وَالْهَدْمِ وَالْغَرَقِ وَالْحَرِيقِ وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِراً وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغاً»**.

5542 ـ أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: أَخْبَرَنِي أَنَسُ بْنُ عِيَاضٍ عَنْ عَبْدِ ٱللَّهِ بْنِ سَعِيدٍ عَنْ صَيْفِيٍّ عَنْ أَبِي الْيَسَرِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَدْعُو فَيَقُولُ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ وَالتَّرَدِّي وَالْهَدْمِ وَالْغَمِّ وَالْحَرِيقِ وَالْغَرَقِ وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَنْ أُقْتَلَ فِي سَبِيلِكَ مُدْبِراً وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغاً»**.

5543 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي صَيْفِيٌّ مَوْلَى أَبِي أَيُّوبَ الأَنْصَارِيُّ عَنْ أَبِي الأَسْوَدِ السُّلَمِيِّ هٰكَذَا قَالَ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَقُولُ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ ٱلْهَدْمِ وأَعُوذُ بِكَ مِنَ التَّرَدِّي وَأَعُوذُ بِكَ مِنَ الْغَرَقِ وَٱلْحَرِيقِ وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ**

dying in Your Cause while fleeing away (from the battlefield); and I seek refuge with You from dying because of snake-bite."

[62] Seeking Refuge With Allah's Good Pleasure From Allah's Displeasure

5544- It is narrated on the authority of A'ishah that she said: One night, I searched for The Messenger of Allah "Allah's blessing and peace be upon him" in my bed, but I did not find him. I struck the head of the bed with my hand and behold! It fell over his toe. Behold! He was in prostration posture, saying: "O Allah! I seek refuge with Your Forgiveness from Your Punishment; I seek refuge with Your Good Pleasure from Your Displeasure; and I seek refuge with (the Mercy of) You from (the Punishment of) You."

[63] Seeking Refuge From The Constriction Of Standing On The Day Of Judgement

5545- It is narrated on the authority of Asim Ibn Humaid that he said: I asked A'ishah: with which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to inaugurate his (supererogatory) prayer at night? She said: Verily, you've asked me about something, about which none else has ever asked me before: he used to magnify (Allah) ten times, praise (Allah) ten times, glorify (Allah) ten times, and ask for (Allah's) Forgiveness ten times, saying: "O Allah! Forgive me, guide me, sustain me, give me health (and power that enable me to serve you more)!" he further used to seek refuge (with Allah) from the constriction of standing on the Day of Judgement.

[64] Seeking Refuge From An Invocation That Is Not Heard

5546- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "I seek refuge with Allah from having knowledge that is of no benefit, from having a heart which is not submissive (to Allah in service), from having a soul which is not satisfied (with what is given to it), and from (supplicating with) an invocation which is not heard (by Allah and thus it receives no answer)."

5547- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "I seek refuge with Allah from having knowledge that is of no benefit, from having a heart which is not submissive (to Allah in service), from having a soul which is not satisfied

وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِراً وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغاً».

(62) ـ الاسْتِعَاذَةُ بِرِضَاءِ اللهِ مِنْ سَخَطِ اللهِ تعالى

5544 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي ٱلْعَلاَءُ بْنُ هِلاَلٍ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ زَيْدٍ عَنْ عَمْرِو بْنِ مُرَّةَ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ مَسْرُوقِ بْنِ الأَجْدَعِ عَنْ عَائِشَةَ قَالَتْ: طَلَبْتُ رَسُولَ ٱللَّهِ ﷺ ذَاتَ لَيْلَةٍ فِي فِرَاشِي فَلَمْ أَصِبْهُ فَضَرَبْتُ بِيَدِي عَلَى رَأْسِ الْفِرَاشِ فَوَقَعَتْ يَدِي عَلَى أَخْمَصِ قَدَمَيْهِ فَإِذَا هُوَ سَاجِدٌ يَقُولُ: **«أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِكَ مِنْكَ».**

(63) ـ الاسْتِعَاذَةُ مِنْ ضِيقِ المَقَامِ يَوْمَ القِيَامَةِ

5545 ـ أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ ٱلْحُبَابِ أَنَّ مُعَاوِيَةَ بْنَ صَالِحٍ حَدَّثَهُ وَحَدَّثَنِي أَزْهَرُ بْنُ سَعِيدٍ يُقَالُ لَهُ الْحِرَازِيُّ شَامِيٌّ عَزِيزُ الْحَدِيثِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ: سَأَلْتُ عَائِشَةَ بِمَا كَانَ رَسُولُ ٱللَّهِ ﷺ يَفْتَتِحُ قِيَامَ ٱللَّيْلِ قَالَتْ: سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ كَانَ يُكَبِّرُ عَشْراً وَيُسَبِّحُ عَشْراً وَيَسْتَغْفِرُ عَشْراً وَيَقُولُ: **«ٱللَّهُمَّ ٱغْفِرْ لِي وَٱهْدِنِي وَٱرْزُقْنِي وَعَافِنِي»** وَيَتَعَوَّذُ مِنْ ضِيقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ.

(64) ـ الاسْتِعَاذَةُ مِنْ دُعَاءٍ لا يُسْمَعُ

5546 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ أَبِي خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ وَمِنْ قَلْبٍ لا يَخْشَعُ وَمِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ دُعَاءٍ لاَ يُسْمَعُ».**

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: سَعِيدٌ لَمْ يَسْمَعْهُ مِنْ أَبِي هُرَيْرَةَ بَلْ سَمِعَهُ مِنْ أَخِيهِ عَنْ أَبِي هُرَيْرَةَ.

5547 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا يَحْيَى يَعْنِي ٱبْنَ يَحْيَى قَالَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ ٱللَّهِ ﷺ يَقُولُ: **«ٱللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لاَ يَنْفَعُ وَمِنْ**

(with what is given to it), and from (supplicating with) an invocation which is not heard (by Allah and thus it receives no answer)."

[65] Seeking Refuge From (Supplicating with) An Invocation That Receives No Answer

5548- It is narrated on the authority of Abdullah Ibn Al-Harith that he said: Whenever it was said to Zaid Ibn Arqam: Relate to us what you have heard from The Messenger of Allah "Allah's blessing and peace be upon him", he would say: I am not going to relate to you anything but only that which The Messenger of Allah "Allah's blessing and peace be upon him" told us and ordered us to say: "O Allah, I seek refuge with You from incapacity, from sloth, from niggardliness, from cowardice, from decrepitude and from the torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for You are the Best Purifier thereof. You are the Protecting Friend thereof and Guardian thereof. O Allah! I seek refuge with You from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented, and from an invocation that is not responded to (by Allah Almighty)."

5549- It is narrated on the authority of Umm Salamah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out of his house he would say: "In the Name of Allah, my Lord! I seek refuge with You from faltering or going astray; from wronging or being wronged; from being ignorant or being subject to the ignorance (of anyone)."

قَلْبٍ لاَ يَخْشَعُ وَمِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ دُعَاءٍ لاَ يُسْمَعُ».

(65) ـ الاسْتِعَاذَةُ مِنْ دُعَاءٍ لا يُسْتَجَابُ

5548 ـ أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى عَنِ ٱبْنِ فُضَيْلٍ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ ٱللَّهِ بْنِ الْحَارِثِ قَالَ: كَانَ إِذَا قِيلَ لِزَيْدِ بْنِ أَرْقَمَ: حَدِّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ ٱللَّهِ ﷺ يَقُولُ: لاَ أُحَدِّثُكُمْ إِلاَّ مَا كَانَ رَسُولُ ٱللَّهِ ﷺ حَدَّثَنَا بِهِ وَيَأْمُرُنَا أَنْ نَقُولَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلاَهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَفْسٍ لاَ تَشْبَعُ وَمِنْ قَلْبٍ لاَ يَخْشَعُ وَمِنْ عِلْمٍ لاَ يَنْفَعُ وَدَعْوَةٍ لاَ تُسْتَجَابُ».

5549 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ عَنِ الشَّعْبِيِّ عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ ٱللَّهِ رَبِّ أَعُوذُ بِكَ مِنْ أَنْ أَزِلَّ أَوْ أَضِلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

(52) THE BOOK OF DRINKS

[1] The Prohibition Of Wine

Allah Almighty says: " O you who believe! intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork: eschew such (abomination), that you may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will you not then abstain?" (Al-Ma'idah 90:91)

5550- It is narrated on the authority of Umar that (a short time before) wine was prohibited, Umar said: "O Allah! Would that You give us a clear decisive statement concerning the (prohibition of) wine!" so, this Verse in the Surah of Al-Baqarah was revealed: "They ask you concerning wine and gambling. Say in them is great sin..." then, Umar was called and the Verse was recited to him, but he said: "O Allah! Would that You give us a clear decisive statement concerning the (prohibition of) wine!" then, the Verse pertaining to that in the Surah of Women was revealed: "O you who believe! Approach not Prayers with a mind befogged, until you can understand all that you say..." (43) whenever the caller of the Messenger of Allah "Allah's blessing and peace be upon him" to prayer pronounced the prayer establishment, he would say: "Behold! Let none who is intoxicated approach the prayer!" then, Umar was called and the Verse was recited to him, but he said: "O Allah! Would that You give us a clear decisive statement concerning the (prohibition of) wine!" then, the Verse pertaining to that in the Surah of Repast was revealed, and Umar was called and the Verse was recited to him, and when he came to His saying: "will you not then abstain?" Umar said: "No doubt, we've abstained!"

[2] The Drink That Was Spilled Away Once The Prohibition Of Wine Was Revealed

5551- It is narrated on the authority of Anas Ibn Malik that he said: While I was standing amongst the uncles of my tribe serving them and I was the youngest of them, a person came and said: "Verily the wine has been prohibited." I was serving them with (the wine prepared from dry dates called) Fadikh They said: "O Anas! Spill it away." So I spilt it. Sulaiman At-Taimi (a sub-narrator) said that he asked Anas what that (Fadikh) was. He said: It was prepared from unripe stiff dates and dry dates. Abu Bakr Ibn Anas said: It was their wine during those days. Sulaiman said: A person narrated to me from Anas Ibn Malik that he did not refute that statement.

(52) ـ كِتَابُ الأَشْرِبَةِ

(1) ـ بابُ تَحْرِيمِ الخَمْرِ

قَالَ ٱللَّهُ تَبَارَكَ وَتَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ فَهَلْ أَنتُم مُّنتَهُونَ﴾ [المائدة، الآيتان: 90، 91].

5550 ـ أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ السُّنِّيُّ قِرَاءَةً عَلَيْهِ فِي بَيْتِهِ قَالَ أَنْبَأَنَا الإِمَامُ أَبُو عَبْدِ الرَّحْمٰنِ أَحْمَدُ بْنُ شُعَيْبٍ النَّسَائِيُّ رَحِمَهُ ٱللَّهُ تَعَالَى قَالَ: أَنْبَأَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ بْنُ مُوسَى قَالَ: أَنْبَأَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي مَيْسَرَةَ عَنْ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ قَالَ عُمَرُ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَاناً شَافِياً فَنَزَلَتِ الآيَةُ الَّتِي فِي الْبَقَرَةِ فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَقَالَ عُمَرُ ٱللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَاناً شَافِياً فَنَزَلَتِ الآيَةُ الَّتِي فِي النِّسَاءِ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقْرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ﴾ [النساء، الآية: 43] فَكَانَ مُنَادِي رَسُولِ ٱللَّهِ ﷺ إِذَا أَقَامَ الصَّلاَةَ نَادَى: ﴿لَا تَقْرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ﴾، فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَقَالَ: ٱللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَاناً شَافِياً فَنَزَلَتِ الآيَةُ الَّتِي فِي الْمَائِدَةِ فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَلَمَّا بَلَغَ ﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾. قَالَ عُمَرُ رَضِيَ ٱللَّهُ عَنْهُ: ٱنْتَهَيْنَا ٱنْتَهَيْنَا.

(2) ـ ذِكْرُ الشَّرَابِ الَّذِي أُهْرِيقَ بِتَحْرِيمِ الخَمْرِ

5551 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ يَعْنِي ٱبْنَ الْمُبَارَكِ عَنْ سُلَيْمَانَ التَّيْمِيِّ أَنَّ أَنَسَ بْنَ مَالِكٍ أَخْبَرَهُمْ قَالَ: بَيْنَا أَنَا قَائِمٌ عَلَى الْحَيِّ وَأَنَا أَصْغَرُهُمْ سِنّاً عَلَى عُمُومَتِي إِذْ جَاءَ رَجُلٌ فَقَالَ: إِنَّهَا قَدْ حُرِّمَتِ الْخَمْرُ وَأَنَا قَائِمٌ عَلَيْهِمْ أَسْقِيهِمْ مِنْ فَضِيخٍ لَهُمْ فَقَالُوا: أَكْفَأْهَا فَكَفَأْتُهَا فَقُلْتُ لأَنَسٍ: مَا هُوَ؟ قَالَ: الْبُسْرُ وَالتَّمْرُ. قَالَ أَبُو بَكْرِ بْنُ أَنَسٍ: كَانَتْ خَمْرَهُمْ يَوْمَئِذٍ فَلَمْ يُنْكِرْ أَنَسٌ.

5552- It is narrated on the authority of Anas Ibn Malik that he said: I was serving wine to Abu Talhah, Ubai Ibn Ka'b, and Abu Dujanah along with a group of Ansar when a visitor came to us and said: "There is a fresh news. The (verses pertaining to the) prohibition of wine have been revealed." So we spilt it on that day. It was a mixture of dry dates and unripe stiff dates. Anas Ibn Malik said: The wine was made unlawful, at the time the common wine of theirs was then a mixture of dry dates and unripe stiff dates.

5553- It is narrated on the authority of Anas Ibn Malik that he said: The wine was made unlawful, and on the very day it was prohibited, the common wine of theirs was then a mixture of dry dates and unripe stiff dates.

[3] The (Brew Prepared From The) Mixture Of unripe Solid Dates And dry Dates Is Called Wine

5554- It is narrated on the authority of Jabir Ibn Abdullah that he said: The (brew prepared from the) mixture of unripe solid dates and dry dates is wine.

5555- It is narrated on the authority of Jabir Ibn Abdullah that he said: The (brew prepared from the) mixture of unripe solid dates and dry dates is wine.

5556- It is narrated on the authority of Jabir Ibn Abdullah from Allah's Apostle "Allah's blessing and peace be upon him" that he said: "The (brew prepared from the) mixture of raisins and dry dates is wine."

[4] It Is Forbidden To Brew Soft Dates With Dry Dates

5557- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (the brew prepared from) the mixture of both soft dates and dry dates, and both raisins and dry dates (lest it might be intoxicant).

[5] It Is Forbidden To (Brew) Soft Dates Mixed With Ripe Yellow-Coloured Dates

5558- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (drinking in such vessels as) the dry gourd, the green-coloured jar, the pitcher, and the hollow stump of date-palms; and he forbade the (brew prepared from the) mixture of soft dates and ripe yellow-coloured dates.

5552 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ يَعْنِي ٱبْنَ الْمُبَارَكِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ وَأُبَيَّ بْنَ كَعْبٍ وَأَبَا دُجَانَةَ فِي رَهْطٍ مِنَ الأَنْصَارِ فَدَخَلَ عَلَيْنَا رَجُلٌ فَقَالَ: حَدَثَ خَبَرٌ نَزَلَ تَحْرِيمُ الْخَمْرِ فَكَفَأْنَا قَالَ: وَمَا هِيَ يَوْمَئِذٍ إِلاَّ الْفَضِيخُ خَلِيطُ الْبُسْرِ وَالتَّمْرِ قَالَ: وَقَالَ أَنَسٌ: لَقَدْ حُرِّمَتِ الْخَمْرُ وَإِنَّ عَامَّةَ خُمُورِهِمْ يَوْمَئِذٍ الْفَضِيخُ.

5553 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «حُرِّمَتِ الْخَمْرُ حِينَ حُرِّمَتْ وَإِنَّهُ لَشَرَابُهُمُ الْبُسْرُ وَالتَّمْرُ».

(3) ـ اسْتِحْقَاقُ الخَمْرِ لِشَرَابِ البُسْرِ والتَّمْرِ

5554 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أخبرنا عَبْدُ ٱللَّهِ عَنْ شُعْبَةَ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ جَابِرٍ يَعْنِي ٱبْنَ عَبْدِ ٱللَّهِ قَالَ: «الْبُسْرُ وَالتَّمْرُ خَمْرٌ».

5555 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ سُفْيَانَ عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ ٱللَّهِ قَالَ: «الْبُسْرُ وَالتَّمْرُ خَمْرٌ». رَفَعَهُ الأَعْمَشُ.

5556 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: أخبرنا عُبَيْدُ ٱللَّهِ عَنْ شَيْبَانَ عَنِ الأَعْمَشِ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**الزَّبِيبُ وَالتَّمْرُ هُوَ الْخَمْرُ**».

(4) ـ نَهْيُ البَيَانِ عَنْ شُرْبِ نَبِيذِ الخَلِيطَيْنِ الرَّاجِعَةِ إلى بَيَانِ البَلَحِ والتَّمْرِ

5557 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أخبرنا عَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنِ ٱبْنِ أَبِي لَيْلَى عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْبَلَحِ وَالتَّمْرِ وَالزَّبِيبِ وَالتَّمْرِ».

(5) ـ خَلِيطُ البَلَحِ والزَّهْوِ

5558 ـ أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ٱبْنُ فُضَيْلٍ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ وَأَنْ يُخْلَطَ الْبَلَحُ وَالزَّهْوُ».

5559- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (drinking in such vessels as) the dry gourd, the pitched receptacle, and the hollow stump of date-palms; and he forbade the (brew prepared from the) mixture of dry dates and raisins, or that of dry dates and ripe yellow-coloured dates.

5560- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (brew prepared from the) mixture of dry dates and ripe yellow-coloured dates, or dry dates and raisins.

[6] Mixing Ripe Yellow-Coloured Dates With Fresh Dates

5561- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Mix not dry dates with raisins, nor ripe yellow-coloured dates with fresh dates (to make brew thereof)."

5562- It is narrated on the authority of Abu Qatadah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Do not brew ripe yellow-coloured dates with fresh dates nor raisins with fresh dates."

[7] Mixing Ripe Yellow-Coloured Dates With Unripe Solid Dates

5563- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (brew prepared from the) mixture of dry dates and raisins, ripe yellow-coloured dates and dry dates, and ripe yellow-coloured dates and unripe solid dates.

[8] Mixing Unripe Solid Dates With Fresh Dates

5564- It is narrated on the authority of Jabir Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (brew prepared from the) mixture of dry dates and raisins, and unripe solid dates and fresh dates.

5565- It is narrated on the authority of Jabir Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Mix not dry dates with raisins, nor unripe solid dates with dry dates (to make brew thereof)."

5559 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الدُّبَّاءِ والْمُزَفَّتِ وَزَادَ مَرَّةً أُخْرَى وَالنَّقِيرِ وَأَنْ يُخْلَطَ التَّمْرُ بِالزَّبِيبِ وَالزَّهْوُ بِالتَّمْرِ».

5560 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا الأَعْمَشُ عَنْ حَبِيبٍ عَنْ أَبِي أَرْطَاةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الزَّهْوِ وَالتَّمْرِ وَالزَّبِيبِ وَالتَّمْرِ».

(6) ـ خَلِيطُ الزَّهْوِ والرُّطَبِ

5561 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ ٱللَّهِ بْنُ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ تَجْمَعُوا بَيْنَ التَّمْرِ وَالزَّبِيبِ وَلاَ بَيْنَ الزَّهْوِ وَالرُّطَبِ»**.

5562 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَلِيٌّ وَهُوَ ٱبْنُ الْمُبَارَكِ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لاَ تَنْبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعاً وَلاَ تَنْبِذُوا الزَّبِيبَ وَالرُّطَبَ جَمِيعاً»**.

(7) ـ خَلِيطُ الزَّهْوِ والبُسْرِ

5563 ـ أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ ٱللَّهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ هُوَ ٱبْنُ طَهْمَانَ عَنْ عُمَرَ بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ عَنْ مَالِكِ بْنِ الْحَارِثِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ أَنْ يُخْلَطَ التَّمْرُ وَالزَّبِيبُ وَأَنْ يُخْلَطَ الزَّهْوُ وَالتَّمْرُ وَالزَّهْوُ وَالْبُسْرُ».

(8) ـ خَلِيطُ البُسْرِ والرُّطَبِ

5564 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ يَحْيَى وَهُوَ ٱبْنُ سَعِيدٍ عَنِ ٱبْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ خَلِيطِ التَّمْرِ وَالزَّبِيبِ وَالْبُسْرِ وَالرُّطَبِ».

5565 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا بِسْطَامٌ قَالَ: حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ عَنْ عَطَاءٍ عَنْ جَابِرٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لاَ تَخْلِطُوا الزَّبِيبَ وَالتَّمْرَ وَلاَ الْبُسْرَ وَالتَّمْرَ»**.

[9] The Mixture Of Unripe Stiff Dates And Dry Dates

5566- It is narrated on the authority of Jabir Ibn Abdullah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (brew prepared from the) mixture of dry dates and raisins, as well as he forbade (the brew prepared from) unripe stiff dates and dry dates.

5567- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (drinking in such vessels as) the dry gourd, the green-coloured jar, the pitcher, and the hollow stump of date-palms; and he forbade the (brew prepared from the mixture of) dry dates and unripe stiff dates, as well as (he forbade the brew prepared from) the mixture of raisins and dry dates; and he sent a letter to the people of Hajar that "You should not prepare brew from both raisins mixed with dry dates."

5568- It is narrated on the authority of Ibn Abbas that he said: The (brew prepared from) unripe hard dates alone is unlawful (to drink since it is intoxicant); and the (brew prepared from the) mixture of unripe hard dates and dry dates is also unlawful (to drink since it is intoxicant).

[10] The Mixture Of Dry Dates And Raisins

5569- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (brew prepared from the) mixture of dry dates and raisins, as well as that of dry dates and unripe hard dates.

5570- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that both dry dates and raisins, as well as both dry dates and unripe hard dates should be mixed together to make brew thereof.

[11] The Mixture Of Fresh Dates And Raisins

5571- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Mix not ripe yellow-coloured dates with fresh dates nor fresh dates with raisins (to make brew thereof)."

[12] The Mixture Of Unripe Hard Dates And Raisins

5572- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that both unripe hard dates and raisins should be mixed together

(9) ـ خَلِيطُ البُسْرِ والتَّمْرِ

5566 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَطَاءٍ عَنْ جَابِرٍ عَنْ رَسُولِ ٱللَّهِ ﷺ «أَنَّهُ نَهَى أَنْ يُنْبَذَ الزَّبِيبُ وَالتَّمْرُ جَمِيعاً وَنَهَى أَنْ يُنْبَذَ الْبُسْرُ وَالتَّمْرُ جَمِيعاً».

5567 ـ أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى عَنِ ٱبْنِ فُضَيْلٍ عَنْ أَبِي إِسْحَاقَ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ وَعَنِ الْبُسْرِ وَالتَّمْرِ أَنْ يُخْلَطَا وعَنِ الزَّبِيبِ وَالتَّمْرِ أَنْ يُخْلَطَا وَكَتَبَ إِلَى أَهْلِ هَجَرَ: أَنْ لاَ تَخْلِطُوا الزَّبِيبَ وَالتَّمْرَ جَمِيعاً».

5568 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا حُمَيْدٌ عَنْ عِكْرِمَةَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «الْبُسْرُ وَحْدَهُ حَرَامٌ وَمَعَ التَّمْرِ حَرَامٌ».

(10) ـ خَلِيطُ التَّمْرِ والزَّبِيبِ

5569 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ وَعَلِيُّ بْنُ سَعِيدٍ قَالاَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ خَلِيطِ التَّمْرِ وَالزَّبِيبِ وَعَنِ التَّمْرِ وَالْبُسْرِ».

5570 ـ أَخْبَرَنَا قُرَيْشُ بْنُ عَبْدِ الرَّحِيمِ الْبَاوَرْدِيُّ عَنْ عَلِيِّ بْنِ الحَسَنِ قَالَ: أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ ٱللَّهِ يَقُولُ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنَ التَّمْرِ وَالزَّبِيبِ وَنَهَى عَنِ التَّمْرِ وَالْبُسْرِ أَنْ يُنْبَذَا جَمِيعاً».

(11) ـ خَلِيطُ الرُّطَبِ والزَّبِيبِ

5571 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ عَبْدِ ٱللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ تَنْبِذُوا الزَّهْوَ وَالرُّطَبَ وَلاَ تَنْبِذُوا الرُّطَبَ وَالزَّبِيبَ جَمِيعاً**».

(12) ـ خَلِيطُ البُسْرِ والزَّبِيبِ

5572 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ ٱللَّهِ ﷺ: «أَنَّهُ نَهَى أَنْ يُنْبَذَ الزَّبِيبُ وَالْبُسْرُ جَمِيعاً وَنَهَى أَنْ يُنْبَذَ

to make brew thereof, as well as he forbade that both fresh dates and unripe hard dates should be mixed together to make brew thereof.

[13] The Reason For Which Such A Mixture Is Forbidden

5573- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade mixing two kinds (of fruits such as dates and raisins) for the purpose of brewing lest one of both might become more intense than the other. I asked him (Anas) about Fadikh (that prepared from the mixture of unripe hard dates and dry dates) and he forbade me to drink it and said: he disliked such of unripe dates as seemed partially fresh, for fear they might be of two kinds, thereupon we used to cut off (what is fresh from what is unripe).

5574- It is narrated on the authority of Abu Idris that he said: I was present when partially fresh and unripe dates were brought to Anas Ibn Malik thereupon he cut (what is fresh from what is unripe).

5575- It is narrated on the authority of Qatadah that he said: Anas used to command that what seems fresh be cut off (from what is unripe dates).

5576- It is narrated on the authority of Anas that he left no partially fresh (among the unripe) dates but that he separated (what is fresh) from what is unripe (lest they might be of two kinds of dates).

[14] The Concession To Brew The Unripe Hard Dates Alone And Drink Its soakage Before It Changes

5577- It is narrated on the authority of Abu Qatadah from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Do not brew ripe yellow-coloured dates with fresh dates together, nor unripe hard dates with raisins together; but (there is no harm upon) you to brew each separately."

[15] The Concession To Soak Fruits In Such Of Leather Vessels As Their Mouths Are Tied Up

5578- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade the (brew prepared from the) mixture of ripe yellow-coloured dates and dry dates together, as well as the (brew prepared from the) mixture of unripe hard dates and dry dates together, and he said: "But (there is no harm upon) you to brew each separately in such of leather vessels as whose mouths are tied up."

الْبُسْرُ وَالرُّطَبُ جَمِيعاً».

(13) ـ ذِكْرُ العِلَّةِ الَّتي مِنْ أَجْلِهَا نُهِيَ عَنِ الخَلِيطَيْنِ وهِيَ لِيَقْوَى أَحَدُهُما على صَاحِبِهِ

5573 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ وِقَاءِ بْنِ إِيَاسٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ أَنْ نَجْمَعَ شَيْئَيْنِ نَبِيذاً يَبْغِي أَحَدُهُمَا عَلَى صَاحِبِهِ قَالَ: وَسَأَلْتُهُ عَنِ الْفَضِيخِ فَنَهَانِي عَنْهُ قَالَ: كَانَ يَكْرَهُ الْمُذَنَّبَ مِنَ الْبُسْرِ مَخَافَةَ أَنْ يَكُونَا شَيْئَيْنِ فَكُنَّا نَقْطَعُهُ».

5574 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ بْنِ هِشَامٍ عَنْ أَبِي إِدْرِيسَ قَالَ: «شَهِدْتُ أَنَسَ بْنَ مَالِكٍ أُتِيَ بِبُسْرٍ مُذَنَّبٍ فَجَعَلَ يَقْطَعُهُ مِنْهُ».

5575 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ قَالَ قَتَادَةُ: «كَانَ أَنَسٌ يَأْمُرُ بِالتَّذْنُوبِ فَيُقْرَضُ».

5576 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حُمَيْدٍ عَنْ أَنَسٍ: «أَنَّهُ كَانَ لاَ يَدَعُ شَيْئاً قَدْ أَرْطَبَ إِلاَّ عَزَلَهُ عَنْ فَضِيخِهِ».

(14) ـ التَّرَخُّصُ في انْتِبَاذِ البُسْرِ وَحْدَهُ وشُرْبِهِ قَبْلَ تَغَيُّرِهِ في فَضِيخِهِ

5577 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ يَعْنِي ٱبْنَ الْحَارِثِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ عَبْدِ ٱللَّهِ بْنِ أَبِي قَتَادَةَ عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: **«لاَ تَنْبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعاً وَلاَ الْبُسْرَ وَالزَّبِيبَ جَمِيعاً وَٱنْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَتِهِ»**.

(15) ـ الرُّخْصَةُ في الانْتِبَاذِ في الأَسْقِيَةِ الَّتي يُلاثُ على أَفْوَاهِهَا

5578 ـ أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى أَنَّ عَبْدَ ٱللَّهِ بْنَ أَبِي قَتَادَةَ حَدَّثَهُ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ خَلِيطِ الزَّهْوِ وَالتَّمْرِ وَخَلِيطِ الْبُسْرِ وَالتَّمْرِ وَقَالَ: **«لِتَنْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ فِي الأَسْقِيَةِ الَّتِي يُلاَثُ عَلَى أَفْوَاهِهَا»**.

[16] The Concession To Brew (The Fruits Of) Dry Dates Alone

5579- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that unripe hard dates should be brewed with dry dates, or raisins with dry dates, or raisins with unripe hard dates, and he said: "Let anyone of you, if he so likes, drink each separately, i.e. the (soakage of the) dry dates alone, the (soakage of the) unripe hard dates alone, or the (soakage of the) raisins alone."

5580- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that unripe hard dates should be brewed with dry dates, or raisins with dry dates, or raisins with unripe hard dates, and he said: "Let anyone of you, if he so likes, drink (the soakage of) each separately."

[17] Brewing Raisins Alone

5581- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that unripe hard dates should be brewed with raisins, and unripe hard dates with dry dates, and said: "(There is no harm on) you to brew each separately."

[18] The Concession To brew The Unripe Hard Dates Alone

5582- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that raisins should be brewed with dry dates, and unripe hard dates should be brewed with dry dates, and he said: "(There is no harm on) you to brew each separately, i.e. brew raisins alone, dry dates alone, unripe hard dates alone (and so on)."

[19] The Interpretation Of Allah's Statement: "And From The Fruit Of The Date-Palm And The Vine, You Get Out Intense Drink, And Goodly Provision" (An-Nahl 67)

5583- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wine (most frequently) is made from those two (date-palm and vine)."

5584- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wine (most frequently) is made from those two (date-palm and vine)."

(16) ـ التَّرَخُّصُ في انْتِبَاذِ التَّمْرِ وَحْدَهُ

5579 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ قَالَ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُخْلَطَ بُسْرٌ بِتَمْرٍ أَوْ زَبِيبٌ بِتَمْرٍ أَوْ زَبِيبٌ بِبُسْرٍ وَقَالَ: **«مَنْ شَرِبَهُ مِنْكُمْ فَلْيَشْرَبْ كُلَّ وَاحِدٍ مِنْهُ فَرْداً تَمْراً فَرْداً أَوْ بُسْراً فَرْداً أَوْ زَبِيباً فَرْداً»**.

5580 ـ أَخْبَرَنِي أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِي قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَخْلِطَ بُسْراً بِتَمْرٍ أَوْ زَبِيباً بِتَمْرٍ أَوْ زَبِيباً بِبُسْرٍ وَقَالَ: **«مَنْ شَرِبَ مِنْكُمْ فَلْيَشْرَبْ كُلَّ وَاحِدٍ مِنْهُ فَرْداً»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا أَبُو الْمُتَوَكِّلِ اسْمُهُ عَلِيُّ بْنُ دَاوُدَ.

(17) ـ انْتِبَاذُ الزَّبِيبِ وَحْدَهُ

5581 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا أَبُو كَثِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُخْلَطَ الْبُسْرُ وَالزَّبِيبُ وَالْبُسْرُ وَالتَّمْرُ وَقَالَ: **«انْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ»**.

(18) ـ الرُّخْصَةُ في انْتِبَاذِ الْبُسْرِ وَحْدَهُ

5582 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَافَى يَعْنِي ابْنَ عِمْرَانَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُنْبَذَ التَّمْرُ وَالزَّبِيبُ وَالتَّمْرُ وَالْبُسْرُ وَقَالَ: **«انْتَبِذُوا الزَّبِيبَ فَرْداً وَالتَّمْرَ فَرْداً وَالْبُسْرَ فَرْداً»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو كَثِيرٍ اسْمُهُ يَزِيدُ بْنُ عَبْدِ الرَّحْمٰنِ.

(19) ـ تَأْوِيلُ قَوْلِ الله تعالى:

﴿وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا﴾ [النحل، الآية: 67]

5583 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ ح. وَأَنْبَأَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنَا أَبُو كَثِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْخَمْرُ مِنْ هَاتَيْنِ»** وَقَالَ سُوَيْدٌ: **«فِي هَاتَيْنِ الشَّجَرَتَيْنِ النَّخْلَةُ وَالْعِنَبَةُ»**.

5584 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ النَّخْلَةُ وَالْعِنَبَةُ»**.

5585- It is narrated on the authority of both Ibrahim and Ash-Sha'bi that they said: The strong intense drink stands for wine.

5586- It is narrated on the authority of Sa'id Ibn Jubair that he said: The intense drink stands for wine.

5587- It is narrated on the authority of Sa'id Ibn Jubair that he said: The intense drink stands for wine.

5588- It is narrated on the authority of Sa'id Ibn Jubair that he said: The intense drink (referred to in Allah's statement) is unlawful (since it stands for wine) but the goodly provision is lawful.

[20] From Which Was Wine Made When It Was Prohibited?

5589- It is narrated on the authority of Ibn Umar that he said: I heard Umar having addressed the people while being on the pulpit of (the mosque of) Medina, saying: "O people! When the prohibition of wine was revealed, it was prepared from five things: grapes, dates, honey, wheat and parley. To be sure, the wine is that which befogs the mind."

5590- It is narrated on the authority of Ibn Umar that he said: I heard Umar having addressed the people while being on the pulpit of (the mosque of) The Messenger of Allah "Allah's blessing and peace be upon him", saying: "O people! When the prohibition of wine was revealed, it was prepared from five things: grapes, wheat, parley, dates, and honey."

5591- It is narrated on the authority of Ibn Umar that he said: Wine is prepared from five things: dates, wheat, parley, honey and grapes."

[21] Prohibiting Such Of Drinks As Are Intoxicant

5592- It is narrated on the authority of Ibn Sirin that he said: A man came to Ibn Umar and said: "Our people brew fruits for us in the evening and when it is morning, we drink it." On that he said: "I forbid you to (drink) what is intoxicant, no matter little or much it might be, and I make Allah witness to you; and I forbid you to (drink) what is intoxicant, no matter little or much it might be, and I make Allah witness to you. The people of Khaibar prepare a drink from such and such (fruits) and give it such and such a name, even though it is the wine; and The people of Fadak prepare a drink from such and such (fruits) and give it such and such a name, even though it is the wine..." and so on until he counted four drinks, including honey."

5585 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ شَرِيكٍ عَنْ مُغِيرَةَ عَنْ إِبْرَاهِيمَ وَالشَّعْبِيِّ قَالاَ: «السَّكَرُ خَمْرٌ».

5586 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «السَّكَرُ خَمْرٌ».

5587 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ حَبِيبٍ وَهُوَ ٱبْنُ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «السَّكَرُ خَمْرٌ».

5588 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ أَبِي حَصِينٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «السَّكَرُ حَرَامٌ وَالرِّزْقُ الْحَسَنُ حَلاَلٌ».

(20) ـ ذِكْرُ أَنْوَاعِ الأَشْيَاءِ الَّتِي كَانَتْ منها الخَمْرُ حين نَزَلَ تَحْرِيمُها

5589 ـ أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَبُو حَيَّانَ قَالَ: حَدَّثَنَا الشَّعْبِيُّ عَنِ ٱبْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُ يَخْطُبُ عَلَى مِنْبَرِ الْمَدِينَةِ فَقَالَ: «أَيُّهَا النَّاسُ أَلاَ إِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ يَوْمَ نَزَلَ وَهِيَ مِنْ خَمْسَةٍ مِنَ الْعِنَبِ وَالتَّمْرِ وَالْعَسَلِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ».

5590 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلاَءِ قَالَ: أَنْبَأَنَا ٱبْنُ إِدْرِيسَ عَنْ زَكَرِيَّا وَأَبِي حَيَّانَ عَنِ الشَّعْبِيِّ عَنِ ٱبْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ ٱللَّهُ عَنْهُ عَلَى مِنْبَرِ رَسُولِ ٱللَّهِ ﷺ يَقُولُ: أَمَّا بَعْدُ فَإِنَّ الْخَمْرَ نَزَلَ تَحْرِيمُهَا وَهِيَ مِنْ خَمْسَةٍ مِنَ الْعِنَبِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالْعَسَلِ.

5591 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ عَنْ إِسْرَائِيلَ عَنْ أَبِي حُصَيْنٍ عَنْ عَامِرٍ عَنِ ٱبْنِ عُمَرَ قَالَ: الْخَمْرُ مِنْ خَمْسَةٍ مِنَ التَّمْرِ وَالْحِنْطَةِ وَالشَّعِيرِ وَالْعَسَلِ وَالْعِنَبِ.

(21) ـ تَحْرِيمُ الأَشْرِبَةِ المُسْكِرَةِ مِنَ الأَثْمارِ والحُبُوبِ كانتْ على اخْتِلافِ أَجْنَاسِهَا لشارِبِيهَا

5592 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ عَنِ ٱبْنِ عَوْنٍ عَنِ ٱبْنِ سِيرِينَ قَالَ: جَاءَ رَجُلٌ إِلَى ٱبْنِ عُمَرَ فَقَالَ: إِنَّ أَهْلَنَا يَنْبِذُونَ لَنَا شَرَاباً عَشِيّاً فَإِذَا أَصْبَحْنَا شَرِبْنَا قَالَ: أَنْهَاكَ عَنِ الْمُسْكِرِ قَلِيلِهِ وَكَثِيرِهِ وَأُشْهِدُ ٱللَّهَ عَلَيْكَ أَنْهَاكَ عَنِ الْمُسْكِرِ قَلِيلِهِ وَكَثِيرِهِ وَأُشْهِدُ ٱللَّهَ عَلَيْكَ إِنَّ أَهْلَ خَيْبَرَ يَنْتَبِذُونَ شَرَاباً مِنْ كَذَا وَكَذَا وَيُسَمُّونَهُ كَذَا وَكَذَا وَهِيَ الْخَمْرُ وَإِنَّ أَهْلَ فَدَكٍ يَنْتَبِذُونَ شَرَاباً مِنْ كَذَا وَكَذَا يُسَمُّونَهُ كَذَا وَكَذَا وَهِيَ الْخَمْرُ حَتَّى عَدَّ أَشْرِبَةً أَرْبَعَةً أَحَدُهَا الْعَسَلُ.

[22] Affirming The Name Of Wine To Such Of Drinks As Is Intoxicant

5593- It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Every intoxicant is unlawful, and every intoxicant (of drinks) is wine."

5594- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is unlawful, and every intoxicant (of drinks) is wine." Ahmad says: This narration is authentic.

5595- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is wine."

5596- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is wine, and every intoxicant is unlawful."

5597- It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Every intoxicant is unlawful, and every intoxicant (of drinks) is wine."

[23] Prohibiting Such Of Drinks As Intoxicates

5598- It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Every intoxicant (of the drinks) is unlawful."

5599- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant (of the drinks) is unlawful."

5600- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in (such of vessels as) dry gourd, pitched receptacle, hollow stump of date-palm trees, and green-coloured jar, and said: "Every intoxicant (of the drinks) is unlawful."

5601- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not brew fruits in (such of vessels as) dry gourd, pitched receptacle, and hollow stump of date-palm trees, and (it should be known that) every intoxicant (of the drinks) is unlawful."

(22) ـ إِثْبَاتُ اسْمِ الخَمْرِ لِكُلِّ مُسْكِرٍ مِنَ الأَشْرِبَةِ

5593 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ حَمَّادِ بْنِ زَيْدٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «**كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ**».

5594 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا عَبْدُ ٱلرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ**» قَالَ الْحُسَيْنُ قَالَ أَحْمَدُ وَهٰذَا حَدِيثٌ صَحِيحٌ.

5595 ـ أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**كُلُّ مُسْكِرٍ خَمْرٌ**».

5596 ـ أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي رَوَّادٍ قَالَ: حَدَّثَنَا ٱبْنُ جُرَيْجٍ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ**».

5597 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «**كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ**».

(23) ـ تَحْرِيمُ كُلِّ شَرَابٍ أَسْكَرَ

5598 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

5599 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

5600 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ عَنْ مُحَمَّدٍ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى أَنْ يُنْبَذَ فِي الدُّبَّاءِ وَالْمُزَفَّتِ وَالنَّقِيرِ وَالْحَنْتَمِ وَكُلُّ مُسْكِرٍ حَرَامٌ».

5601 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ٱبْنُ زَيْدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ تَنْبِذُوا فِي الدُّبَّاءِ وَلاَ الْمُزَفَّتِ وَلاَ النَّقِيرِ وَكُلُّ مُسْكِرٍ حَرَامٌ**».

5602- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such of drinks as intoxicates is unlawful."

5603- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about Bit' (honey brew) and he said: "Such of drinks as intoxicates is unlawful."

5604- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about Bit' and he said: "Such of drinks as intoxicates is unlawful." However, Bit' is the honey brew.

5605- It is narrated on the authority of A'ishah that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about Bit' and he said: "Such of drinks as intoxicates is unlawful." However, Bit' is the honey brew.

5606- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant (of the drinks) is unlawful."

5607- It is narrated on the authority of Abu Burdah from his father (Abu Musa) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me and Mu'adh (Ibn Jabal) to Yemen, and Mu'adh said to him: "You send us to a country, whose inhabitants have a lot of drinks: what should I drink (out of that)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Drink (what you like) and do not drink what is intoxicant."

5608- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant (of drinks) is unlawful."

5609- it is narrated on the authority of Ata' that a man said to him: "We set out on journeys, where a lot of drinks are displayed to us in the markets, and we do not know in which vessels they are brewed." He said: "Every intoxicant (of drinks) is unlawful." He repeated the same question, and he (Ata') said once again: "Every intoxicant (of drinks) is unlawful." When he repeated the same question (for the third time) he said to him: "It is just the same as I say to you (i.e. every intoxicant (of drinks) is unlawful)."

5610- It is narrated on the authority of Ibn Sirin that he said: "Every intoxicant (of drinks) is unlawful."

5602 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ**» قَالَ قُتَيْبَةُ: عَنِ النَّبِيِّ ﷺ.

5603 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ ح. وَأَنْبَأَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَالِكٍ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا: أَنَّ رَسُولَ ٱللَّهِ ﷺ سُئِلَ عَنِ الْبِتْعِ فَقَالَ: «**كُلُّ شَرَابٍ أَسْكَرَ حَرَامٌ**» وَاللَّفْظُ لِسُوَيْدٍ.

5604 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا: أَنَّ رَسُولَ ٱللَّهِ ﷺ سُئِلَ عَنِ الْبِتْعِ فَقَالَ: «**كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ**» وَالْبِتْعُ مِنَ الْعَسَلِ.

5605 ـ أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا: أَنَّ رَسُولَ ٱللَّهِ ﷺ سُئِلَ عَنِ الْبِتْعِ فَقَالَ: «**كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ**» وَالْبِتْعُ هُوَ نَبِيذُ الْعَسَلِ.

5606 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ ٱللَّهِ بْنِ سُوَيْدِ بْنِ مَنْجُوفٍ وَعَبْدُ ٱللَّهِ بْنُ الْهَيْثَمِ عَنْ أَبِي دَاوُدَ عَنْ شُعْبَةَ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ أَبِيهِ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

5607 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ ٱللَّهِ ﷺ أَنَا وَمُعَاذٌ إِلَى الْيَمَنِ فَقَالَ مُعَاذٌ: إِنَّكَ تَبْعَثُنَا إِلَى أَرْضٍ كَثِيرٌ شَرَابُ أَهْلِهَا فَمَا أَشْرَبُ؟ قَالَ: «**اشْرَبْ وَلاَ تَشْرَبْ مُسْكِراً**».

5608 ـ أَخْبَرَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حُرَيْثُ بْنُ سُلَيْمٍ قَالَ: حَدَّثَنَا طَلْحَةُ الأَيَامِيُّ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

5609 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ قَالَ: أَنْبَأَنَا الأَسْوَدُ بْنُ شَيْبَانَ السَّدُوسِيُّ قَالَ: سَمِعْتُ عَطَاءً سَأَلَهُ رَجُلٌ فَقَالَ: إِنَّا نَرْكَبُ أَسْفَاراً فَتُبْرَزُ لَنَا الأَشْرِبَةُ فِي الأَسْوَاقِ لاَ نَدْرِي أَوْعِيَتَهَا فَقَالَ: كُلُّ مُسْكِرٍ حَرَامٌ فَذَهَبَ يُعِيدُ فَقَالَ: كُلُّ مُسْكِرٍ حَرَامٌ فَذَهَبَ يُعِيدُ فَقَالَ: هُوَ مَا أَقُولُ لَكَ.

5610 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ عَنِ ٱبْنِ سِيرِينَ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

5611- It is narrated on the authority of Abd Al-Malik Ibn At-Tufail Al-Jazari that he said: Umar Ibn Abd Al-Aziz sent a letter to us in which he said: "Do not drink from the brew of the cooked grapes until two thirds of it vanish (by the fire, i.e. the third which intoxicates, and the third which smells bitter), and only one third (which tastes good) of it remains and (you should know that) every intoxicant (of drinks) is unlawful."

5612- It is narrated on the authority of As'aq Ibn Hazn that he said: Umar Ibn Abd Al-Aziz sent a letter to Adi Ibn Artah in which he said: "Every intoxicant (of drinks) is unlawful."

5613- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant (of drinks) is unlawful."

[24] What Are Bit' And Mizr?

5614- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to Yemen and I said to him: "There are in it drinks called Bit' and Mizr: what should I drink and what should I leave of them?" He said: "What are Bit' and Mizr?" I said: "As to Bit' it is the honey brew; and as to Mizr, it is the millet brew." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not drink what is intoxicant, for I've made unlawful every intoxicant (of drinks)."

5615- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to Yemen and I said to him: "There are in it drinks called Bit' and Mizr." He said: "What are Bit' and Mizr?" I said: "(As to Bit') it is a honey brew; and as to Mizr, it is the parley brew." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, every intoxicant (of drinks) is unlawful."

5616- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon and when he made a mention of the Holy Verse pertaining to wine a man said: "O Messenger of Allah! What do you say about Mizr?" The Messenger of Allah "Allah's blessing and peace be upon him" asked: "What is Mizr?" he said: "It is a (brew prepared from a) grain that is cultivated in Yemen." He asked: "Does it intoxicate?" he answered in the affirmative thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant (of drinks) is unlawful."

5611 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْمَلِكِ بْنِ الطُّفَيْلِ الْجَزَرِيِّ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: لاَ تَشْرَبُوا مِنَ الطِّلاَءِ حَتَّى يَذْهَبَ ثُلُثَاهُ وَيَبْقَى ثُلُثُهُ وَكُلُّ مُسْكِرٍ حَرَامٌ.

5612 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أخبرنا عَبْدُ اللَّهِ عنِ الصَّعْقِ بْنِ حزنٍ قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عَدِيِّ بْنِ أَرْطَاةَ: كُلُّ مُسْكِرٍ حَرَامٌ.

5613 ـ أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حُرَيْثُ بْنُ سُلَيْمٍ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ مُصَرِّفٍ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

(24) ـ تَفْسِيرُ البِتْعِ والمِزْرِ

5614 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنِ الأَجْلَحِ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ ٱللَّهِ ﷺ إِلَى الْيَمَنِ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ إِنَّ بِهَا أَشْرِبَةً فَمَا أَشْرَبُ وَمَا أَدَعُ؟ قَالَ: «**وَمَا هِيَ؟**» قُلْتُ: الْبِتْعُ وَالْمِزْرُ. قَالَ: «**وَمَا الْبِتْعُ وَالْمِزْرُ؟**» قُلْتُ: أَمَّا الْبِتْعُ فَنَبِيذُ الْعَسَلِ وَأَمَّا الْمِزْرُ فَنَبِيذُ الذُّرَةِ فَقَالَ رَسُولُ ٱللَّهِ ﷺ: «**لاَ تَشْرَبْ مُسْكِراً فَإِنِّي حَرَّمْتُ كُلَّ مُسْكِرٍ**».

5615 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ٱبْنِ فُضَيْلٍ عَنِ الشَّيْبَانِيِّ عَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ ٱللَّهِ ﷺ إِلَى الْيَمَنِ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ إِنَّ بِهَا أَشْرِبَةً يُقَالُ لَهَا الْبِتْعُ وَالْمِزْرُ قَالَ: «**وَمَا الْبِتْعُ وَالْمِزْرُ؟**» قُلْتُ: شَرَابٌ يَكُونُ مِنَ الْعَسَلِ وَالْمِزْرُ يَكُونُ مِنَ الشَّعِيرِ قَالَ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

5616 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ ٱبْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عُمَرَ قَالَ: خَطَبَ رَسُولُ ٱللَّهِ ﷺ فَذَكَرَ آيَةَ الْخَمْرِ فَقَالَ رَجُلٌ: يَا رَسُولَ ٱللَّهِ أَرَأَيْتَ الْمِزْرَ؟ قَالَ: «**وَمَا الْمِزْرُ؟**» قَالَ حَبَّةٌ تُصْنَعُ بِالْيَمَنِ فَقَالَ: «**تُسْكِرُ؟**» قَالَ: نَعَمْ. قَالَ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

5617- It is narrated on the authority of Ibn Abbas that he was asked: "Give us your religious verdict pertaining to Badhaq (the Persian equivalent of wine)." On that he said: "Muhammad "Peace be upon him" preceded (to prohibit every kind of wine including) Badhaq: no doubt, such of drinks as intoxicates is unlawful."

[25] The Prohibition Of Such Drinks As Of Which A Great Amount Intoxicates

5618- it is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The little amount of such drinks as of which a great quantity intoxicates is unlawful."

5619- It is narrated on the authority of Amir Ibn Sa'd from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I forbid you (to drink even) a little amount of such drinks as of which a great quantity intoxicates."

5620- It is narrated on the authority of Amir Ibn Sa'd from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (drinking even) a little amount of such drinks as of which a great quantity intoxicates.

5621- It is narrated on the authority of Abu Hurairah that he said: I came to know that The Messenger of Allah "Allah's blessing and peace be upon him" was fasting, so I sought for the time of breaking his fast to give him a drink whose fruits I brewed for him in a dry gourd. I brought it to him and he said: "Bring it close (to me)." I brought it close to him and behold! It was boiling (out of fermentation). He said: "Spill that over the wall for this is the drink of such as has no faith in Allah and the Last Day." Abu Abd Ar-Rahman says: This narration brings about evidence of the prohibition of what is intoxicating, no matter little or much it might be, unlike what is said by these who deceive but themselves, when they prohibit only the last sip and make lawful what is before it; and there is no difference, among the learnt men, that intoxication does not happen only because of the last sip, with the exclusion of what is before it; and Allah might help us achieve success.

[26] It Is Forbidden To Get Beer (The Parley Brew)

5622- It is narrated on the authority of Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have a gold ring, to have a garment made of cotton mixed with silk, to sit on a red cushion (made of brocade and put over the saddle), and to drink beer.

5617 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي الْجُوَيْرِيَةِ قَالَ: «سَمِعْتُ ٱبْنَ عَبَّاسٍ وَسُئِلَ فَقِيلَ لَهُ أَفْتِنَا فِي الْبَاذَقِ فَقَالَ: سَبَقَ مُحَمَّدٌ الْبَاذَقَ وَمَا أَسْكَرَ فَهُوَ حَرَامٌ».

(25) ـ تَحْرِيمُ كُلِّ شَرَابٍ أَسْكَرَ كَثِيرُهُ

5618 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى يَعْنِي ٱبْنَ سَعِيدٍ عَنْ عُبَيْدِ ٱللَّهِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ**».

5619 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْحَكَمِ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ ٱللَّهِ بْنِ الأَشَجِّ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «**أَنْهَاكُمْ عَنْ قَلِيلِ مَا أَسْكَرَ كَثِيرُهُ**».

5620 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا ٱلْوَلِيدُ بْنُ كَثِيرٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ ٱللَّهِ بْنِ الأَشَجِّ عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ قَلِيلِ مَا أَسْكَرَ كَثِيرُهُ».

5621 ـ أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ عَنْ زَيْدِ بْنِ وَاقِدٍ أَخْبَرَنِي خَالِدُ بْنُ عَبْدِ ٱللَّهِ بْنِ حُسَيْنٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: عَلِمْتُ أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يَصُومُ فَتَحَيَّنْتُ فِطْرَهُ بِنَبِيذٍ صَنَعْتُهُ لَهُ فِي دُبَّاءٍ فَجِئْتُهُ بِهِ فَقَالَ: «**أَدْنِهِ**» فَأَدْنَيْتُهُ مِنْهُ فَإِذَا هُوَ يَنِشُّ فَقَالَ: «**ٱضْرِبْ بِهٰذَا الْحَائِطِ فَإِنَّ هٰذَا شَرَابُ مَنْ لاَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ**».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَفِي هٰذَا دَلِيلٌ عَلَى تَحْرِيمِ السَّكَرِ قَلِيلِهِ وَكَثِيرِهِ وَلَيْسَ كَمَا يَقُولُ الْمُخَادِعُونَ لأَنْفُسِهِمْ بِتَحْرِيمِهِمْ آخِرَ الشَّرْبَةِ وَتَحْلِيلِهِمْ مَا تَقَدَّمَهَا الَّذِي يُشْرَبُ فِي الْفَرَقِ قَبْلَهَا وَلاَ خِلاَفَ بَيْنَ أَهْلِ الْعِلْمِ أَنَّ السُّكْرَ بِكُلِّيَّتِهِ لاَ يَحْدُثُ عَلَى الشَّرْبَةِ الآخِرَةِ دُونَ الأُولَى وَالثَّانِيَةِ بَعْدَهَا وَبِٱللَّهِ التَّوْفِيقُ.

(26) ـ النَّهْيُ عَنْ نَبِيذِ الجِعَةِ وهو شَرَابٌ يُتَّخَذُ مِنَ الشَّعِيرِ

5622 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ عَنْ صَعْصَعَةَ بْنِ صُوحَانَ عَنْ عَلِيٍّ كَرَّمَ ٱللَّهُ وَجْهَهُ قَالَ: «نَهَانِي النَّبِيُّ ﷺ عَنْ حَلْقَةِ الذَّهَبِ وَالْقَسِّيِّ وَالْمِيثَرَةِ وَالْجِعَةِ».

5623- It is narrated on the authority of Malik Ibn Umair that he said: Sa'sa'ah Ibn Suhan said to Ali: "O Commander of Believers! Forbid us to do the same things which the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do." He said: "the Messenger of Allah "Allah's blessing and peace be upon him" forbade me (to drink in) dry gourd, and green-coloured jar, as well as to drink beer..."

[27] What About The Vessels In Which Fruits Were Brewed For The Messenger Of Allah?

5624- It is narrated on the authority of Jabir Ibn Abdullah that it was the habit to soak fruits for the Messenger of Allah "Allah's blessing and peace be upon him" in a stone pot.

[28] The Vessels In Which Brewing Fruits Is Forbidden

5625- It is narrated on the authority of Tawus that he said: A man said to Ibn Umar: Has the Messenger of Allah "Allah's blessing and peace be upon him" forbidden brewing fruits in a (coloured) Jar?" he answered in the affirmative, thereupon Tawus said: "By Allah! I've heard that from him."

5626- It is narrated on the authority of Tawus that he said: A man came to Ibn Umar and said: Has the Messenger of Allah "Allah's blessing and peace be upon him" forbidden brewing fruits in a (coloured) Jar or a dry gourd?" he answered in the affirmative.

5627- It is narrated on the authority of Ibn Abbas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in a (coloured) Jar.

5628- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) a green-coloured Jar.

5629- It is narrated on the authority of Ibn Az-Zubair that he was asked about brewing fruits in a (coloured) jar, thereupon he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to (get) it.

5630- It is narrated on the authority of Sa'id Ibn Jubair that he said: We asked Ibn Umar about brewing fruits in a (coloured) jar and he said: the Messenger of Allah "Allah's blessing and peace be upon him" prohibited it. I went to Ibn Abbas and said to him: "Today, I've heard something which astonished me." He asked me about it and I said: "We asked Ibn Umar about brewing fruits in a (coloured) jar, and he told that Allah's Apostle "Allah's blessing and peace be upon him" had prohibited it." Ibn Abbas said: "No

5623 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ إِسْمَاعِيلَ وَهُوَ ٱبْنُ سُمَيْعٍ قَالَ: حَدَّثَنِي مَالِكُ بْنُ عُمَيْرٍ قَالَ: قَالَ صَعْصَعَةُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ كَرَّمَ ٱللَّهُ وَجْهَهُ: أَنْهَنَا يَا أَمِيرَ الْمُؤْمِنِينَ عَمَّا نَهَاكَ عَنْهُ رَسُولُ ٱللَّهِ ﷺ قَالَ: «نَهَانِي رَسُولُ ٱللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ».

(27) ـ ذِكْرُ ما كانَ يُنْبَذُ للنَّبِيِّ ﷺ فيه

5624 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُنْبَذُ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ».

(28) ـ ذِكْرُ الأَوْعِيَةِ الَّتِي نُهِيَ عَنِ الانْتِبَاذِ فيها دُونَ ما سِوَاها مِمَّا لا تَشْتَدُّ أَشْرِبَتُها كاشْتِدَادِهِ فيها

النَّهْيُ عَنْ نَبِيذِ الجَرِّ مُفْرَداً

5625 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ طَاوُسٍ قَالَ: قَالَ رَجُلٌ لابْنِ عُمَرَ: أَنْهَى رَسُولُ ٱللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ؟ قَالَ: نَعَمْ. قَالَ طَاوُسٌ: وَٱللَّهِ إِنِّي سَمِعْتُهُ مِنْهُ.

5626 ـ أَخْبَرَنَا هَارُونُ بْنُ زَيْدِ بْنِ يَزِيدَ بْنِ أَبِي الزَّرْقَاءِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ قَالاَ: سَمِعْنَا طَاوُساً يَقُولُ: جَاءَ رَجُلٌ إِلَى ٱبْنِ عُمَرَ قَالَ: أَنْهَى رَسُولُ ٱللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ؟ قَالَ: نَعَم زَادَ إِبْرَاهِيمُ فِي حَدِيثِهِ: وَالدُّبَّاءِ.

5627 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ قَالَ: قَالَ ٱبْنُ عَبَّاسٍ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ».

5628 ـ أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أُمَيَّةُ عَنْ شُعْبَةَ عَنْ خَالِدِ بْنِ سُحَيْمٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْحَنْتَمِ قُلْتُ مَا الْحَنْتَمُ قَالَ الْجَرُّ».

5629 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ عَبْدَ الْعَزِيزِ يَعْنِي ٱبْنَ أَسِيدٍ الطَّاحِيَّ بَصْرِيٌّ يَقُولُ: سُئِلَ ٱبْنُ الزُّبَيْرِ عَنْ نَبِيذِ الْجَرِّ. قَالَ: نَهَانَا عَنْهُ رَسُولُ اللَّهِ ﷺ.

5630 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ ٱللَّهِ بْنِ عَلِيِّ بْنِ سُوَيْدِ بْنِ مَنْجُوفٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ ٱللَّهِ عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَأَلْنَا ٱبْنَ عُمَرَ عَنْ نَبِيذِ الْجَرِّ فَقَالَ: حَرَّمَهُ رَسُولُ ٱللَّهِ ﷺ فَأَتَيْتُ ٱبْنَ عَبَّاسٍ فَقُلْتُ سَمِعْتُ الْيَوْمَ شَيْئاً عَجِبْتُ مِنْهُ قَالَ: مَا هُوَ؟ قُلْتُ سَأَلْتُ ٱبْنَ عُمَرَ عَنْ نَبِيذِ الْجَرِّ

doubt, Ibn Umar has told the truth." I asked him: "What is Jar?" he said: "It applies to everything that is made of stone."

5631- It is narrated on the authority of Sa'id Ibn Jubair that he said: I was with Ibn Umar when he was asked about brewing fruits in a (coloured) jar and he said: the Messenger of Allah "Allah's blessing and peace be upon him" prohibited it. I felt it difficult upon myself when I heard that from him; thereupon I went to Ibn Abbas and said to him: "Ibn Umar was asked about something (and when he gave his answer) I regarded it as something grievous." He asked me about it and I said: "Ibn Umar was asked about brewing fruits in a (coloured) jar." He said: "He has told the truth: the Messenger of Allah "Allah's blessing and peace be upon him" had prohibited it." I asked him: "What is Jar?" he said: "It applies to everything that is made of stone."

[29] The Green-Coloured Jar

5632- It is narrated on the authority of Ibn Abu Awfa that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in the green-coloured jar. I asked him about what is brewed in the white-coloured jar and he said: I do not know.

5633- It is narrated on the authority of Ibn Abu Awfa that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in the green-coloured or the white-coloured jar.

5634- It is narrated on the authority of Abu Raja' that he said: I asked Al-Hasan about brewing fruits in a (coloured) jar: is it unlawful? He said: "Yes, it is unlawful: the one who did not tell a lie related to us from the Messenger of Allah "Allah's blessing and peace be upon him" that he forbade brewing in the green-coloured jar, dry gourd, pitched receptacle, and the hollow stump of the date-palm trees."

[30] Brewing Fruits In A Dry Gourd Is Forbidden

5635- It is narrated on the authority of Ibn Umar that the Prophet "Allah's blessing and peace be upon him" forbade (brewing fruits in) dry gourd.

5636- It is narrated on the authority of Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" forbade (brewing fruits in) dry gourd.

[31] Brewing Fruits In Dry Gourd Or Pitcher Is Forbidden

5637- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) dry gourd or pitcher.

فَقَالَ: حَرَّمَهُ رَسُولُ ٱللَّهِ ﷺ فَقَالَ: صَدَقَ ٱبْنُ عُمَرَ قُلْتُ: مَا ٱلْجَرُّ؟ قَالَ: كُلُّ شَيْءٍ مِنْ مَدَرٍ.

5631 ـ أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ رَجُلٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُنْتُ عِنْدَ ٱبْنِ عُمَرَ فَسُئِلَ عَنْ نَبِيذِ الْجَرِّ فَقَالَ: حَرَّمَهُ رَسُولُ ٱللَّهِ ﷺ وَشَقَّ عَلَيَّ لَمَّا سَمِعْتُهُ فَأَتَيْتُ ٱبْنَ عَبَّاسٍ فَقُلْتُ إِنَّ ٱبْنَ عُمَرَ سُئِلَ عَنْ شَيْءٍ فَجَعَلْتُ أُعَظِّمُهُ قَالَ: مَا هُوَ؟ قُلْتُ: سُئِلَ عَنْ نَبِيذِ الْجَرِّ. فَقَالَ: صَدَقَ حَرَّمَهُ رَسُولُ ٱللَّهِ ﷺ قُلْتُ: وَمَا الْجَرُّ؟ قَالَ: كُلُّ شَيْءٍ صُنِعَ مِنْ مَدَرٍ.

(29) ـ الجَرُّ الأَخْضَرُ

5632 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الشَّيْبَانِيِّ قَالَ: سَمِعْتُ ٱبْنَ أَبِي أَوْفَى يَقُولُ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ الأَخْضَرِ» قُلْتُ: فَالأَبْيَضُ؟ قَالَ: لاَ أَدْرِي.

5633 ـ أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمٰنِ قَالَ: أخبرني مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ قَالَ: سَمِعْتُ ٱبْنَ أَبِي أَوْفَى يَقُولُ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ الأَخْضَرِ وَالأَبْيَضِ».

5634 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي رَجَاءٍ قَالَ: سَأَلْتُ الْحَسَنَ عَنْ نَبِيذِ الْجَرِّ أَحَرَامٌ هُوَ؟ قَالَ: حَرَامٌ. قَدْ حَدَّثَنَا مَنْ لَمْ يَكْذِبْ أَنَّ رَسُولَ ٱللَّهِ ﷺ: «نَهَى عَنْ نَبِيذِ الْحَنْتَمِ وَالدُّبَّاءِ وَالْمُزَفَّتِ وَالنَّقِيرِ».

(30) ـ النَّهْيُ عن نَبِيذِ الدُّبَّاءِ

5635 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ عَنْ طَاوُسٍ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ».

5636 ـ أَخْبَرَنَا جَعْفَرُ بْنُ مُسَافِرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا ٱبْنُ طَاوُسٍ عَنْ أَبِيهِ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ».

(31) ـ النَّهْيُ عن نَبِيذِ الدُّبَّاءِ والمُزَفَّتِ

5637 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَحَمَّادٌ وَسُلَيْمَانُ عَنْ إِبْرَاهِيمَ عَنِ الأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ».

5638- It is narrated on the authority of Ali that the Prophet "Allah's blessing and peace be upon him" forbade (brewing fruits in) dry gourd or pitcher.

5639- It is narrated on the authority of Abd Ar-Rahman Ibn Ya'mur from the Messenger of Allah "Allah's blessing and peace be upon him" that he forbade (brewing fruits in) dry gourd or pitcher.

5640- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in dry gourd or pitcher.

5641- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in dry gourd or pitcher.

5642- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) pitcher or dry gourd.

[32] Brewing Fruits In Dry Gourd, Green-Coloured Jar And Hollow Stump Of Date-Palm Is Forbidden

5643- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in the dry gourd, the green-coloured jar, and the hollow stump of the date-palm trees.

5644- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade drinking in the green-coloured jar, the dry gourd, and the hollow stump of the date-palm trees.

[33] Brewing Fruits In Dry Gourd, Green-Coloured Jar, And Pitcher Is Forbidden

5645- It is narrated on the authority of Ibn Umar that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the dry gourd, the green-coloured jar, and the pitcher.

5646- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the coloured jars, the dry gourds, and the pitchers.

5647- It is narrated on the authority of A'ishah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden such of drinks as whose fruits are brewed in the dry gourd, the green-coloured jar, and the pitcher, unless it is oil or vinegar.

5638 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ عَنْ سُلَيْمَانَ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ عَنِ الْحَارِثِ بْنِ سُوَيْدٍ عَنْ عَلِيٍّ كَرَّمَ ٱللَّهُ وَجْهَهُ عَنِ النَّبِيِّ ﷺ: «أَنَّهُ نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ».

5639 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَعْمُرَ عَنِ النَّبِيِّ ﷺ «نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ».

5640 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ٱبْنِ شِهَابٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ ٱللَّهِ ﷺ «نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ أَنْ يُنْبَذَ فِيهِمَا».

5641 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ أَنْ يُنْبَذَ فِيهِمَا».

5642 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ ٱللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الْمُزَفَّتِ وَالْقَرْعِ».

(32) ـ ذِكْرُ النَّهْيِ عَنْ نَبِيذِ الدُّبَّاءِ والحَنْتَمِ والنَّقِيرِ

5643 ـ أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْحَكَمِ بْنِ فَرْوَةَ يُقَالُ لَهُ ٱبْنُ كُرْدِيٍّ بَصْرِيٌّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْخَالِقِ الشَّيْبَانِيِّ قَالَ: سَمِعْتُ سَعِيداً يُحَدِّثُ عَنِ ٱبْنِ عُمَرَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ».

5644 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنِ الْمُثَنَّى بْنِ سَعِيدٍ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الشُّرْبِ فِي الْحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ».

(33) ـ النَّهْيُ عَنْ نَبِيذِ الدُّبَّاءِ والحَنْتَمِ والمُزَفَّتِ

5645 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سَعِيدِ بْنِ مُحَارِبٍ قَالَ: سَمِعْتُ ٱبْنَ عُمَرَ يَقُولُ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ».

5646 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنِ الأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْجِرَارِ وَالدُّبَّاءِ وَالظُّرُوفِ الْمُزَفَّتَةِ».

5647 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَوْنِ بْنِ صَالِحٍ الْبَارِقِيِّ عَنْ زَيْنَبَ بِنْتِ نَصْرٍ وَجَمِيلَةَ بِنْتِ عَبَّادٍ أَنَّهُمَا سَمِعَتَا عَائِشَةَ قَالَتْ: «سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَنْهَى عَنْ شَرَابٍ صُنِعَ فِي دُبَّاءٍ أَوْ حَنْتَمٍ أَوْ مُزَفَّتٍ لاَ يَكُونُ زَيْتاً أَوْ خَلاًّ».

[34] Brewing Fruits In Dry Gourd, Hollow Stump Of Date-Palm, Pitcher, And Green-Coloured Jar Is Forbidden

5648- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the dry gourd, the green-coloured jar, the hollow stump of date-palms trees, and the pitcher.

5649- It is narrated on the authority of Thumamah Ibn Hazn Al-Qushairi that he said: I met A'ishah and asked her about brewing fruits and she said: The delegate of Abd Al-Qais came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him in which vessels they should brew fruits, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" forbade them to brew in the dry gourd, the hollow stump of date-palm trees, the pitcher, and the green-coloured jar.

5650- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the dry gourd in itself.

5651- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in the hollow stump of date-palm trees, the pitcher, the dry gourd, and the green-coloured jar.

5652- It is narrated on the authority of Hunaidah Bint Sharik Ibn Iban that she said: I met A'ishah at (a placed known as) Khuraibah, and I asked her about the residue of the brew, and she forbade me to drink it and said: "Brew fruits in the evening, and then drink it in the next morning, provided that you should tie up (the water-skin which contains) it." Furthermore, she forbade me (to brew fruits in) the dry gourd, the hollow stump of date-palm trees, the pitcher, and the green-coloured jar.

[35] What About The Pitched Receptacle?

5653- It is narrated on the authority of Anas that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the pitched receptacles.

[36] The Proof That The Forbiddance Pertaining To The Above-Mentioned Vessels Is Obligatory

5654- It is narrated on the authority of both Ibn Abbas and Ibn Umar that they bore witness to the fact that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the dry gourd, the green-coloured jar, the pitcher, and the hollow stump of date-palm trees.

(34) ـ ذِكْرُ النَّهْيِ عَنْ نَبِيذِ الدُّبَّاءِ والنَّقِيرِ والمُقَيَّرِ والحَنْتَمِ

5648 ـ أَخْبَرَنَا قُرَيْشُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: أَنْبَأَنَا عَلِيُّ بْنُ الْحَسَنِ قَالَ: أَنْبَأَنَا الْحُسَيْنُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: «إِنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَٱلْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ».

5649 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ الْقَاسِمِ بْنِ الْفَضْلِ قَالَ: حَدَّثَنَا ثُمَامَةُ بْنُ حَزْنٍ الْقُشَيْرِيُّ قَالَ: لَقِيتُ عَائِشَةَ فَسَأَلْتُهَا عَنِ النَّبِيذِ فَقَالَتْ: «قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ ٱللَّهِ ﷺ فَسَأَلُوهُ فِيمَا يَنْبِذُونَ فَنَهَى النَّبِيُّ ﷺ أَنْ يَنْبِذُوا فِي الدُّبَّاءِ وَالنَّقِيرِ وَالْمُقَيَّرِ وَٱلْحَنْتَمِ».

5650 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ٱبْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا إِسْحٰاقُ بْنُ سُوَيْدٍ عَنْ مُعَاذَةَ عَنْ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا قَالَتْ: «نَهَى عَنِ الدُّبَّاءِ بِذَاتِهِ».

5651 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ إِسْحٰاقَ وَهُوَ ٱبْنُ سُوَيْدٍ يَقُولُ حَدَّثَتْنِي مُعَاذَةُ عَنْ عَائِشَةَ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنْ نَبِيذِ النَّقِيرِ وَالْمُقَيَّرِ وَالدُّبَّاءِ وَالْحَنْتَمِ». فِي حَدِيثِ ٱبْنِ عُلَيَّةَ قَالَ إِسْحٰاقُ وَذَكَرَتْ هُنَيْدَةُ عَنْ عَائِشَةَ مِثْلَ حَدِيثِ مُعَاذَةَ وَسَمَّتِ الْجِرَارَ قُلْتُ لِهُنَيْدَةَ أَنْتِ سَمِعْتِيهَا سَمَّتِ الْجِرَارَ؟ قَالَتْ: نَعَمْ.

5652 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ طَوْدِ بْنِ عَبْدِ الْمَلِكِ الْقَيْسِيِّ بَصْرِيٍّ قَالَ: حَدَّثَتْنِي أُمِّي عَنْ هُنَيْدَةَ بِنْتِ شَرِيكِ بْنِ أَبَانَ قَالَتْ: لَقِيتُ عَائِشَةَ رَضِيَ ٱللَّهُ عَنْهَا بِالْحُرَيْبَةِ فَسَأَلْتُهَا عَنِ الْعَكَرِ فَنَهَتْنِي عَنْهُ وَقَالَتْ ٱنْبِذِي عَشِيَّةً وَٱشْرَبِيهِ غُدْوَةً وَأَوْكِي عَلَيْهِ وَنَهَتْنِي عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ وَٱلْحَنْتَمِ.

(35) ـ المُزَفَّتَةُ

5653 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ٱبْنُ إِدْرِيسَ قَالَ: سَمِعْتُ الْمُخْتَارَ بْنَ فُلْفُلٍ عَنْ أَنَسٍ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الظُّرُوفِ الْمُزَفَّتَةِ».

(36) ـ ذِكْرُ الدَّلالَةِ على النَّهْيِ للمَوْصُوفِ مِنَ الأَوْعِيَةِ الَّتي تَقَدَّمَ ذِكْرُها كان حَتْماً لازِماً لا على تَأْدِيبٍ

5654 ـ أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هٰارُونَ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ أَنَّهُ سَمِعَ ٱبْنَ عُمَرَ وَٱبْنَ عَبَّاسٍ أَنَّهُمَا شَهِدَا عَلَى رَسُولِ ٱللَّهِ ﷺ: أَنَّهُ نَهَى عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ ثُمَّ تَلاَ

Then the Messenger of Allah "Allah's blessing and peace be upon him" recited the following Holy Statement: "Take that which the Messenger gives you, and abstain from that from which he forbids you..."

5655- It is narrated on the authority of Ibn Abbas that he said: Does Allah Almighty not say: "Take that which the Messenger gives you, and abstain from that from which he forbids you"? I (the sub-narrator) answered in the affirmative. He further asked: Does Allah Almighty not say: "It is not befitting for a faithful believer, be it male or female, when Allah and His Messenger decide a matter, to choose anything else?" I answered in the affirmative. On that Ibn Abbas said: Then, I bear witness that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (what is brewed in) the hollow stump of date-palm trees, the pitcher, the dry gourd, and the green-coloured jar.

[37] What About Vessels?

5656- It is narrated on the authority of Zadhan that he said: I said to Ibn Umar: Relate to me something you heard from the Messenger of Allah "Allah's blessing and peace be upon him" as far as the containers (of drink) are concerned, and explain it to me. He said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (you to brew fruits in) Hantam, which you call the jar, the Diba' which you call the gourd, the Naqir, which stands for the hollow stump of date-palm trees, and the Muzaffat, which stands for the pitched receptacle.

[38] The Leave To Soak fruits In Leather Containers

5657- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade the delegate of Abd Al-Qais, when they came to him, (to brew fruits in) the dry gourd, the hollow stump of date-palm trees, the pitched receptacle and the multi-layer water-skin, and he said: "You might soak fruits in your water-skin and then drink it as fresh and sweet (before it becomes intoxicant)." A man said: "O Messenger of Allah! Give me a leave to use the like of that." He said: "(If I give you leave) you then might make it like this." And he referred with his hand in illustration of that.

5658- It is narrated on the authority of Jabir Ibn Abdullah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the coloured jar, the pitched receptacle, the dry gourd, and the hollow stump of date-palm trees; and whenever there was no container to soak fruits for the Messenger of Allah "Allah's blessing and peace be upon him" those would be brewed for him in a stone pot.

رَسُولُ ٱللَّهِ ﷺ هٰذِهِ الآيَةَ ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُواْ﴾ [الحشر، الآية: 7].

5655 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ عَنِ ٱبْنِ عَمٍّ لَهَا يُقَالُ لَهُ أَنَسٌ قَالَ: قَالَ ٱبْنُ عَبَّاسٍ أَلَمْ يَقُلِ ٱللَّهُ عَزَّ وَجَلَّ ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُواْ﴾. قُلْتُ: بَلَى. قَالَ: أَلَمْ يَقُلِ ٱللَّهُ ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ [الأحزاب، الآية: 36] قُلْتُ: بَلَى. قَالَ: فَإِنِّي أَشْهَدُ أَنَّ نَبِيَّ ٱللَّهِ ﷺ نَهَى عَنِ النَّقِيرِ وَالْمُقَيَّرِ والدُّبَّاءِ وَالْحَنْتَمِ.

(37) ـ تَفْسِيرُ الأَوْعِيَةِ

5656 ـ أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ مُرَّةَ قَالَ: سَمِعْتُ زَاذَانَ قَالَ: سَأَلْتُ عَبْدَ ٱللَّهِ بْنَ عَمْرٍ قُلْتُ: حَدِّثْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ ٱللَّهِ ﷺ فِي الأَوْعِيَةِ وَفَسَّرَهُ قَالَ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْحَنْتَمِ وَهُوَ الَّذِي تُسَمُّونَهُ أَنْتُمُ الْجَرَّةَ وَنَهَى عَنِ الدُّبَّاءِ وَهُوَ الَّذِي تُسَمُّونَهُ أَنْتُمُ الْقَرْعَ وَنَهَى عَنِ النَّقِيرِ وَهِيَ النَّخْلَةُ يَنْقُرُونَهَا وَنَهَى عَنِ الْمُزَفَّتِ وَهُوَ الْمُقَيَّرُ».

(38) ـ الإِذْنُ فِي الانْتِبَاذِ الَّتِي خَصَّهَا بَعْضُ الرِّوَايَاتِ الَّتِي أَتَيْنَا عَلَى ذِكْرِهَا الإِذْنُ فِيمَا كَانَ فِي الأَسْقِيَةِ مِنْهَا

5657 ـ أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِ ٱللَّهِ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنِ عَبْدِ الْمَجِيدِ عَنْ هِشَامٍ عَنْ مُحَمَّدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ ٱللَّهِ ﷺ وَفْدَ عَبْدِ الْقَيْسِ حِينَ قَدِمُوا عَلَيْهِ عَنِ الدُّبَّاءِ وَعَنِ النَّقِيرِ وَعَنِ الْمُزَفَّتِ وَالْمَزَادَةِ وَالْمَجْبُوبَةِ وَقَالَ: «**انْتَبِذْ فِي سِقَائِكَ أَوْكِهِ وَٱشْرَبْهُ حُلْواً**» قَالَ بَعْضُهُمْ: ٱئْذَنْ لِي يَا رَسُولَ ٱللَّهِ فِي مِثْلِ هٰذَا. قَالَ: «**إِذاً تَجْعَلَهَا مِثْلَ هٰذِهِ**» وَأَشَارَ بِيَدِهِ يَصِفُ ذٰلِكَ.

5658 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ ٱبْنِ جُرَيْجٍ قِرَاءَةً قَالَ: وَقَالَ أَبُو الزُّبَيْرِ سَمِعْتُ جَابِراً يَقُولُ: «نَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الْجَرِّ والْمُزَفَّتِ وَالدُّبَّاءِ وَالنَّقِيرِ وَكَانَ النَّبِيُّ ﷺ إِذَا لَمْ يَجِدْ سِقَاءً يُنْبَذُ لَهُ فِيهِ نُبِذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ».

5659- It is narrated on the authority of Jabir Ibn Abdullah that he said: It was the habit to brew fruits for the Messenger of Allah "Allah's blessing and peace be upon him" in a leather container, and whenever there was no container to soak fruits for the Messenger of Allah "Allah's blessing and peace be upon him" those would be brewed for him in a stone pot. Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the dry gourd, the hollow stump of date-palm trees, and the pitched receptacle.

5660- It is narrated on the authority of Jabir that he said: the Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) dry gourd, hollow stump of date-palm trees, coloured jar, and pitcher.

[39] The Leave To Brew Fruits In The Jar

5661- It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to (brew fruits in) the jar provided that it should not be pitched.

[40] The Leave To Use Some Vessels (After Forbiddance)

5662- It is narrated on the authority of Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you to eat the meat of sacrifice (beyond three days), and now, you might eat, take provisions for your journey and save out of the meat of sacrifice as much as it seems to you. Whoever likes to visit the grave (he might do) for it reminds one of the hereafter. Furthermore, you might drink (such of drinks as whose fruits are brewed in any utensil) and safeguard yourselves from any intoxicant."

5663- It is narrated on the authority of Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you to visit the graves, but now you might visit them (if you so like). I also had forbidden you to eat the meat of sacrifice (beyond three days), and now, you might save out of the meat of sacrifice as much as it seems to you. Furthermore, I had forbidden you to brew fruits but in a water-skin, but now you might drink (such of drinks as whose fruits are brewed in any utensil) and safeguard yourselves from any intoxicant."

5664- It is narrated on the authority of Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you to do three things: I had forbidden you to visit the graves, but now you might visit them (if you so like) perchance this will increase you in good. I also had forbidden you to eat the meat of sacrifice (beyond three days), and now, you might eat of the meat of sacrifice as much as you

5659 ـ أَخْبَرَنِي أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا إِسْحَاقُ يَعْنِي الأَزْرَقَ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «كَانَ رَسُولُ ٱللَّهِ ﷺ يُنْبَذُ لَهُ فِي سِقَاءٍ فَإِذَا لَمْ يَكُنْ لَهُ سِقَاءٌ نَنْبِذُ لَهُ فِي تَوْرِ بِرَامٍ قَالَ: وَنَهَى رَسُولُ ٱللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالْمُزَفَّتِ».

5660 ـ أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِ ٱللَّهِ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ رَضِيَ ٱللَّهُ عَنْهُ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالنَّقِيرِ وَالْجَرِّ وَالْمُزَفَّتِ».

(39) ـ الإِذْنُ فِي الْجَرِّ خَاصَّةً

5661 ـ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا سُلَيْمَانُ الأَحْوَلُ عَنْ مُجَاهِدٍ عَنْ أَبِي عِيَاضٍ عَنْ عَبْدِ ٱللَّهِ: «أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي الْجَرِّ غَيْرَ مُزَفَّتٍ».

(40) ـ الإِذْنُ فِي شَيْءٍ مِنْهَا

5662 ـ أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ عَنِ الأَحْوَصِ بْنِ جَوَّابٍ عَنْ عَمَّارِ بْنِ رُزَيْقٍ أَنَّهُ حَدَّثَهُمْ عَنْ أَبِي إِسْحَاقَ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنِ ٱبْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِي فَتَزَوَّدُوا وَٱدَّخِرُوا وَمَنْ أَرَادَ زِيَارَةَ الْقُبُورِ فَإِنَّهَا تُذَكِّرُ الآخِرَةَ وَٱشْرَبُوا وَٱتَّقُوا كُلَّ مُسْكِرٍ»**.

5663 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ٱبْنِ فُضَيْلٍ عَنْ أَبِي سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ عَنْ عَبْدِ ٱللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَنَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِي فَوْقَ ثَلاَثَةِ أَيَّامٍ فَأَمْسِكُوا مَا بَدَا لَكُمْ وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلاَّ فِي سِقَاءٍ فَٱشْرَبُوا فِي الأَسْقِيَةِ كُلِّهَا وَلاَ تَشْرَبُوا مُسْكِراً»**.

5664 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى بْنِ مَعْدَانَ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا زُبَيْدٌ عَنْ مُحَارِبٍ عَنِ ٱبْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ ثَلاَثِ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَلْتَزِدْكُمْ زِيَارَتُهَا خَيْراً وَنَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِي بَعْدَ ثَلاَثٍ فَكُلُوا مِنْهَا مَا شِئْتُمْ**

like. Furthermore, I had forbidden you to brew fruits in such vessels (as the gourd, coloured jar, etc), but now you might drink (such of drinks as whose fruits are brewed) in any utensil as you like, and save yourselves from any intoxicant."

5665- It is narrated on the authority of Abdullah Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you (to brew fruits in) such vessels (as the gourd, the coloured jar, etc), but now you might brew fruits in any utensil as you like, and safeguard yourselves from any intoxicant."

5666- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: While The Messenger of Allah "Allah's blessing and peace be upon him" was on his way, he alighted near a people and he heard them making noise. He asked: "What is the source of this noise?" they said: "O Messenger of Allah! Those (people) brew fruits whose drink they get (and it is that which causes this noise)." He sent somebody to invite them, and (when they came) he asked them: "In which vessels do you brew fruits?" they said: "We do that in the hollow stump of date-palm trees and the dry gourd, and we have no receptacles." He said to them: "Then, drink not but in such (of leather containers as) you tie up its mouth." He spent as long as Allah willed him to spend after which he came back to them and found them having been befallen by severe illness and their faces turned yellow. He asked them: "What is the reason that I see you have been (about to be) destroyed?" they said: "O Messenger of Allah! Our land is infected and you have forbidden us to drink but in such (of leather containers as) are tied up." On that he said: "Then drink (in such of vessels as you like putting in consideration that) every intoxicant (of drinks) is unlawful."

5667- It is narrated on the authority of Jabir that when The Messenger of Allah "Allah's blessing and peace be upon him" forbade using pitchers, the Ansar complained: "O Messenger of Allah! We have no containers (to brew fruits in them)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not then."

[41] The Position Of Wine

5668- it is narrated on the authority of Abu Hurairah that he said: Two vessels of wine and milk were brought to The Messenger of Allah "Allah's blessing and peace be upon him" on the very night he was made to set out on his Night Journey, and he caught a glimpse of both and then he took the vessel of milk. On that Gabriel said to him: "Praise be to Allah Who has guided you to the true nature (on which man is created). Had you taken the (vessel of) wine, your nation would have gone astray."

وَنَهَيْتُكُمْ عَنِ الأَشْرِبَةِ فِي الأَوْعِيَةِ فَٱشْرَبُوا فِي أَيِّ وِعَاءٍ شِئْتُمْ وَلاَ تَشْرَبُوا مُسْكِراً».

5665 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ جَابِرِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَبْدِ ٱللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«كُنْتُ نَهَيْتُكُمْ عَنِ الأَوْعِيَةِ فَٱنْتَبِذُوا فِيمَا بَدَا لَكُمْ وَإِيَّاكُمْ وَكُلَّ مُسْكِرٍ».**

5666 ـ أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ مَرْوَزِيٌّ قَالَ: حَدَّثَنَا عَبْدُ ٱللَّهِ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا عِيسَى بْنُ عُبَيْدٍ الْكِنْدِيُّ خُرَاسَانِيٌّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ ٱللَّهِ ﷺ بَيْنَا هُوَ يَسِيرُ إِذْ حَلَّ بِقَوْمٍ فَسَمِعَ لَهُمْ لَغَطاً فَقَالَ: **«مَا هٰذَا الصَّوْتُ؟»** قَالُوا: يَا نَبِيَّ ٱللَّهِ لَهُمْ شَرَابٌ يَشْرَبُونَهُ فَبَعَثَ إِلَى الْقَوْمِ فَدَعَاهُمْ فَقَالَ: **«فِي أَيِّ شَيْءٍ تَنْتَبِذُونَ؟»** قَالُوا: نَنْتَبِذُ فِي النَّقِيرِ وَالدُّبَّاءِ وَلَيْسَ لَنَا ظُرُوفٌ فَقَالَ: **«لاَ تَشْرَبُوا إِلاَّ فِيمَا أَوْكَيْتُمْ عَلَيْهِ»** قَالَ: فَلَبِثَ بِذٰلِكَ مَا شَاءَ ٱللَّهُ أَنْ يَلْبَثَ ثُمَّ رَجَعَ عَلَيْهِمْ فَإِذَا هُمْ قَدْ أَصَابَهُمْ وَبَاءٌ وَٱصْفَرُّوا قَالَ: **«مَا لِي أَرَاكُمْ قَدْ هَلَكْتُمْ؟»** قَالُوا: يَا نَبِيَّ اللَّهِ أَرْضُنَا وَبِيئَةٌ وَحَرَّمْتَ عَلَيْنَا إِلاَّ مَا أَوْكَيْنَا عَلَيْهِ قَالَ: **«ٱشْرَبُوا وَكُلُّ مُسْكِرٍ حَرَامٌ».**

5667 ـ أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ وَأَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ سَالِمٍ عَنْ جَابِرٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ لَمَّا نَهَى عَنِ الظُّرُوفِ شَكَتِ الأَنْصَارُ فَقَالَتْ: يَا رَسُولَ ٱللَّهِ لَيْسَ لَنَا وِعَاءٌ فَقَالَ النَّبِيُّ ﷺ: **«فَلاَ إِذاً».**

(41) ـ مَنْزِلَةُ الخَمْرِ

5668 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: «أُتِيَ رَسُولُ ٱللَّهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ فَقَالَ لَهُ جِبْرِيلُ عَلَيْهِ السَّلاَمُ: الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ».

5669- it is narrated on the authority of Ibn Muhairiz from one of the companions of The Messenger of Allah "Allah's blessing and peace be upon him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some of my nation will drink wine, giving it a name other than its real name."

[42] The Severe Warning Of Drinking Wine

5670- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer at the time he commits adultery. The thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine. And the robber is not to be a believer at the time he robs anything, because of which the people raise their eyes to him."

5671- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The adulterer is not to be a (completely) believer at the time he commits adultery. The thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine. And the robber is not to be a believer at the time he robs a valuable thing, because of which the Muslims raise their sights to him."

5672- It is narrated on the authority of Ibn Umar and many from amongst the companions of Muhammad, The Messenger of Allah "Allah's blessing and peace be upon him" that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one drinks wine, lash him; and if he drinks it once again, lash him, and if he drinks it (for the third time) lash him, and if he drinks it (for the fourth time) then kill him."

5673- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one becomes drunk, lash him; and if he becomes drunk once again, lash him, and if he becomes intoxicated (for the third time) lash him, and if he becomes drunk (for the fourth time) then chop off his head."

5674- It is narrated on the authority of Abu Burdah Ibn Abu Musa from his father that he used to say: It is the same to me to drink wine or (become a pagan and) worship this pillar apart from Allah. (That is for the wine had, in his sight, the same position as paganism had).

[43] What About The Prayer Of The Drunk?

5675- It is narrated on the authority of Ibn Ad-Dailami that he rode (and traveled) to meet Abdullah Ibn Amr Ibn Al-As. He said: I entered into him and asked him: Did you hear, O Abdullah Ibn Amr, The

5669 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى عَنْ خَالِدٍ وَهُوَ ٱبْنُ الْحَارِثِ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ أَبَا بَكْرِ بْنَ حَفْصٍ يَقُولُ: سَمِعْتُ ٱبْنَ مُحَيْرِيزٍ يُحَدِّثُ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «يَشْرَبُ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا».

(42) ـ ذِكْرُ الرِّوَايَاتِ الْمُغَلَّظَاتِ فِي شُرْبِ الْخَمْرِ

5670 ـ أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَنْبَأَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ٱبْنِ شِهَابٍ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ شَارِبُهَا حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَلاَ يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ».

5671 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الأَوْزَاعِيِّ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَأَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ كُلُّهُمْ حَدَّثُونِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلاَ يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَلاَ يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ الْمُسْلِمُونَ إِلَيْهِ أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ».

5672 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنْ مُغِيرَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي نُعَيْمٍ عَنِ ٱبْنِ عُمَرَ وَنَفَرٍ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ قَالُوا: قَالَ رَسُولُ ٱللَّهِ ﷺ: «مَنْ شَرِبَ الْخَمْرَ فَٱجْلِدُوهُ ثُمَّ إِنْ شَرِبَ فَٱجْلِدُوهُ ثُمَّ إِنْ شَرِبَ فَٱجْلِدُوهُ ثُمَّ إِنْ شَرِبَ فَٱقْتُلُوهُ».

5673 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي ذِئْبٍ عَنْ خَالِدِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «إِذَا سَكِرَ فَاجْلِدُوهُ ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ» ثُمَّ قَالَ فِي الرَّابِعَةِ: «فَٱضْرِبُوا عُنُقَهُ».

5674 ـ أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى عَنِ ٱبْنِ فُضَيْلٍ عَنْ وَائِلِ بْنِ بَكْرٍ عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى عَنْ أَبِيهِ رَضِيَ ٱللَّهُ عَنْهُ: أَنَّهُ كَانَ يَقُولُ: مَا أُبَالِي شَرِبْتُ الْخَمْرَ أَوْ عَبَدْتُ هٰذِهِ السَّارِيَةَ مِنْ دُونِ اللَّهِ عَزَّ وَجَلَّ.

(43) ـ ذِكْرُ الرِّوَايَةِ الْمُبَيِّنَةِ عَنْ صَلَوَاتِ شَارِبِ الْخَمْرِ

5675 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَنْبَأَنَا عُثْمَانُ بْنُ حِصْنِ بْنِ عَلاَّقٍ دِمَشْقِيٌّ قَالَ: حَدَّثَنَا عُرْوَةُ بْنُ رُوَيْمٍ: أَنَّ ٱبْنَ الدَّيْلَمِيِّ رَكِبَ يَطْلُبُ عَبْدَ ٱللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ. قَالَ ٱبْنُ الدَّيْلَمِيِّ: فَدَخَلْتُ عَلَيْهِ فَقُلْتُ هَلْ سَمِعْتَ يَا عَبْدَ ٱللَّهِ بْنَ عَمْرٍو

Messenger of Allah "Allah's blessing and peace be upon him" mentioning anything relating to wine? He said: Yes: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "NO one of my nation drinks wine but that Allah Almighty will not accept prayer from him for forty nights."

5676- It is narrated on the authority of Masruq that he said: If a judge devours a gift (from one of the opponents), he will have eaten something forbidden; and if he accepts bribe, he will have attained infidelity. He further said: If one drinks wine, he will have become an infidel; and his infidelity means there is no prayer (to be accepted) from him.

[44] The Sins Resulting From Drinking Wine

5677- It is narrated on the authority of Uthman that he said: Avoid drinking wine for indeed it is the mother of impurities. There was a worshipper from those who were before you, and a prostitute was attached to him. She sent her slave-girl to him with the message that 'we invite you for martyrdom'. He went with her slave-girl and whenever he entered a place she closed the door behind him, until he entered upon a charming woman having a boy and a vessel of wine. She said to him: "I, by Allah, have not invited you for martyrdom. But I've invited you to have sexual relation with me, or to have a cup of this wine, or to kill this boy." He said: "Then, (if there is no way to flee from that) give me a cup of this wine." When she gave him a cup he asked for more, and he did not leave (the place) until he had sexual relation with her and killed the soul (of the boy). So, you should eschew drinking wine, for by Allah, never do wine addiction and faith (in Allah) gather but that one of both is about to prevail over the other.

5678- It is narrated on the authority of Uthman that he said: Avoid drinking wine for indeed it is the mother of impurities. There was a worshipper from those who were before you, and he isolated himself from the people (to be devoted to the service of Allah)...So, you must eschew drinking wine, for by Allah, never do wine and faith (in Allah) gather but that one of both is about to prevail over the other.

5679- It is narrated on the authority of Ibn Umar that he said: Whoever drinks wine, even though he does not become intoxicated, no prayer is accepted from him as long as there is something of it inside his abdomen or veins, and if he dies (while being as such) he will have died as an infidel; and if he becomes intoxicated, no prayer will be accepted

رَسُولَ ٱللَّهِ ﷺ ذَكَرَ شَأْنَ الْخَمْرِ بِشَيْءٍ؟ فَقَالَ: نَعَمْ سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«لاَ يَشْرَبُ الْخَمْرَ رَجُلٌ مِنْ أُمَّتِي فَيَقْبَلُ ٱللَّهُ مِنْهُ صَلاَةً أَرْبَعِينَ يَوْماً»**.

5676 ـ أَخْبَرَنَا قُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ قَالاَ: حَدَّثَنَا خَلَفٌ يَعْنِي ٱبْنَ خَلِيفَةَ عَنْ مَنْصُورِ بْنِ زَاذَانَ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ أَبِي وَائِلٍ عَنْ مَسْرُوقٍ قَالَ: الْقَاضِي إِذَا أَكَلَ ٱلْهَدِيَّةَ فَقَدْ أَكَلَ السُّحْتَ وَإِذَا قَبِلَ الرِّشْوَةَ بَلَغَتْ بِهِ ٱلْكُفْرَ. وَقَالَ مَسْرُوقٌ: مَنْ شَرِبَ الْخَمْرَ فَقَدْ كَفَرَ وَكُفْرُهُ أَنْ لَيْسَ لَهُ صَلاَةٌ.

(44) ـ الآثامُ المُتَوَلِّدَةُ عَنْ شُرْبِ الخَمْرِ مِنْ تَرْكِ الصَّلَوَاتِ ومِنْ قَتْلِ النَّفْسِ الَّتي حَرَّمَ الله ومِنْ وُقُوعٍ على المَحَارِمِ

5677 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُثْمَانَ رَضِيَ ٱللَّهُ عَنْهُ يَقُولُ: ٱجْتَنِبُوا ٱلْخَمْرَ فَإِنَّهَا أُمُّ الْخَبَائِثِ إِنَّهُ كَانَ رَجُلٌ مِمَّنْ خَلاَ قَبْلَكُمْ تَعَبَّدَ فَعَلِقَتْهُ ٱمْرَأَةٌ غَوِيَّةٌ فَأَرْسَلَتْ إِلَيْهِ جَارِيَتَهَا فَقَالَتْ لَهُ إِنَّا نَدْعُوكَ لِلشَّهَادَةِ فَٱنْطَلَقَ مَعَ جَارِيَتِهَا فَطَفِقَتْ كُلَّمَا دَخَلَ بَاباً أَغْلَقَتْهُ دُونَهُ حَتَّى أَفْضَى إِلَى ٱمْرَأَةٍ وَضِيئَةٍ عِنْدَهَا غُلاَمٌ وَبَاطِيَةُ خَمْرٍ فَقَالَتْ إِنِّي وَٱللَّهِ مَا دَعَوْتُكَ لِلشَّهَادَةِ وَلَكِنْ دَعَوْتُكَ لِتَقَعَ عَلَيَّ أَوْ تَشْرَبَ مِنْ هٰذِهِ الْخَمْرَةَ كَأْساً أَوْ تَقْتُلَ هٰذَا الْغُلاَمَ قَالَ: فَاسْقِينِي مِنْ هٰذَا الْخَمْرِ كَأْساً فَسَقَتْهُ كَأْساً قَالَ: زِيدُونِي فَلَمْ يَرِمْ حَتَّى وَقَعَ عَلَيْهَا وَقَتَلَ النَّفْسَ فَٱجْتَنِبُوا الْخَمْرَ فَإِنَّهَا وَٱللَّهِ لاَ يَجْتَمِعُ الإِيمَانُ وَإِدْمَانُ الْخَمْرِ إِلاَّ لَيُوشِكُ أَنْ يُخْرِجَ أَحَدُهُمَا صَاحِبَهُ.

5678 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ يَعْنِي ٱبْنَ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ أَنَّ أَبَاهُ قَالَ: سَمِعْتُ عُثْمَانَ يَقُولُ: ٱجْتَنِبُوا الْخَمْرَ فَإِنَّهَا أُمُّ الْخَبَائِثِ فَإِنَّهُ كَانَ رَجُلٌ مِمَّنْ خَلاَ قَبْلَكُمْ يَتَعَبَّدُ وَيَعْتَزِلُ النَّاسَ فَذَكَرَ مِثْلَهُ. قَالَ: فَاجْتَنِبُوا الْخَمْرَ فَإِنَّهُ وَٱللَّهِ لاَ يَجْتَمِعُ وَالإِيمَانُ أَبِداً إِلاَّ يُوشِكُ أَحَدُهُمَا أَنْ يُخْرِجَ صَاحِبَهُ.

5679 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ عَنِ الْعَلاَءِ وَهُوَ ٱبْنُ الْمُسَيَّبِ عَنْ فُضَيْلٍ عَنْ مُجَاهِدٍ عَنِ ٱبْنِ عُمَرَ قَالَ: مَنْ شَرِبَ الْخَمْرَ فَلَمْ يَنْتَشِ لَمْ تُقْبَلْ لَهُ صَلاَةٌ مَا دَامَ فِي جَوْفِهِ أَوْ عُرُوقِهِ مِنْهَا شَيْءٌ وَإِنْ مَاتَ مَاتَ كَافِراً وَإِنِ ٱنْتَشَى لَمْ تُقْبَلْ لَهُ صَلاَةٌ أَرْبَعِينَ لَيْلَةً وَإِنْ

from him for forty nights, and if he dies while being as such, he will have died as an infidel.

5680- It is narrated on the authority of Abdullah Ibn Amr from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Whoever drinks wine, and it enters his abdomen (even though he does not fall under the influence of intoxication), no prayer is accepted from him for seven (nights), and if he dies during that time he will have died as an infidel; and if it befogs his mind (and causes him to be heedless) of anything of the obligatory prayers (or the Qur'an according to another narration), no prayer will be accepted from him for forty nights, and if he dies during that period, he will have died as an infidel."

[45] The Repentance Of Wine Drinker

5681- It is narrated on the authority of Abdullah Ibn Ad-Dailami that he said: I visited Abdullah Ibn Amr Ibn Al-As in one of his gardens in Ta'if known as Wahat, and he had a young man from the Quraish, with their hands on the waist of each other and he was accused of drinking wine. He said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever has even a sip of wine, no repentance will be accepted from him for forty days, and if he repents (after that) Allah will turn to him in repentance; and if he returns (to drink it once again) his repentance will not be accepted from him for forty days, and if he repents (after that) Allah will turn to him in repentance; and if he returns (to drinking it for the third time) Allah will have the right to make him drink from Tinat Al-Khabal (the drink of the denizens of the fire of Hell) on the Day of Judgement."

5682- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who drinks wine in the world and does not give up drinking it (before he dies) it will be forbidden to him in the hereafter."

[46] The Wine Addicts

5683- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one who makes reminder of his generosity, nor one who is undutiful (to his parents) nor one who is addict to wine will enter the Garden."

5684- It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who is accustomed to drink wine in the world, and he dies while being addict to it and he does not give up it, will not drink it in the hereafter."

مَاتَ فِيهَا مَاتَ كَافِراً. خَالَفَهُ يَزِيدُ بْنُ أَبِي زِيَادٍ.

5680 ـ أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ الرَّحِيمِ عَنْ يَزِيدَ ح. وَأَنْبَأَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى حَدَّثَنَا ٱبْنُ فُضَيْلٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ. وَقَالَ مُحَمَّدُ بْنُ آدَمَ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «**مَنْ شَرِبَ الْخَمْرَ فَجَعَلَهَا فِي بَطْنِهِ لَمْ يَقْبَلِ ٱللَّهُ مِنْهُ صَلاَةً سَبْعاً إِنْ مَاتَ فِيهَا**» وَقَالَ ٱبْنُ آدَمَ: «**فِيهِن مَاتَ كَافِراً فَإِنْ أَذْهَبَتْ عَقْلَهُ عَنْ شَيْءٍ مِنَ الْفَرَائِضِ**». وَقَالَ ٱبْنُ آدَمَ: «**الْقُرْآنِ لَمْ تُقْبَلْ لَهُ صَلاَةٌ أَرْبَعِينَ يَوْماً فإِنْ مَاتَ فِيهَا**». وَقَالَ ٱبْنُ آدَمَ: «**فِيهِنَّ مَاتَ كَافِراً**».

(45) ـ تَوْبَةُ شَارِبِ الخَمْرِ

5681 ـ أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ ح. وَأَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ عَنْ بَقِيَّةَ عَنْ أَبِي عَمْرٍو وَهُوَ الأَوْزَاعِيُّ عَنْ رَبِيعَةَ بْنِ يَزِيدَ عَنْ عَبْدِ ٱللَّهِ بْنِ الدَّيْلَمِيِّ قَالَ: دَخَلْتُ عَلَى عَبْدِ ٱللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ وَهُوَ فِي حَائِطٍ لَهُ بِالطَّائِفِ يُقَالُ لَهُ الْوَهْطُ وَهُوَ مُخَاصِرٌ فَتًى مِنْ قُرَيْشٍ يُزَنُّ ذٰلِكَ الْفَتَى بِشُرْبِ الْخَمْرِ فَقَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: «**مَنْ شَرِبَ الْخَمْرَ شَرْبَةً لَمْ تُقْبَلْ لَهُ تَوْبَةٌ أَرْبَعِينَ صَبَاحاً فَإِنْ تَابَ تَابَ ٱللَّهُ عَلَيْهِ فَإِنْ عَادَ لَمْ تُقْبَلْ تَوْبَتُهُ أَرْبَعِينَ صَبَاحاً فَإِنْ تَابَ تَابَ ٱللَّهُ عَلَيْهِ فَإِنْ عَادَ كَانَ حَقّاً عَلَى ٱللَّهِ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ يَوْمَ الْقِيَامَةِ**». اللَّفْظُ لِعَمْرٍو.

5682 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَسُولَ ٱللَّهِ ﷺ قَالَ: «**مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الآخِرَةِ**».

(46) ـ الرِّوَايَةُ فِي المُدْمِنِينَ فِي الخَمْرِ

5683 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ نَبِيطٍ عَنْ جَابَانَ عَنْ عَبْدِ ٱللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يَدْخُلُ الْجَنَّةَ مَنَّانٌ وَلاَ عَاقٌّ وَلاَ مُدْمِنُ خَمْرٍ**».

5684 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حَمَّادِ بْنِ زَيْدٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَتُبْ مِنْهَا لَمْ يَشْرَبْهَا فِي الآخِرَةِ**».

5685- It is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who is accustomed to drink wine in the world, and he dies while being addict to it, will not drink it in the hereafter."

5686- It is narrated on the authority of Ad-Dahhak that he said: If one dies while being addict to wine in the world, the fetid boiling fluid will be sprinkled over his face at the time he is (dying and) leaving the world.

[47] Sentencing Wine Drinker To Exile

5687- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Umar sentenced Rabie'ah Ibn Umayyah to exile at Khaibar because of drinking wine, whereupon he joined Heraclius and was converted into Christianity. On that Umar said: After him, I will never sentence any Muslim to exile.

[48] The Reasons Therewith Such As Drinks What Is Intoxicant Justifies His Conduct

5688- It is narrated on the authority of Abu Burdah Ibn Niyar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Drink in the receptacles, but do not get intoxicated." Abu Abd Ar-Rahman says: This narration is false.

5689- It is narrated on the authority of Ibn Buraidah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" forbade (brewing fruits in) the dry gourd, the green-coloured jar, the hollow stump of date-palm trees and the pitched receptacle.

5690- It is narrated on the authority of A'ishah that she said: "Drink (whatever you like in whichever you like) and do not get intoxicated." Abu Abd Ar-Rahman says: This narration is also false.

5691- It is narrated on the authority of Jasrah Bint Dajajah Al-Amiriyyah that she heard A'ishah's reply to many people who asked her about the fruit brew saying: "We brew dates in the morning in order to drink it in the evening, and brew that in the evening in order to drink it in the morning." A'ishah said: "I never make lawful what is intoxicant, even though it is bread, even though it is only water." She said that thrice.

5692- It is narrated on the authority of A'ishah that she said: You have been forbidden (to brew fruits in) the dry gourd, the hollow stump of date-palm trees and the pitcher. She then faced women and said to them: I beware you of using the green-coloured jar, and even if the water of your barrels intoxicates you, do not drink it.

5685 ـ أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ رَضِيَ ٱللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَشْرَبْهَا فِي الآخِرَةِ»**.

5686 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ الْحَسَنِ بْنِ يَحْيَى عَنِ الضَّحَّاكِ قَالَ: **«مَنْ مَاتَ مُدْمِناً لِلْخَمْرِ نُضِحَ فِي وَجْهِهِ بِالْحَمِيمِ حِينَ يُفَارِقُ الدُّنْيَا»**.

(47) ـ تَغْرِيبُ شَارِبِ الخَمْرِ

5687 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: غَرَّبَ عُمَرُ رَضِيَ ٱللَّهُ عَنْهُ رَبِيعَةَ بْنَ أُمَيَّةَ فِي الْخَمْرِ إِلَى خَيْبَرَ فَلَحِقَ بِهِرَقْلَ فَتَنَصَّرَ فَقَالَ عُمَرُ رَضِيَ ٱللَّهُ عَنْهُ: لاَ أُغَرِّبُ بَعْدَهُ مُسْلِماً.

(48) ـ ذِكْرُ الأَخْبَارِ الَّتِي اعْتَلَّ بِهَا مَنْ أَبَاحَ شَرَابَ السُّكْرِ

5688 ـ أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الأَحْوَصِ، عَنْ سِمَاكٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ ٱلرَّحْمٰنِ عَنْ أَبِيهِ عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: **«ٱشْرَبُوا فِي الظُّرُوفِ وَلاَ تُسْكِرُوا»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا حَدِيثٌ مُنْكَرٌ غَلِطَ فِيهِ أَبُو الأَحْوَصِ سَلاَّمُ بْنُ سُلَيْمٍ لاَ نَعْلَمُ أَنَّ أَحَداً تَابَعَهُ عَلَيْهِ مِنْ أَصْحَابِ سِمَاكِ بْنِ حَرْبٍ وَسِمَاكٌ لَيْسَ بِالْقَوِيِّ وَكَانَ يَقْبَلُ التَّلْقِينَ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: كَانَ أَبُو الأَحْوَصِ يُخْطِىءُ فِي هٰذَا الْحَدِيثِ. خَالَفَهُ شَرِيكٌ فِي إِسْنَادِهِ وَفِي لَفْظِهِ.

5689 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَنْبَأَنَا شَرِيكٌ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنِ ٱبْنِ بُرَيْدَةَ عَنْ أَبِيهِ: «أَنَّ رَسُولَ ٱللَّهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالنَّقِيرِ وَالْمُزَفَّتِ». خَالَفَهُ أَبُو عَوَانَةَ.

5690 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا إِبْرَاهِيمُ بْنُ حَجَّاجٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ عَنْ قُرْصَافَةَ ٱمْرَأَةٍ مِنْهُمْ عَنْ عَائِشَةَ قَالَتْ: «ٱشْرَبُوا وَلاَ تُسْكِرُوا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَيْضاً غَيْرُ ثَابِتٍ وَقُرْصَافَةُ هٰذِهِ لاَ نَدْرِي مَنْ هِيَ وَالْمَشْهُورُ عَنْ عَائِشَةَ خِلاَفُ مَا رَوَتْ عَنْهَا قُرْصَافَةُ.

5691 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنْ قُدَامَةَ الْعَامِرِيِّ: أَنَّ جَسْرَةَ بِنْتَ دِجَاجَةَ الْعَامِرِيَّةَ حَدَّثَتْهُ قَالَتْ: سَمِعْتُ عَائِشَةَ سَأَلَهَا أُنَاسٌ كُلُّهُمْ يَسْأَلُ عَنِ النَّبِيذِ يَقُولُ: نَنْبِذُ التَّمْرَ غُدْوَةً وَنَشْرَبُهُ عَشِيّاً وَنَنْبِذُهُ عَشِيّاً وَنَشْرَبُهُ غُدْوَةً قَالَتْ: لاَ أُحِلُّ مُسْكِراً وَإِنْ كَانَ خُبْزاً وَإِنْ كَانَتْ مَاءً قَالَتْهَا ثَلاَثَ مَرَّاتٍ.

5692 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَتْنَا كَرِيمَةُ بِنْتُ هَمَّامٍ أَنَّهَا سَمِعَتْ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ تَقُولُ: نُهِيتُمْ عَنِ الدُّبَّاءِ نُهِيتُمْ عَنِ الْحَنْتَمِ نُهِيتُمْ عَنِ الْمُزَفَّتِ ثُمَّ أَقْبَلَتْ عَلَى النِّسَاءِ فَقَالَتْ: إِيَّاكُنَّ وَالْجَرَّ الأَخْضَرَ وَإِنْ أَسْكَرَكُنَّ مَاءُ حُبُكُنَّ فَلاَ تَشْرَبْنَهُ.

5693- It is narrated on the authority of A'ishah that she was asked about drinks, and she said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade such of drinks as is intoxicant. However, they depended upon the narration of Abdullah Ibn Shaddad which he related from Abdullah Ibn Abbas.

5694- It is narrated on the authority of Ibn Shubrumah from Abdullah Ibn Shaddad Ibn Al-Had from Ibn Abbas that he said: The wine has been forbidden, no matter little or much it might be, and such amount of any drink as causes intoxication (has been prohibited). Ibn Shubrumah did not hear it direct from Abdullah Ibn Shaddad.

5695- It is narrated on the authority of Abdullah Ibn Shaddad from Ibn Abbas that he said: The wine has been forbidden, no matter little or much it might be, and such amount of any drink as causes intoxication (has been prohibited).

5696- It is narrated on the authority of Abdullah Ibn Shaddad from Ibn Abbas that he said: The wine has been forbidden, no matter little or much it might be, and such amount of any drink as causes intoxication (has been prohibited).

5697- It is narrated on the authority of Abdullah Ibn Shaddad from Ibn Abbas that he said: The wine has been forbidden, no matter little or much it might be, and also such of drinks as causes intoxication (has been prohibited). Abu Abd Ar-Rahman says that this narration is more fitting to be right and reliable.

5698- It is narrated on the authority of Abu Al-Juwairiyah Al-Jarmi that he said: I asked Ibn Abbas about Badhaq (the Persian equivalent of wine), while he was reclining his back against the (wall of the) Ka'bah. On that he said: "Muhammad "Peace be upon him" preceded (to prohibit every kind of wine including) Badhaq: no doubt, such of drinks as intoxicates is unlawful." He said: I was the first from amongst the Arabs to ask him about that.

5699- It is narrated on the authority of Ibn Abbas that he said: He, who is pleased to prohibit what Allah and His Messenger prohibit, in case he is to do so, let him then prohibit the fruit brew (that is prepared in the forbidden vessels).

5700- It is narrated on the authority of Uyainah Ibn Abd Ar-Rahman from his father that he said: A man said to Ibn Abbas: "I'm a man from Khurasan, and our land is cold, so we need to get drinks prepared from raisins, grapes, and the like of that (to get warm), and I have been put to

5693 ـ أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبَانُ بْنُ صَمْعَةَ قَالَ: حَدَّثَتْنِي وَالِدَتِي عَنْ عَائِشَةَ أَنَّهَا سُئِلَتْ عَنِ الأَشْرِبَةِ فَقَالَتْ: «كَانَ رَسُولُ ٱللَّهِ ﷺ يَنْهَى عَنْ كُلِّ مُسْكِرٍ» وَٱعْتَلُّوا بِحَدِيثِ عَبْدِ ٱللَّهِ بْنِ شَدَّادٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عَبَّاسٍ.

5694 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: سَمِعْتُ ٱبْنَ شُبْرُمَةَ يَذْكُرُهُ عَنْ عَبْدِ ٱللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «حُرِّمَتِ الْخَمْرُ قَلِيلُهَا وَكَثِيرُهَا وَالسُّكْرُ مِنْ كُلِّ شَرَابٍ». ٱبْنُ شُبْرُمَةَ لَمْ يَسْمَعْهُ مِنْ عَبْدِ ٱللَّهِ بْنِ شَدَّادٍ.

5695 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنِ ٱبْنِ شُبْرُمَةَ قَالَ: حَدَّثَنِي الثِّقَةُ عَنْ عَبْدِ ٱللَّهِ بْنِ شَدَّادٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «حُرِّمَتِ الْخَمْرُ بِعَيْنِهَا قَلِيلُهَا وَكَثِيرُهَا وَالسُّكْرُ مِنْ كُلِّ شَرَابٍ». خَالَفَهُ أَبُو عَوْنٍ مُحَمَّدُ بْنُ عُبَيْدِ ٱللَّهِ الثَّقَفِيُّ.

5696 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ ٱللَّهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدٌ ح. وَأَنْبَأَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مِسْعَرٍ عَنْ أَبِي عَوْنٍ عَنْ عَبْدِ ٱللَّهِ بْنِ شَدَّادٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «حُرِّمَتِ الْخَمْرُ بِعَيْنِهَا قَلِيلُهَا وَكَثِيرُهَا وَالسُّكْرُ مِنْ كُلِّ شَرَابٍ». لَمْ يَذْكُرِ ٱبْنُ الْحَكَمِ قَلِيلُهَا وَكَثِيرُهَا.

5697 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عَبَّاسِ بْنِ ذَرِيحٍ عَنْ أَبِي عَوْنٍ عَنْ عَبْدِ ٱللَّهِ بْنِ شَدَّادٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: **«حُرِّمَتِ الْخَمْرُ قَلِيلُهَا وَكَثِيرُهَا وَمَا أَسْكَرَ مِنْ كُلِّ شَرَابٍ»**.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ ٱبْنِ شُبْرُمَةَ وَهُشَيْمُ بْنُ بُشَيْرٍ كَانَ يُدَلِّسُ وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ السَّمَاعِ مِنِ ٱبْنِ شُبْرُمَةَ وَرِوَايَةُ أَبِي عَوْنٍ أَشْبَهُ بِمَا رَوَاهُ الثِّقَاتُ عَنِ ٱبْنِ عَبَّاسٍ.

5698 ـ أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ عَنْ أَبِي الْجُوَيْرِيَةِ الْجَرْمِيِّ قَالَ: سَأَلْتُ ٱبْنَ عَبَّاسٍ وَهُوَ مُسْنِدٌ ظَهْرَهُ إِلَى الْكَعْبَةِ عَنِ الْبَاذَقِ فَقَالَ: سَبَقَ مُحَمَّدٌ الْبَاذَقَ وَمَا أَسْكَرَ فَهُوَ حَرَامٌ قَالَ: أَنَا أَوَّلُ الْعَرَبِ سَأَلَهُ.

5699 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا أَبُو عَامِرٍ وَالنَّضْرُ بْنُ شُمَيْلٍ وَوَهْبُ بْنُ جَرِيرٍ قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ يُحَدِّثُ قَالَ ٱبْنُ عَبَّاسٍ: مَنْ سَرَّهُ أَنْ يُحَرِّمَ إِنْ كَانَ مُحَرِّماً مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُ فَلْيُحَرِّمِ النَّبِيذَ.

5700 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ قَالَ: قَالَ رَجُلٌ لِٱبْنِ عَبَّاسٍ: إِنِّي ٱمْرُؤٌ مِنْ أَهْلِ خُرَاسَانَ وَإِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ وَإِنَّا نَتَّخِذُ شَرَاباً نَشْرَبُهُ مِنَ الزَّبِيبِ وَٱلْعِنَبِ وَغَيْرِهِ وَقَدْ أُشْكِلَ عَلَيَّ فَذَكَرَ لَهُ ضُرُوباً مِنَ الأَشْرِبَةِ

confusion because of that." He made a mention of many kinds of drinks to the extent that I thought he had not understood him. On that Ibn Abbas said: "You've mentioned a lot of drinks: eschew what is intoxicant of drinks prepared from dates, raisins, or anything else."

5701- It is narrated on the authority of Ibn Abbas that he said: The brew of unripe hard dates (that is prepared in the forbidden vessels) is unlawful, even though it is not mixed with anything else.

5702- it is narrated on the authority of Abu Jamrah that he said: I was acting as an interpreter between Ibn Abbas and the people, when a woman came to ask him about what is brewed in the coloured jar, and he forbade it to her. I said to him: "O Ibn Abbas! I brew fruits in a green-coloured jar, and when I drink it, it causes my abdomen to crackle." He said: "Drink not from it even though it is much sweeter than honey."

5703- It is narrated on the authority of Abu Jamrah that he said: I said to Ibn Abbas: My grandmother brews fruits in a coloured jar, and I drink from it since it is sweet, but if I get more of it and sit among the people, I fear I might be put to shame (lest the signs of intoxication would be visible on me). He said: The delegate of Abd Al-Qais came to The Messenger of Allah "Allah's blessing and peace be upon him" who said to them: "Welcome! O people of Abd Al-Qais! Neither will you have disgrace nor will you regret." They said: "O Allah's Apostle! We cannot come to you except in the sacred months since there are the pagans intervening between you and us. So please order us to do something good (concerning religion) by which we may enter the Garden, and of which we may inform our people whom we have left behind." The Prophet "Allah's blessing and peace be upon him" said: "I order you to do three things and forbid you (to use) four things. I order you to believe in Allah Alone: do you know what the faith in Allah is?" they said: "Allah and His Messenger know best." He said: "It is to testify that there is no god (to be worshipped) but Allah and that Muhammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; and to pay one fifth of the booty to be given for Allah's sake. Then I forbid you to do four things, i.e. to drink what is brewed in dry gourd, green-coloured jar, hollow stump of palm-trees, and pitcher."

5704- It is narrated on the authority of Qais Ibn Wahban that he said: I said to Ibn Abbas: I have a small coloured jar, in which I brew fruits, and when it has boiled and calmed down I drink it. He said: How long have you been getting such a drink? I said: I've been drinking it for twenty or forty years. On that he said: Then, your veins have long been quenched by that impurity!

فَأَكْثَرَ حَتَّى ظَنَنْتُ أَنَّهُ لَمْ يَفْهَمْهُ فَقَالَ لَهُ ٱبْنُ عَبَّاسٍ: إِنَّكَ قَدْ أَكْثَرْتَ عَلَيَّ ٱجْتَنِبْ مَا أَسْكَرَ مِنْ تَمْرٍ أَوْ زَبِيبٍ أَوْ غَيْرِهِ.

5701 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: نَبِيذُ الْبُسْرِ بَحْتٌ لاَ يَحِلُّ.

5702 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أُتَرْجِمُ بَيْنَ ٱبْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ فَأَتَتْهُ ٱمْرَأَةٌ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ فَنَهَى عَنْهُ قُلْتُ: يَا أَبَا عَبَّاسٍ إِنِّي أَنْتَبِذُ فِي جَرَّةٍ خَضْرَاءَ نَبِيذاً حُلْواً فَأَشْرَبُ مِنْهُ فَيُقَرْقِرُ بَطْنِي قَالَ: لاَ تَشْرَبْ مِنْهُ وَإِنْ كَانَ أَحْلَى مِنَ الْعَسَلِ.

5703 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ وَهُوَ سَهْلُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا قُرَّةُ قَالَ: حَدَّثَنَا أَبُو جَمْرَةَ نَصْرٌ قَالَ: قُلْتُ لاِبْنِ عَبَّاسٍ: إِنَّ جَدَّةً لِي تَنْبِذُ نَبِيذاً فِي جَرٍّ أَشْرَبُهُ حُلْواً إِنْ أَكْثَرْتُ مِنْهُ فَجَالَسْتُ الْقَوْمَ خَشِيتُ أَنْ أَفْتَضِحَ فَقَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ ٱللَّهِ ﷺ فَقَالَ: «**مَرْحَباً بِالْوَفْدِ لَيْسَ بِالْخَزَايَا وَلاَ النَّادِمِينَ**» قَالُوا: يَا رَسُولَ اللَّهِ إِنَّ بَيْنَنَا وَبَيْنَكَ الْمُشْرِكِينَ وَإِنَّا لاَ نَصِلُ إِلَيْكَ إِلاَّ فِي أَشْهُرِ الْحُرُمِ فَحَدِّثْنَا بِأَمْرٍ إِنْ عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ وَنَدْعُو بِهِ مَنْ وَرَاءَنَا قَالَ: «**آمُرُكُمْ بِثَلاَثٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ آمُرُكُمْ بِالإِيمَانِ بِاللَّهِ وَهَلْ تَدْرُونَ مَا الإِيمَانُ بِاللَّهِ؟**» قَالُوا: ٱللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «**شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ ٱللَّهُ؛ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ وَأَنْ تُعْطُوا مِنَ الْمَغَانِمِ الْخُمُسَ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ عَمَّا يُنْبَذُ فِي الدُّبَّاءِ وَالنَّقِيرِ وَالْحَنْتَمِ وَالْمُزَفَّتِ**».

5704 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ قَيْسِ بْنِ وَهْبَانَ قَالَ: سَأَلْتُ ٱبْنَ عَبَّاسٍ قُلْتُ: إِنَّ لِي جُرَيْرَةً أَنْتَبِذُ فِيهَا حَتَّى إِذَا غَلَى وَسَكَنَ شَرِبْتُهُ قَالَ: مُذْ كَمْ هٰذَا شَرَابُكَ؟ قُلْتُ: مُذْ عِشْرُونَ سَنَةً أَوْ قَالَ: مُذْ أَرْبَعُونَ سَنَةً قَالَ: طَالَمَا تَرَوَّتْ عُرُوقُكَ مِنَ الْخَبَثِ.

However, they depended upon the narration of Abd Al-Malik Ibn Nafi' which he related from Abdullah Ibn Umar.

5705- It is narrated on the authority of Abdullah Ibn Umar that he said: A man brought a vessel full of brew to The Messenger of Allah "Allah's blessing and peace be upon him" while he was sitting near the Corner (of the House). He gave the vessel to him. When he lifted the vessel to his mouth, he found it too intense (and strong to drink) thereupon he gave it back to its owner. A man from among the present people said: "Is it unlawful O Messenger of Allah?" he said: "Bring me the man!" when he was brought to him he took the vessel from him, and asked for water, which he poured in it and lifted it to his mouth but (since it was still intense and strong) he frowned. He asked for more water and poured it in the vessel, and said: "If (the contents of) those vessels become too intense and strong for you (to drink out of boiling), then dilute the intensity with water."

5706- The same is narrated on the authority of Ibn Umar from The Messenger of Allah "Allah's blessing and peace be upon him". Abu Abd Ar-Rahman thinks that those two narrations are false.

5707- It is narrated on the authority of Ibn Umar that a man asked him about drinks, thereupon he said: Eschew such of drinks as has boiled.

5708- It is narrated on the authority of Zaid Ibn Jubair that he said: I asked Ibn Umar about drinks, thereupon he said: Eschew such of drinks as has boiled (and become too strong to drink).

5709- It is narrated on the authority of Ibn Umar that he said: Such (of drinks as) intoxicant is unlawful, no matter little or much it might be.

5710- It is narrated on the authority of Ibn Umar that he said: Every intoxicant (of drinks) is wine, and every intoxicant (of drinks) is unlawful.

5711- It is narrated on the authority of Salim Ibn Abdullah from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty has prohibited wine; and every intoxicant (of drinks) is unlawful."

5712- It is narrated on the authority of Ibn Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Every intoxicant (of drinks) is wine, and every intoxicant (of drinks) is unlawful." Abu Abd Ar-Rahman says that those four narrations are more right and their chains of transmission are more reliable.

5713- It is narrated on the authority of Ruqayyah Bint Amr Ibn Sa'id that she said: I was under the guardianship of Ibn Umar, and it was his habit that

وَمِمَّا ٱعْتَلُّوا بِهِ حَدِيثُ عَبْدِ الْمَلِكِ بْنِ نَافِعٍ عَنْ عَبْدِ ٱللَّهِ بْنِ عُمَرَ.

5705 ـ أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا الْعَوَّامُ عَنْ عَبْدِ الْمَلِكِ بْنِ نَافِعٍ قَالَ: قَالَ ٱبْنُ عُمَرَ: رَأَيْتُ رَجُلاً جَاءَ إِلَى رَسُولِ ٱللَّهِ ﷺ بِقَدَحٍ فِيهِ نَبِيذٌ وَهُوَ عِنْدَ الرُّكْنِ وَدَفَعَ إِلَيْهِ الْقَدَحَ فَرَفَعَهُ إِلَى فِيهِ فَوَجَدَهُ شَدِيداً فَرَدَّهُ عَلَى صَاحِبِهِ فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ أَحَرَامٌ هُوَ؟ فَقَالَ: «**عَلَيَّ بِالرَّجُلِ**» فَأُتِيَ بِهِ فَأَخَذَ مِنْهُ الْقَدَحَ ثُمَّ دَعَا بِمَاءٍ فَصَبَّهُ فِيهِ فَرَفَعَهُ إِلَى فِيهِ فَقَطَّبَ ثُمَّ دَعَا بِمَاءٍ أَيْضاً فَصَبَّهُ فِيهِ ثُمَّ قَالَ: «**إِذَا ٱغْتَلَمَتْ عَلَيْكُمْ هٰذِهِ الأَوْعِيَةُ فَٱكْسِرُوا مُتُونَهَا بِالْمَاءِ**».

5706 ـ وَأَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ عَنْ أَبِي مُعَاوِيَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ نَافِعٍ عَنِ ٱبْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَبْدُ الْمَلِكِ بْنُ نَافِعٍ لَيْسَ بِالْمَشْهُورِ وَلاَ يُحْتَجُّ بِحَدِيثِهِ وَالْمَشْهُورُ عَنِ ٱبْنِ عُمَرَ خِلاَفُ حِكَايَتِهِ.

5707 ـ أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي عَوَانَةَ عَنْ زَيْدِ بْنِ جُبَيْرٍ عَنِ ٱبْنِ عُمَرَ: أَنَّ رَجُلاً سَأَلَ عَنِ الأَشْرِبَةِ فَقَالَ: ٱجْتَنِبْ كُلَّ شَيْءٍ يَنِشُّ.

5708 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَنْبَأَنَا أَبُو عَوَانَةَ عَنْ زَيْدِ بْنِ جُبَيْرٍ قَالَ: سَأَلْتُ ٱبْنَ عُمَرَ عَنِ الأَشْرِبَةِ فَقَالَ: ٱجْتَنِبْ كُلَّ شَيْءٍ يَنِشُّ.

5709 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنِ ٱبْنِ عُمَرَ قَالَ: «الْمُسْكِرُ قَلِيلُهُ وَكَثِيرُهُ حَرَامٌ».

5710 ـ قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ، أَخْبَرَنِي مَالِكٌ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ قَالَ: «كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ».

5711 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ شَبِيباً وَهُوَ ٱبْنُ عَبْدِ الْمَلِكِ يَقُولُ: حَدَّثَنِي مُقَاتِلُ بْنُ حَيَّانَ عَنْ سَالِمِ بْنِ عَبْدِ ٱللَّهِ عَنْ أَبِيهِ عَنْ رَسُولِ ٱللَّهِ ﷺ قَالَ: «**حَرَّمَ ٱللَّهُ الْخَمْرَ وَكُلُّ مُسْكِرٍ حَرَامٌ**».

5712 ـ أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ يَعْنِي ٱبْنَ جَعْفَرٍ النَّيْسَابُورِيَّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنِ ٱبْنِ عُمَرَ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «**كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ**».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰؤُلاَءِ أَهْلُ الثَّبْتِ وَالْعَدَالَةِ مَشْهُورُونَ بِصِحَّةِ النَّقْلِ وَعَبْدُ الْمَلِكِ لاَ يَقُومُ مَقَامَ وَاحِدٍ مِنْهُمْ وَلَوْ عَاضَدَهُ مِنْ أَشْكَالِهِ جَمَاعَةٌ وَبِاللَّهِ التَّوْفِيقُ.

5713 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عُبَيْدِ ٱللَّهِ بْنِ عُمَرَ السَّعِيدِيِّ قَالَ: حَدَّثَتْنِي رُقَيَّةُ بِنْتُ عَمْرِو بْنِ سَعِيدٍ قَالَتْ: كُنْتُ فِي حَجْرِ ٱبْنِ عُمَرَ فَكَانَ يُنْفِقُ لَهُ

raisins would be soaked for him (in the water) in order that he would drink its juice in the coming morning, and then it would be dried and another quantity of raisins would be added to that, and soaked in the water in order that he would drink the resulting juice in the next morning. But in the third morning, he would throw that away. However, they depended upon the narration of Abu Mas'ud: Uqbah Ibn Amr.

5714- It is narrated on the authority of Abu Mas'ud that he said: Once, The Messenger of Allah "Allah's blessing and peace be upon him" became thirsty and he was (in the area) surrounding the Ka'bah. He asked for water and a water-skin full of brew was brought to him, and when he smelled it he frowned (since he found it too intense and strong to drink out of fermentation). He said: "Bring me a bucket full of water of Zamzam." He poured water over it and then drank from it. A man asked: "Is it unlawful O Messenger of Allah?" he answered in the negative. (This narration is weak).

5715- It is narrated on the authority of Abu Hurairah that he said: I came to know that The Messenger of Allah "Allah's blessing and peace be upon him" was fasting on one of those days on which he used to observe fasts. So I sought for the time of breaking his fast to give him a fruit brew which I prepared for him in a dry gourd. When it was evening I came to him carrying that drink and I said to him: "O Messenger of Allah! I have come to know that you are fasting this day, so I sought for the time of breaking your fast to give you this brew." He said: "Bring it close (to me) O Abu Hurairah." I brought it close to him and behold! It was boiling (out of fermentation). He said: "Take and spill that over the wall for this is the drink of such as has no faith in Allah nor in the Last Day." They depended also upon the act of Umar Ibn Al-Khattab.

5716- It is narrated on the authority of Abu Rafi' that Umar Ibn Al-Khattab said: If you fear that a drink might become intense (because of fermentation) then, dilute it with water before it becomes intense.

5717- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: The (people of) Thaqif received Umar (Ibn Al-Khattab) with a drink and when he got it and brought it close to his mouth he disliked it (for its intensity). He asked for it and diluted it with water and said: As such you might do.

5718- It is narrated on the authority of Utbah Ibn Farqad that he said: The fruit brew which Umar Ibn Al-Khattab drank was soused; and this is shown in the narration of As-Sa'ib.

الزَّبِيبُ فَيَشْرَبُهُ مِنَ الْغَدِ ثُمَّ يُجَفَّفُ الزَّبِيبُ وَيُلْقَى عَلَيْهِ زَبِيبٌ آخَرُ وَيُجْعَلُ فِيهِ مَاءٌ فَيَشْرَبُهُ مِنَ الْغَدِ حَتَّى إِذَا كَانَ بَعْدَ الْغَدِ طَرَحَهُ. وَاحْتَجُّوا بِحَدِيثِ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرٍو.

5714 ـ أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ قَالَ: أَنْبَأَنَا يَحْيَى بْنُ يَمَانٍ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ خَالِدِ بْنِ سَعْدٍ عَنْ أَبِي مَسْعُودٍ قَالَ: عَطِشَ النَّبِيُّ ﷺ حَوْلَ الْكَعْبَةِ فَاسْتَسْقَى فَأُتِيَ بِنَبِيذٍ مِنَ السِّقَايَةِ فَشَمَّهُ فَقَطَّبَ فَقَالَ: «**عَلَيَّ بِذَنُوبٍ مِنْ زَمْزَمَ**» فَصَبَّ عَلَيْهِ ثُمَّ شَرِبَ فَقَالَ رَجُلٌ: أَحَرَامٌ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «**لاَ**». وَهٰذَا خَبَرٌ ضَعِيفٌ لأَنَّ يَحْيَى بْنَ يَمَانٍ انْفَرَدَ بِهِ دُونَ أَصْحَابِ سُفْيَانَ وَيَحْيَى بْنُ يَمَانٍ لاَ يُحْتَجُّ بِحَدِيثِهِ لِسُوءِ حِفْظِهِ وَكَثْرَةِ خَطَئِهِ.

5715 ـ أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حِصْنٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ خَالِدِ بْنِ حُسَيْنٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ فِي بَعْضِ الأَيَّامِ الَّتِي كَانَ يَصُومُهَا فَتَحَيَّنْتُ فِطْرَهُ بِنَبِيذٍ صَنَعْتُهُ فِي دُبَّاءٍ فَلَمَّا كَانَ الْمَسَاءُ جِئْتُهُ أَحْمِلُهَا إِلَيْهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ عَلِمْتُ أَنَّكَ تَصُومُ فِي هٰذَا الْيَوْمِ فَتَحَيَّنْتُ فِطْرَكَ بِهٰذَا النَّبِيذِ فَقَالَ: «**أَدْنِهِ مِنِّي يَا أَبَا هُرَيْرَةَ**» فَرَفَعْتُهُ إِلَيْهِ فَإِذَا هُوَ يَنِشُّ فَقَالَ: «**خُذْ هٰذِهِ فَاضْرِبْ بِهَا الْحَائِطَ فَإِنَّ هٰذَا شَرَابُ مَنْ لاَ يُؤْمِنُ بِاللَّهِ وَلاَ بِالْيَوْمِ الآخِرِ**».

وَمِمَّا احْتَجُّوا بِهِ فِعْلُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ:

5716 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ السَّرِيِّ بْنِ يَحْيَى قَالَ: حَدَّثَنَا أَبُو حَفْصٍ إِمَامٌ لَنَا وَكَانَ مِنْ أَسْنَانِ الْحَسَنِ عَنْ أَبِي رَافِعٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِذَا خَشِيتُمْ مِنْ نَبِيذٍ شِدَّتَهُ فَاكْسِرُوهُ بِالْمَاءِ. قَالَ عَبْدُ اللهِ: مِنْ قَبْلِ أَنْ يَشْتَدَّ.

5717 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: تَلَقَّتْ ثَقِيفٌ عُمَرَ بِشَرَابٍ فَدَعَا بِهِ فَلَمَّا قَرَّبَهُ إِلَى فِيهِ كَرِهَهُ فَدَعَا بِهِ فَكَسَرَهُ بِالْمَاءِ فَقَالَ: هٰكَذَا فَافْعَلُوا.

5718 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ عُتْبَةَ بْنِ فَرْقَدٍ قَالَ: «كَانَ النَّبِيذُ الَّذِي يَشْرَبُهُ عُمَرُ بْنُ الْخَطَّابِ قَدْ خُلِّلَ».

وَمِمَّا يَدُلُّ عَلَى صِحَّةِ هٰذَا حَدِيثُ السَّائِبِ:

5719- it is narrated on the authority of As-Sa'ib Ibn Yazid that he said: Umar Ibn Al-Khattab came out to them and said: "I've detected on somebody the smell of alcoholic drink and he told me that he had drunk but the juice of cooked grapes; and I'm going to enquire about what he had drunk: if it is intoxicant, I will give him the lashes of the legal punishment (of drinking wine)." However, Umar Ibn Al-Khattab gave him the lashes of the legal punishment in full.

[49] What About Humiliation And Punishment Prepared By Allah For The Intoxicant Drinker

5720- It is narrated on the authority of Jabir that he said that a person came from Jaishan, a town in Yemen, and asked The Messenger of Allah "Allah's blessing and peace be upon him" about the wine which was drunk in their land prepared from millet and was called Mizr. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Is it intoxicating?" He answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is unlawful. Verily Allah "Exalted and Hallowed be He" has pledged to those who drink intoxicants that He would make their drink (in the hereafter) Tinat Al-Khabal." They said: "O Messenger of Allah! What is Tinat Al-Khabal?" He said: "It is the sweat of the dwellers of the fire (of Hell) or the discharge of the denizens of the fire (of Hell)."

[50] Exhortation To Leave What Is Suspicious

5721- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "What is legal is clearly evident, and what is illegal is clearly evident, and in between them there are doubtful matters (of which lots of people have no knowledge); and let me set forth an example to you for that: Verily, Allah Almighty has made a protected zone, and indeed, Allah's protected zone is what He Almighty has forbidden; and whoever pastures animals round the protected zone is about to mix with it; and whoever mixes with what is suspicious is about to dare (to do what is unlawful)."

5722- It is narrated on the authority of Abu Al-Hawra' As-Sa'di that he said: I said to Al-Hasan Ibn Ali: What have you kept (by heart) from the Messenger of Allah "Allah's blessing and peace be upon him"? he said: I've kept from the Messenger of Allah "Allah's blessing and peace be upon him" his statement: "Leave that which arouses suspicion in you (and you are uncertain whether it is lawful or unlawful and stick) to that which does not arouse suspicion in you (since it is evidently clear)."

5719 ـ قال الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ٱبْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ٱبْنِ شِهَابٍ عَنِ السَّائِبِ بْنِ يَزِيدَ أَنَّهُ أَخْبَرَهُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ عَلَيْهِمْ فَقَالَ: إِنِّي وَجَدْتُ مِنْ فُلاَنٍ رِيحَ شَرَابٍ فَزَعَمَ أَنَّهُ شَرَابُ الطِّلاَءِ وَأَنَا سَائِلٌ عَمَّا شَرِبَ فَإِنْ كَانَ مُسْكِراً جَلَدْتُهُ فَجَلَدَهُ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ ٱللَّهُ عَنْهُ الْحَدَّ تَامّاً.

(49) ـ ذِكْرُ ما أَعَدَّ الله عزَّ وجلَّ لشَارِبِ المُسْكِرِ مِنَ الذُّلِّ والهَوَانِ وأليمِ العَذَابِ

5720 ـ أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ رَجُلاً مِنْ جَيْشَانَ وَجَيْشَانُ مِنَ الْيَمَنِ قَدِمَ فَسَأَلَ رَسُولَ ٱللَّهِ ﷺ عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنَ الذُّرَةِ يُقَالُ لَهُ الْمِزْرُ فَقَالَ النَّبِيُّ ﷺ: **«أَمُسْكِرٌ هُوَ؟»** قَالَ: نَعَمْ. قَالَ رَسُولُ ٱللَّهِ ﷺ: **«كُلُّ مُسْكِرٍ حَرَامٌ إِنَّ ٱللَّهَ عَزَّ وَجَلَّ عَهِدَ لِمَنْ شَرِبَ الْمُسْكِرَ أَنْ يَسْقِيَهُ مِنْ طِينَةِ ٱلْخَبَالِ»**. قَالُوا يا رَسُولَ ٱللَّهِ وَمَا طِينَةُ الْخَبَالِ؟ قَالَ: **«عَرَقُ أَهْلِ النَّارِ»** أَوْ قَالَ: **«عُصَارَةُ أَهْلِ النَّارِ»**.

(50) ـ الحَثُّ على تَرْكِ الشُّبُهَاتِ

5721 ـ أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ وَهُوَ ٱبْنُ زُرَيْعٍ عَنِ ٱبْنِ عَوْنٍ عَنِ الشَّعْبِيِّ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ ٱللَّهِ ﷺ يَقُولُ: **«إِنَّ الْحَلاَلَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَإِنَّ بَيْنَ ذٰلِكَ أُمُوراً مُشْتَبِهَاتٍ»** وَرُبَّمَا قَالَ: **«وإِنَّ بَيْنَ ذٰلِكَ أُمُوراً مُشْتَبِهَةً وَسَأَضْرِبُ فِي ذٰلِكَ مَثَلاً إِنَّ ٱللَّهَ عَزَّ وَجَلَّ حَمَى حِمًى وَإِنَّ حِمَى ٱللَّهِ مَا حَرَّمَ وَإِنَّهُ مَنْ يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُخَالِطَ الْحِمَى»** وَرُبَّمَا قَالَ: **«يُوشِكُ أَنْ يَرْتَعَ وَإِنَّ مَنْ خَالَطَ الرِّيبَةَ يُوشِكُ أَنْ يَجْسُرَ»**.

5722 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا عُبَيْدُ ٱللَّهِ بْنِ إِدْرِيسَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ عَنْ أَبِي الْحَوْرَاءِ السَّعْدِيِّ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ رَضِيَ ٱللَّهُ عَنْهُمَا مَا حَفِظْتَ مِنْ رَسُولِ ٱللَّهِ ﷺ؟ قَالَ: حَفِظْتُ مِنْهُ **«دَعْ مَا يَرِيبُكَ إِلَى مَا لاَ يَرِيبُكَ»**.

[51] It Is Undesirable To Sell Raisins To Such As Prepares Wine From That

5723- It is narrated on the authority of Ibn Tawus from his father that he disliked to sell the raisins to such as would prepare wine from that.

[52] It Is Undesirable To Sell The Compressed Grapes

5724- It is narrated on the authority of Mus'ab Ibn Sa'd that he said: Sa'd had a ranch having multitudes of plants and vines, and there was a caretaker appointed by him there. One year it yielded a great deal of grapes and he sent a letter to him in which he said: "I'm afraid the grapes might be vulnerable to damage. So, if you see it better to compress that, I would compress that (and sell the juice of compressed grapes)." Sa'd sent to him in reply saying: "When you receive this letter of mine, you should retire from working in my ranch at once, for by Allah, I will never entrust anything to you after that."

5725- It is narrated on the authority of Ibn Sirin that he said: You might sell the compress grapes to such as prepares juice from that, and not to such as makes wine from that.

[53] What Is Permissible For One To Drink From The Juice Of The Cooked Grapes

5726- It is narrated on the authority of Suwaid Ibn Ghafalah that he said: Umar Ibn Al-Khattab wrote to one of the governors appointed by him: "Provide the Muslims from such of the juice of the cooked grapes as two thirds of it vanish (by the fire, i.e. the third which intoxicates, and the third which smells bitter), and only one third (which tastes good) of it remains (putting in mind that) every intoxicant (of drinks) is unlawful."

5727- It is narrated on the authority of Amir Ibn Abdullah that he said: I read the letter sent by Umar to Abu Musa in which he said: "To go further: a caravan from Sham has come to me, carrying a thick black drink, like the tar of camels, and I asked them about the quantity (which they let evaporate) on cooking its (fruits), and they told me that they cook its (fruits) and let two thirds evaporate, i.e. the two thirds which are impure fade away, one for its intensity (which leads to intoxication), and the other for its bad smell (and thus only one third, which tastes good remains). So, order those who are with you to drink it (if they so like)."

5728- It is narrated on the authority of Abdullah Ibn Yazid Al-Khatmi that he said: Umar Ibn Al-Khattab sent a letter to us in which he said: "To go further: cook (the fruits of) your drink (of grapes and let it boil) until the portion of Satan fades away, for indeed, Satan's portion is two times yours."

(51) ـ الكَرَاهِيَةُ في بَيْعِ الزَّبِيبِ لِمَنْ يَتَّخِذُهُ نَبِيذاً

5723 ـ أَخْبَرَنَا الْجَارُودُ بْنُ مُعَاذٍ هُوَ بَاوَرْدِيٌّ قَالَ: حَدَّثَنَا أَبُو سُفْيَانَ مُحَمَّدُ بْنُ حُمَيْدٍ عَنْ مَعْمَرٍ عَنِ ٱبْنِ طَاوُسٍ عَنْ أَبِيهِ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَبِيعَ الزَّبِيبَ لِمَنْ يَتَّخِذُهُ نَبِيذاً.

(52) ـ الكَرَاهِيَةُ في بَيْعِ العَصِيرِ

5724 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ بْنِ دِينَارٍ عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: كَانَ لِسَعْدٍ كُرُومٌ وَأَعْنَابٌ كَثِيرَةٌ وَكَانَ لَهُ فِيهَا أَمِينٌ فَحَمَلَتْ عِنَباً كَثِيراً فَكَتَبَ إِلَيْهِ إِنِّي أَخَافُ عَلَى الأَعْنَابِ الضَّيْعَةَ فَإِنْ رَأَيْتَ أَنْ أَعْصُرَهُ عَصَرْتُهُ فَكَتَبَ إِلَيْهِ سَعْدٌ إِذَا جَاءَكَ كِتَابِي هٰذَا فَاعْتَزِلْ ضَيْعَتِي فَوَٱللَّهِ لاَ أَئْتَمِنُكَ عَلَى شَيْءٍ بَعْدَهُ أَبَداً فَعَزَلَهُ عَنْ ضَيْعَتِهِ.

5725 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هٰارُونَ بْنِ إِبْرَاهِيمَ عَنِ ٱبْنِ سِيرِينَ قَالَ: بِعْهُ عَصِيراً مِمَّنْ يَتَّخِذُهُ طِلاَءً وَلاَ يَتَّخِذُهُ خَمْراً.

(53) ـ ذِكْرُ ما يَجُوزُ شُرْبُهُ مِنَ الطِّلاءِ وما لا يَجُوزُ

5726 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَنْصُوراً عَنْ إِبْرَاهِيمَ عَنْ نُبَاتَةَ عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: كَتَبَ عُمَرُ بْنُ الْخَطَّابِ إِلَى بَعْضِ عُمَّالِهِ أَنِ ٱرْزُقِ الْمُسْلِمِينَ مِنَ الطِّلاَءِ مَا ذَهَبَ ثُلُثَاهُ وَبَقِيَ ثُلُثُهُ.

5727 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي مِجْلَزٍ عَنْ عَامِرِ بْنِ عَبْدِ ٱللَّهِ أَنَّهُ قَالَ: قَرَأْتُ كِتَابَ عُمَرَ بْنَ الْخَطَّابِ إِلَى أَبِي مُوسَى: أَمَّا بَعْدُ، فَإِنَّهَا قَدِمَتْ عَلَيَّ عِيرٌ مِنَ الشَّامِ تَحْمِلُ شَرَاباً غَلِيظاً أَسْوَدَ كَطِلاَءِ الإِبِلِ وَإِنِّي سَأَلْتُهُمْ عَلَى كَمْ يَطْبُخُونَهُ فَأَخْبَرُونِي أَنَّهُمْ يَطْبُخُونَهُ عَلَى الثُّلُثَيْنِ ذَهَبَ ثُلُثَاهُ الأَخْبَثَانِ ثُلُثٌ بِبَغْيِهِ وَثُلُثٌ بِرِيحِهِ فَمُرْ مَنْ قِبَلَكَ يَشْرَبُونَهُ.

5728 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامٍ عَنِ ٱبْنِ سِيرِينَ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْخَطْمِيَّ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ ٱللَّهُ عَنْهُ: أَمَّا بَعْدُ؛ فَٱطْبُخُوا شَرَابَكُمْ حَتَّى يَذْهَبَ مِنْهُ نَصِيبُ الشَّيْطَانِ فَإِنَّ لَهُ ٱثْنَيْنِ وَلَكُمْ وَاحِدٌ.

5729- it is narrated on the authority of Ash-Sha'bi that he said: Ali used to provide the people with the juice of cooked grapes (which was so much intense to the extent that) if a fly fell into it, it would not be able to get out.

5730- It is narrated on the authority of Dawud that he said: I asked Sa'id about the drink which Umar made lawful, and he said: It is the juice whose fruits should be cooked so much that its two-thirds faded away, and only one-third remained.

5731- It is narrated on the authority of Sa'id Ibn Al-Musayyab that Abu Ad-Darda' used to drink such of drinks as its two-thirds evaporated (because of cooking) and only one-third remained.

5732- It is narrated on the authority of Abu Musa that he used to drink from the juice of cooked grapes that whose two-thirds evaporated (because of cooking) and only one-third remained.

5733- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he was asked about a drink whose (fruits) were cooked until half of it evaporated, and he said: No, until its two thirds evaporate and only one third remains.

5734- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: If the juice of cooked grapes is brewed on the condition that only one third should remain (and two thirds should evaporate because of cooking), there is no harm in it.

5735- It is narrated on the authority of Abu Raja' that he said: I asked Al-Hasan about the juice of cooked grapes whose half faded away (because of cooking and its half remained) and he said to me: Do not drink it.

5736- It is narrated on the authority of Bashir Ibn Al-Muhajir that he said: I asked Al-Hasan about such of juice as whose (fruits) are cooked (in such a way as to be permissible to drink) and he said: Such of juice as you cook its fruits so much until its two thirds evaporate and only one third remains.

5737- It is narrated on the authority of Anas Ibn Malik that he said: Satan quarreled with (the Prophet) Noah "Peace be upon him" over the cluster of vine: Noah said: "This is for me." He (Satan) said: "This is for me." Finally, they came on terms that one-third should go to Noah, and the remaining two-thirds to Satan.

5738- It is narrated on the authority of Abd Al-Malik Ibn At-Tufail Al-Jazari that he said: Umar Ibn Abd Al-Aziz sent a letter to us in which he said: "Do not drink from the juice of the cooked grapes until two thirds of it vanish (by the fire, i.e. the third which intoxicates, and the third which

5729 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ جَرِيرٍ عَنْ مُغِيرَةَ عَنِ الشَّعْبِيِّ قَالَ: كَانَ عَلِيٌّ رَضِيَ ٱللَّهُ عَنْهُ يَرْزُقُ النَّاسَ الطِّلاَءَ يَقَعُ فِيهِ الذُّبَابُ وَلاَ يَسْتَطِيعُ أَنْ يَخْرُجَ مِنْهُ.

5730 ـ أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ٱبْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ قَالَ: سَأَلْتُ سَعِيداً مَا الشَّرَابُ الَّذِي أَحَلَّهُ عُمَرُ رَضِيَ ٱللَّهُ عَنْهُ؟ قَالَ: الَّذِي يُطْبَخُ حَتَّى يَذْهَبَ ثُلُثَاهُ وَيَبْقَى ثُلُثُهُ.

5731 ـ أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ دَاوُدَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ أَبَا الدَّرْدَاءَ كَانَ يَشْرَبُ مَا ذَهَبَ ثُلُثَاهُ وَبَقِيَ ثُلُثُهُ.

5732 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هُشَيْمٍ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ أَبِي مُوسَى الأَشْعَرِيِّ: أَنَّهُ كَانَ يَشْرَبُ مِنَ الطِّلاَءِ مَا ذَهَبَ ثُلُثَاهُ وَبَقِيَ ثُلُثُهُ.

5733 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ سَعِيدَ بنَ الْمُسَيَّبِ وَسَأَلَهُ أَعْرَابِيٌّ عَنْ شَرَابٍ يُطْبَخُ عَلَى النِّصْفِ فَقَالَ: لاَ حَتَّى يَذْهَبَ ثُلُثَاهُ وَيَبْقَى الثُّلُثُ.

5734 ـ أَخْبَرَنَا أَحْمَدُ بْنُ خَالِدٍ عَنْ مَعْنٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: إِذَا طُبِخَ الطِّلاَءُ عَلَى الثُّلُثِ فَلاَ بَأْسَ بِهِ.

5735 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ قَالَ: سَأَلْتُ الْحَسَنَ عَنِ الطِّلاَءِ الْمنَصَّفِ فَقَالَ: لاَ تَشْرَبْهُ.

5736 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ بُشَيْرِ بْنِ الْمُهَاجِرِ قَالَ: سَأَلْتُ الْحَسَنَ عَمَّا يُطْبَخُ مِنَ الْعَصِيرِ قَالَ: مَا تَطْبُخُهُ حَتَّى يَذْهَبَ الثُّلُثَانِ وَيَبْقَى الثُّلُثُ.

5737 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ نُوحاً ﷺ نَازَعَهُ الشَّيْطَانُ فِي عُودِ الْكَرْمِ فَقَالَ: هٰذَا لِي وَقَالَ: هٰذَا لِي فَٱصْطَلَحَا عَلَى أَنَّ لِنُوحٍ ثُلُثَهَا وَلِلشَّيْطَانِ ثُلُثَيْهَا.

5738 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْمَلِكِ بْنِ طُفَيْلٍ الْجَزَرِيِّ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَنْ لاَ تَشْرَبُوا مِنَ الطِّلاَءِ حَتَّى يَذْهَبَ ثُلُثَاهُ

smells bitter), and only one third (which tastes good) of it remains and (you should know that) every intoxicant (of drinks) is unlawful."

5739- It is narrated on the authority of Makhul that he said: Every intoxicant (of the drinks) is unlawful.

[54] The Juice That Is Permissible To Drink

5740- It is narrated on the authority of Abu Thabit Ath-Tha'labi that he said: I was with Ibn Abbas when a man came to him and asked him about juice thereupon he said to him: "Drink it as long as it is still fresh." He said: "I've cooked (fruits and prepared) a drink but I have suspicion in it." He said: "Would you drink it before cooking it?" he answered in the negative thereupon he said: "Then (it should be known that) the fire does not make lawful what is really unlawful."

5741- It is narrated on the authority of Ibn Abbas that he said: "By Allah! By no means does the fire make lawful what is unlawful, nor does it make unlawful what is lawful." He explained the statement that the fire does not make lawful what is unlawful by referring to the juice of the cooked grapes. It also does not make unlawful what is lawful.

[55] Performing Ablution Because Of (Eating Or Drinking) What Is (Cooked And) Touched By The Fire

5742- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: You might drink the juice (of cooked fruits) as long as it has not foamed yet (because of excessive boiling).

5743- It is narrated on the authority of Hisham Ibn A'idh Al-Asadi that he said: I asked Ibrahim about the juice (of cooked fruits) and he said: You might drink it even though it has boiled as long as it has not changed yet.

5744- It is narrated on the authority of Ata' that he said about the juice (of cooked fruits): You might drink it even though it has boiled (as long as it has not changed yet).

5745- It is narrated on the authority of Ash-Sha'bi that he said: Keep drinking it (the juice of the cooked fruits) for three days unless it has boiled.

[56] Such Of Fruit Brew As Is Permissible To Get

5746- It is narrated on the authority of Abdullah Ibn Ad-Dailami from his father Fairuz that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We have (gardens of) vine; and Allah Almighty has revealed the prohibition of wine: what

وَيَبْقَى ثُلُثُهُ وَكُلُّ مُسْكِرٍ حَرَامٌ.

5739 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ بُرْدٍ عَنْ مَكْحُولٍ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

(54) ـ ما يَجُوزُ شُرْبُهُ مِنَ العَصِيرِ وما لا يَجُوزُ

5740 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي يَعْفُورٍ السُّلَمِيِّ عَنْ أَبِي ثَابِتٍ الثَّعْلَبِيِّ قَالَ: كُنْتُ عِنْدَ ٱبْنِ عَبَّاسٍ فَجَاءَهُ رَجُلٌ فَسَأَلَهُ عَنِ الْعَصِيرِ فَقَالَ: ٱشْرَبْهُ مَا كَانَ طَرِيّاً قَالَ: إِنِّي طَبَخْتُ شَرَاباً وَفِي نَفْسِي مِنْهُ قَالَ: أَكُنْتَ شَارِبَهُ قَبْلَ أَنْ تَطْبُخَهُ؟ قَالَ: لاَ قَالَ: فَإِنَّ النَّارَ لاَ تُحِلُّ شَيْئاً قَدْ حَرُمَ.

5741 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ ٱبْنِ جُرَيْجٍ قِرَاءَةً أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ ٱبْنَ عَبَّاسٍ يَقُولُ: وَٱللَّهِ مَا تُحِلُّ النَّارُ شَيْئاً وَلاَ تُحَرِّمُهُ قَالَ: ثُمَّ فَسَّرَ لِي قَوْلَهُ لاَ تُحِلُّ شَيْئاً لِقَوْلِهِمْ فِي الطِّلاَءِ وَلاَ تُحَرِّمُهُ.

(55) ـ الوُضُوءُ مِمَّا مَسَّتِ النَّارُ

5742 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ قَالَ: أَخْبَرَنِي عُقَيْلٌ عَنِ ٱبْنِ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: ٱشْرَبِ الْعَصِيرَ مَا لَمْ يُزْبِدْ.

5743 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ هِشَامِ بْنِ عَائِذٍ الأَسَدِيِّ قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ الْعَصِيرِ قَالَ: ٱشْرَبْهُ حَتَّى يَغْلِيَ مَا لَمْ يَتَغَيَّرْ.

5744 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عَبْدِ الْمَلِكِ عَنْ عَطَاءٍ فِي الْعَصِيرِ قَالَ: ٱشْرَبْهُ حَتَّى يَغْلِيَ.

5745 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ حَمَّادِ بْنِ سَلَمَةَ عَنْ دَاوُدَ عَنِ الشَّعْبِيِّ قَالَ: ٱشْرَبْهُ ثَلاَثَةَ أَيَّامٍ إِلاَّ أَنْ يَغْلِيَ.

(56) ـ ذِكْرُ ما يَجُوزُ شُرْبُهُ مِنَ الأَنْبِذَةِ وما لا يَجُوزُ

5746 ـ أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي الأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو عَنْ عَبْدِ ٱللَّهِ بْنِ الدَّيْلَمِيِّ عَنْ أَبِيهِ فَيْرُوزَ قَالَ: قَدِمْتُ عَلَى رَسُولِ ٱللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ ٱللَّهِ إِنَّا أَصْحَابُ كَرْمٍ وَقَدْ أَنْزَلَ ٱللَّهُ عَزَّ وَجَلَّ

should we do with them?" he said: "Make raisins from the grapes." We asked: "Then, what should we do with the raisins?" he said: "Soak them at the time of your early meal, in order to drink (the resulting juice of) that at the time of your supper; and soak them at the time of your supper, in order to drink that at the time of your early meal (of the coming morning)." I said: "Should we not wait longer until it becomes intense?" he said: "You should not soak that in jars, but you should rather soak that in water-skins, since if it remains after compression for a time longer than enough, it would turn into vinegar."

5747- It is narrated on the authority of Abdullah Ibn Ad-Dailami from his father that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! We have (gardens of) vine; and Allah Almighty has revealed the prohibition of wine: what should we do with them?" he said: "Make raisins from the grapes." We asked: "Then, what should we do with the raisins?" he said: "Soak them at the time of your early meal, in order to drink (the resulting juice of) that at the time of your supper; and soak them at the time of your supper, in order to drink that at the time of your early meal (of the coming morning). You should further soak that in water-skins, but you should not soak that in jars, since if it remains after compression for a time longer than enough, it would turn into vinegar."

5748- It is narrated on the authority of Ibn Abbas that he said: It was the habit to soak fruits for the Messenger of Allah "Allah's blessing and peace be upon him" in order to drink it on the next day and on the day to follow it, and when it was the evening of the third day and there remained something in the utensil he had not drunk, it would be spilled.

5749- It is narrated on the authority of Ibn Abbas that it was the habit to soak raisins for the Messenger of Allah "Allah's blessing and peace be upon him", in order to drink from it during his day, the next day and the day to follow it.

5750- It is narrated on the authority of Ibn Abbas that he said: It was the habit to brew raisins for the Messenger of Allah "Allah's blessing and peace be upon him" at night, in a water-skin, in order to drink it on the next day, the day to follow it, and the day to follow it, and when it was the last portion of the third day he would give or drink it, and if there remained something out of it in the next morning, it would be spilled.

5751- It is narrated on the authority of Nafi' that it was the habit to soak the raisins to make brew thereof for Ibn Umar in a water-skin in the morning, in order to drink it at night, or in the evening in order to drink it in

تَحْرِيمَ ٱلْخَمْرِ فَمَاذَا نَصْنَعُ؟ قَالَ: «**تَتَّخِذُونَهُ زَبِيباً**» قُلْتُ: فَنَصْنَعُ بِالزَّبِيبِ مَاذَا؟ قَالَ: «**تَنْقَعُونَهُ عَلَى غَدَائِكُمْ وَتَشْرَبُونَهُ عَلَى عَشَائِكُمْ وَتَنْقَعُونَهُ عَلَى عَشَائِكُمْ وَتَشْرَبُونَهُ عَلَى غَدَائِكُمْ**» قُلْتُ: أَفَلاَ نُؤَخِّرُهُ حَتَّى يَشْتَدَّ؟ قَالَ: «**لاَ تَجْعَلُوهُ فِي الْقُلَلِ وَٱجْعَلُوهُ فِي الشِّنَانِ فَإِنَّهُ إِنْ تَأَخَّرَ صَارَ خَلاًّ**».

5747 ـ أَخْبَرَنَا عِيسَى بْنُ مُحَمَّدٍ أَبُو عُمَيْرٍ بْنُ النَّحَّاسِ عَنْ ضَمْرَةَ عَنِ الشَّيْبَانِيِّ عَنِ ٱبْنِ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ: قُلْنَا يَا رَسُولَ ٱللَّهِ إِنَّ لَنَا أَعْنَاباً فَمَاذَا نَصْنَعُ بِهَا؟ قَالَ: «**زَبِّبُوهَا**» قُلْنَا: فَمَا نَصْنَعُ بِالزَّبِيبِ؟ قَالَ: «**ٱنْبِذُوهُ عَلَى غَدَائِكُمْ وَٱشْرَبُوهُ عَلَى عَشَائِكُمْ وَٱنْبِذُوهُ عَلَى عَشَائِكُمْ وَٱشْرَبُوهُ عَلَى غَدَائِكُم وَٱنْبِذُوهُ فِي الشِّنَانِ وَلاَ تَنْبِذُوهُ فِي الْقِلاَلِ فَإِنَّهُ إِنْ تَأَخَّرَ صَارَ خَلاًّ**».

5748 ـ أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْلَى الْحَرَّانِيُّ قَالَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُطِيعٌ عَنْ أَبِي عُثْمَانَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «كَانَ يُنْبِذُ لِرَسُولِ ٱللَّهِ ﷺ فَيَشْرَبُهُ مِنَ الْغَدِ وَمَنْ بَعْدِ الْغَدِ فَإِذَا كَانَ مَسَاءُ الثَّالِثَةِ فَإِنْ بَقِيَ فِي الإِنَاءِ شَيْءٌ لَمْ يَشْرَبُوهُ أُهْرِيقَ».

5749 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ يَحْيَى بْنِ عُبَيْدٍ الْبَهْرَانِيِّ عَنِ ٱبْنِ عَبَّاسٍ «أَنَّ رَسُولَ ٱللَّهِ ﷺ كَانَ يُنْقَعُ لَهُ الزَّبِيبُ فَيَشْرَبُهُ يَوْمَهُ وَالْغَدَ وَبَعْدَ الْغَدِ».

5750 ـ أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى عَنِ ٱبْنِ فُضَيْلٍ عَنِ الأَعْمَشِ عَنْ يَحْيَى بْنِ أَبِي عُمَرَ عَنِ ٱبْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ ٱللَّهِ ﷺ يُنْبَذُ لَهُ نَبِيذُ الزَّبِيبِ مِنَ اللَّيْلِ فَيَجْعَلُهُ فِي سِقَاءٍ فَيَشْرَبُهُ يَوْمَهُ ذٰلِكَ وَالْغَدَ وَبَعْدَ الغَدِ فَإِذَا كَانَ مِنْ آخِرِ الثَّالِثَةِ سَقَاهُ أَوْ شَرِبَهُ فَإِنْ أَصْبَحَ مِنْهُ شَيْءٌ أَهْرَاقَهُ».

5751 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ عَنِ ٱبْنِ عُمَرَ: أَنَّهُ كَانَ يُنْبَذُ لَهُ فِي سِقَاءِ الزَّبِيبِ غُدْوَةً فَيَشْرَبُهُ مِنَ اللَّيْلِ وَيُنْبَذُ لَهُ عَشِيَّةً فَيَشْرَبُهُ

the next morning. He used to wash the water-skin, leaving no residue. Nafi' said: In this way, we used to drink it as sweet as the honey.

5752- It is narrated on the authority of Bassam that he said: I asked Ja'far about the fruit brew and he said: It was the habit to soak fruits for Ali Ibn Al-Husain at night in order to drink it in the morning (of the next day) or in the morning in order to drink it at night.

5753- It is narrated on the authority of Sufyan that he was asked about the fruit brew thereupon he said: Soak fruits in the evening in order to drink it in the morning (of the coming day).

5754- It is narrated on the authority of Umm Al-Fadl that she sent to Anas Ibn Malik asking him about what is brewed in a jar, thereupon she was told from An-Nadr, his son, that he used to soak fruits in a jar in the evening in order to drink it in the morning (of the coming day).

5755- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he disliked to add the residue of the brew to the fresh fruit-sweetened drink lest it might become intense because of it.

5756- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said about the fruit brew: It is its residue which causes it to be wine.

5757- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Such is called wine because it is left (for a time long enough to get) its purity vanish and it is only its dirty residue that remains. However, he disliked to soak any kind of fruits to make brew on scum.

[57] The Different Citation-Forms Of Ibrahim's Narration

5758- It is narrated on the authority of Ibrahim that he said: They think that if one got a drink because of which he became intoxicated, it would not be fitting for him to return to it once again.

5759- It is narrated on the authority of Ibrahim that he said: There is no harm in the brew of the cooked fruits.

5760- It is narrated on the authority of Abu Miskin that he said: I asked Ibrahim saying: We take the scum of the wine or that of the juice of the cooked fruits, clean it, and soak raisins in it for three days, after which we filter and leave it until it is intense (to some extent) and then we drink it. He said: It is undesirable.

5761- It is narrated on the authority of Ibn Shubrumah that he said: Allah's Mercy be upon Ibrahim: The people put hard terms pertaining to the fruit brew, even though he gave concession for it.

غُدْوَةً وَكَانَ يَغْسِلُ الأَسْقِيَةَ وَلاَ يَجْعَلُ فِيهَا دُرْدِيّاً وَلاَ شَيْئاً قَالَ نَافِعٌ: فَكُنَّا نَشْرَبُهُ مِثْلَ الْعَسَلِ.

5752 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ بَسَّامٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ النَّبِيذِ قَالَ: كَانَ عَلِيُّ بْنُ حُسَيْنٍ رَضِيَ ٱللَّهُ عَنْهُ يُنْبَذُ لَهُ مِنَ اللَّيْلِ فَيَشْرَبُهُ غُدْوَةً وَيُنْبَذُ لَهُ غُدْوَةً فَيَشْرَبُهُ مِنَ اللَّيْلِ.

5753 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ قَالَ: سَمِعْتُ سُفْيَانَ سُئِلَ عَنِ النَّبِيذِ قَالَ: ٱنْتَبِذْ عَشِيّاً وَٱشْرَبْهُ غُدْوَةً.

5754 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي عُثْمَانَ وَلَيْسَ بِالنَّهْدِيِّ: أَنَّ أُمَّ الْفَضْلِ أَرْسَلَتْ إِلَى أَنَسِ بْنِ مَالِكٍ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ فَحَدَّثَهَا عَنِ النَّضْرِ ٱبْنِهِ أَنَّهُ كَانَ يَنْبِذُ فِي جَرٍّ يُنْبَذُ غَدْوَةً وَيَشْرَبُهُ عَشِيَّةً.

5755 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَجْعَلَ نَطْفَ النَّبِيذِ فِي النَّبِيذِ لِيَشْتَدَّ بِالنَّطْفِ.

5756 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ فِي النَّبِيذِ: خَمْرُهُ دُرْدِيُّهُ.

5757 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: إِنَّمَا سُمِّيَتِ الْخَمْرَ لأَنَّهَا تُرِكَتْ حَتَّى مَضَى صَفْوُهَا وَبَقِيَ كَدَرُهَا وَكَانَ يَكْرَهُ كُلَّ شَيْءٍ يُنْبَذُ عَلَى عَكَرٍ.

(57) ـ ذِكْرُ الاخْتِلافِ على إِبْرَاهِيمَ فِي النَّبِيذِ

5758 ـ أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا ٱبْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا حَسَنُ بْنُ عَمْرٍو عَنْ فُضَيْلِ بْنِ عَمْرٍو عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَرَوْنَ أَنَّ مَنْ شَرِبَ شَرَاباً فَسَكِرَ مِنْهُ لَمْ يَصْلُحْ لَهُ أَنْ يَعُودَ فِيهِ.

5759 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ ٱللَّهِ عَنْ سُفْيَانَ عَنْ مُغِيرَةَ عَنْ أَبِي مَعْشَرٍ عَنْ إِبْرَاهِيمَ قَالَ: لاَ بَأْسَ بِنَبِيذِ الْبُخْتُجِ.

5760 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ أَبِي عَوَانَةَ عَنْ أَبِي مِسْكِينٍ قَالَ: سَأَلْتُ إِبْرَاهِيمَ قُلْتُ: إِنَّا نَأْخُذُ دُرْدِيَّ الْخَمْرِ أَوِ الطِّلاَءَ فَنُنَظِّفُهُ ثُمَّ نَنْقَعُ فِيهِ الزَّبِيبَ ثَلاَثاً ثُمَّ نُصَفِّيهِ ثُمَّ نَدَعُهُ حَتَّى يَبْلُغَ فَنَشْرَبُهُ؟ قَالَ: يُكْرَهُ.

5761 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ ٱبْنِ شُبْرُمَةَ قَالَ: رَحِمَ ٱللَّهُ إِبْرَاهِيمَ شَدَّدَ النَّاسُ فِي النَّبِيذِ وَرَخَّصَ فِيهِ.

5762- It is narrated on the authority of Ibn Al-Mubarak that he said: I have not found anyone barring Ibrahim giving concession pertaining to such of drinks as is intoxicant.

5763- It is narrated on the authority of Abu Usamah that he said: I've found none, more seeking for knowledge than Abdullah Ibn Al-Mubarak, in the countries of Sham, Egypt, Yemen and Hijaz.

[58] What About The Permissible Drinks?

5764- It is narrated on the authority of Anas that he said: Umm Sulaim had a vessel made of wood sticks, in connection with which she said: I made The Messenger of Allah "Allah's blessing and peace be upon him" drink in it all drinks such as water, honey, milk and fruit brew.

5765- It is narrated on the authority of Sa'id Ibn Abd Ar-Rahman Ibn Abza from his father that he said: I asked Ubai about the fruit brew and he said: "Drink water, drink honey, drink Sawiq, and drink the milk therewith you were fed (while you were a young child)." I asked him once again and he said: "Do you mean wine? Do you mean wine?"

5766- It is narrated on the authority of Ibn Mas'ud that he said: "The people have innovated so many drinks and I do not know what they are. Along twenty or forty years, I have no drink other than water and Sawiq." However, no mention was made by him of the fruit brew.

5767- It is narrated on the authority of Abidah that he said: "The people have innovated so many drinks and I do not know what they are. Along twenty years, I have no drink other than water, milk and honey."

5768- It is narrated on the authority of Ibn Shubrumah that he said: Talhah said to the people of Kufah: "There is affliction in the fruit brew, in which the young would grow strong, and the man would grow very old." Whenever there was a wedding party among the people, both Talhah and Zubair would provide people with milk and honey. It was said to Talhah: "Would you not provide fruit brew?" he said: "I dislike that a Muslim might get intoxicated because of me."

5769- it is narrated on the authority of Jarir that he said: It was the habit of Ibn Shubrumah to drink (from among the drinks) only water and milk.

5762 ـ حَدَّثَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعِيدٍ عَنْ أَبِي أُسَامَةَ قَالَ: سَمِعْتُ ٱبْنَ الْمُبَارَكِ يَقُولُ: مَا وَجَدْتُ الرُّخْصَةَ فِي الْمُسْكِرِ عَنْ أَحَدٍ صَحِيحاً إِلاَّ عَنْ إِبْرَاهِيمَ.

5763 ـ أَخْبَرَنَا عُبَيْدُ ٱللَّهِ بْنُ سَعْدٍ قَالَ: سَمِعْتُ أَبَا أُسَامَةَ يَقُولُ: مَا رَأَيْتُ رَجُلاً أَطْلَبَ لِلْعِلْمِ مِنْ عَبْدِ ٱللَّهِ بْنِ الْمُبَارَكِ الشَّامَاتِ وَمِصْرَ وَالْيَمَنَ وَالْحِجَازَ.

(58) ـ ذِكْرُ الأَشْرِبَةِ الْمُبَاحَةِ

5764 ـ أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسٍ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: كَانَ لأُمِّ سُلَيْمٍ قَدَحٌ مِنْ عَيْدَانٍ فَقَالَتْ: سَقَيْتُ فِيهِ رَسُولَ ٱللَّهِ ﷺ كُلَّ الشَّرَابِ الْمَاءَ وَالْعَسَلَ وَاللَّبَنَ وَٱلنَّبِيذَ.

5765 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنْ سُفْيَانَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ ذَرِّ بْنِ عُبَيْدِ ٱللَّهِ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ قَالَ: سَأَلْتُ أُبَيَّ بْنَ كَعْبٍ عَنِ النَّبِيذِ فَقَالَ: ٱشْرَبِ الْمَاءَ وَٱشْرَبِ الْعَسَلَ وَٱشْرَبِ السَّوِيقَ وَٱشْرَبِ اللَّبَنَ الَّذِي نُجِعْتَ بِهِ فَعَاوَدْتُهُ فَقَالَ: الْخَمْرَ تُرِيدُ الْخَمْرَ تُرِيدُ.

5766 ـ أَخْبَرَنِي أَحْمَدُ بْنُ عَلِيِّ بْنِ سَعِيدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ عَنْ عُبَيْدَةَ عَنِ ٱبْنِ مَسْعُودٍ قَالَ: أَحْدَثَ النَّاسُ أَشْرِبَةً مَا أَدْرِي مَا هِيَ فَمَا لِي شَرَابٌ مُنْذُ عِشْرِينَ سَنَةً أَوْ قَالَ: أَرْبَعِينَ سَنَةً إِلاَّ الْمَاءُ وَالسَّوِيقُ غَيْرَ أَنَّهُ لَمْ يَذْكُرِ النَّبِيذَ.

5767 ـ أَخْبَرَنَا سُوَيْدٌ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ عَنِ ٱبْنِ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ عُبَيْدَةَ قَالَ: أَحْدَثَ النَّاسُ أَشْرِبَةً مَا أَدْرِي مَا هِيَ وَمَا لِي شَرَابٌ مُنْذُ عِشْرِينَ سَنَةً إِلاَّ الْمَاءُ وَاللَّبَنُ وَالْعَسَلُ.

5768 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ عَنِ ٱبْنِ شُبْرُمَةَ قَالَ: قَالَ طَلْحَةُ لأَهْلِ الْكُوفَةِ فِي النَّبِيذِ: فِتْنَةٌ يَرْبُو فِيهَا الصَّغِيرُ وَيَهْرَمُ فِيهَا الْكَبِيرُ قَالَ: وَكَانَ إِذَا كَانَ فِيهِمْ عُرْسٌ كَانَ طَلْحَةُ وَزُبَيْرٌ يَسْقِيَانِ اللَّبَنَ وَالْعَسَلَ فَقِيلَ لِطَلْحَةَ: أَلاَ تَسْقِيهِمُ النَّبِيذَ؟ قَالَ: إِنِّي أَكْرَهُ أَنْ يَسْكَرَ مُسْلِمٌ فِي سَبَبِي.

5769 ـ أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا جَرِيرٌ قَالَ: كَانَ ٱبْنُ شُبْرُمَةَ لاَ يَشْرَبُ إِلاَّ الْمَاءَ وَاللَّبَنَ.

آخر كتاب الأشربة، وهو آخر كتاب «المجتبى» للنسائي

والحمد لله ربّ العالمين، وصلى الله على سيّدنا محمد خاتم النبيّين

وعلى آله الطيبين الطاهرين، ورضي الله عن كل الصحابة أجمعين،

وعن التابعين لهم بإحسان إلى يوم الدين الجزء الرابع

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